

that whoever might be the *writer*, the architect of the bridge was the *author* of the whole series of tracts; that he employed others to pen his thoughts, to unfold his plan, and the number of serials when collected together into one volume must be accounted *his* Book.

We have yet to speak of the more wonderful Bridge of Salvation that spans the floods of guilt, and forms a secure passage for human sinners from a world of condemnation to a world of glory. It was a work this far more difficult to achieve than that of which we have spoken, and the result exhibits proofs of wisdom to which no human device can compare. For many ages a series of Tracts appeared in the world, recording the plan of this great work, penned all by men of like passions with ourselves, till at length the Author of salvation came into the world and wrought out his design in his life and death. This series of Tracts collected into one volume is now called the Bible, and what we maintain is that the Divine Mind utters its thoughts in it, that the God of human salvation reveals His plan in it, and as He alone is competent to form this plan, He alone is the Author of this Book. In our former paper we endeavoured to establish the negative side of this argument by proving the utter incapacity of man to devise such a plan of salvation as is revealed in the Bible. We now proceed to the positive proof of our position, by showing that the scheme of human redemption unfolded in the scriptures bears the impress of the Divine Mind as its alone Author.

In approaching this part of our theme it may be proper to cite a few passages from the Bible itself, announcing the great principles and provisions of the Christian salvation—"God so loved the world that he gave his only begotten son that whosoever believeth in him might not perish but have everlasting life—Christ also hath loved us, and given himself for us, an offering and a sacrifice to God for a sweet smelling savour—Who being the brightness of the Father's glory and the express image of his person, upholding all things by the word of his power when he had by himself purged our sins sat down on the right hand of the majesty on high—The blood of Jesus Christ, his Son, cleanseth us from all sin—This is the record that God hath given us eternal life, and this life is in his son—Every man that hath this hope in him, purifieth himself even as he is pure—Now God commandeth men everywhere to repent. Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and receive the gift of the Holy Ghost. Believe on the Lord Jesus and thou shalt be saved."—These words of this great Book teach us that the origin of the Christian redemption is the pure love of God, its ground of operation is the death of Christ as a satisfaction for human sin, its means of attainment by men is faith in the Lord Jesus, and its result is the holiness, the happiness, the eternal life of all the saved, to the glory of God by His Son. It remains for us now to prove that this plan of human salvation bears such manifest impress of the Divine Mind on it, that the book of which it is the grand idea is demonstrated thereby to be a divine book.

I. It is necessary to observe in the outset, that the principle of the substitution of the innocent for the guilty, is admissible in the government of God. This principle lies at the foundation of the Bible doctrine of salvation. We read, "God spared not his own Son but delivered him up for us all. He was delivered for our offences and raised again for our justification. And by these scripture words we are free to confess we do not understand, merely the delivering up of Christ as a teacher to devote his life to declaring God's will to men; or as an example to exhibit to the world a perfect pattern of holiness, or as a martyr to die in the cause of truth and righteousness, to whom all succeeding generations may look back with gratitude, as in some sense benefited by his noble life and heroic death. This may all be derivable from these texts but it is not the whole truth which they and many others of similar import convey. They plainly teach that Christ became the true and proper substitute of mankind sinners, that he did what they ought to have done, suffered what they deserved to have suffered, and all this by a *divine* arrangement,