

SCRIPTURAL CHRISTIANITY.

A MEDITATION FOR WHITSUNDAY.



THE glory of Christianity is the sacrifice of a Redeemer. In the death of Christ was hidden treasures of paramount interest. When the supernatural darkness which overshadowed those betrayers and murderers of the Prince of Life disappeared, a still greater darkness was left enveloping the minds of both friends and foes. Orders were strictly given to make things secure in sealing the stone of the sepulchre and setting a watch, while the disappointed hopes of his disciples were muttered one to another, "we trusted it was he which should have redeemed Israel." They ought to have known their own Scriptures and the signs of the times better, then they would have understood that God had before determined not to suffer his Holy One to see corruption. The grave—it was impossible for him to be holden of it,—death hath no more dominion over him. Before his death he said many great things to his disciples when they were able to bear them; and during his forty days of going in and out among them, he upbraided them for their dulness of apprehension in understanding the Scriptures; "and beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself."—Luke xxiv. 25.*

The great design of the death of Christ was to remove the curse due to sin, and to open a way whereby the mercy of God could get out to the sinner, and restore him to that filial relationship which he had forfeited by transgression. This he accomplished to the full satisfaction of the eternal purpose. When he had finished his work, his great attraction was heavenward; the world seems incapable any longer to retain him,—the law of gravitation can no longer control him. In opposition to one of its first principles, he is found to disconnect himself from earth—leaves the accustomed pathway—and rises higher, and yet higher, until the clouds receive him out of sight. Of what took place behind the screen, which separated him from their gaze, nothing is said; but David (Ps. lxxviii. 17, 18), who in spirit spake of him, says "the chariots of God were twenty thousand, even thousands of angels; he was hailed with acclamation by all the hosts of heaven (Ps. xxiv. 7-10; see *Wesley's Hymn Book*, 554.) "Tarry ye in Jerusalem until ye be endued with power from on high," was an injunction, so full of importance, that either to evade or neglect it, was imperiling to their success, whether as apostles or otherwise. This is evident from the conduct of Peter, and his co-partners in business—who were also Apostles—who in a mixed condition of faith and fear, hope and despair, impatient of waiting,—Peter, as the leading spirit, said "I go a-fishing," and they said, "we also go with thee," and immediately they took ship and went. But they were unsuccessful, as people may always ex-

* The reader will do well to consult the references.