

ment of an arbitrary purpose, we must believe that there was the real wrath of God poured out upon Christ as the substitute of sinners, as suffering on account of sin. We think it of importance to take this view of Christ's propitiatory work. It is necessary, we think, to admit the element of God's wrath. If we do not, Christ's sufferings appear to us greatly lowered; while it seems this which can alone explain the agony of the garden. It is this scene in the garden, it appears to us, which determines the peculiar character of Christ's work, of his sufferings. That work was expiatory: these sufferings were under the wrath of God, and the wrath of God formed the principal element in them,—first in the garden, and then upon the cross. Other ingredients, no doubt, mingled in that cup which was given to Christ to drink. Christ's agony had more than one element in it. It was the hour and power of darkness. There was a solemn conflict with the powers of darkness. We are given to understand that these all set upon him, to tempt his soul, and to trouble his spirit, at this moment; and he had to encounter all their machinations, to sustain all their influence. Satan was still determined to have the victory. He had left Christ in the desert, only to assail him with renewed power, and with more vigorous effort. All the powers of darkness combined in the attack. Christ had to resist them all unaided and alone. We see not the contest. We see only the battle ground. We see not the assailants: we see only the assailed. We mark his strong cries and tears under the awful struggle. We behold the bloody sweat. And the contest must have been a fearful one of which such were the results—such were the effects even upon the Son of God. The view of his people's sins must also have been at that moment present to his mind, and it must have been sad and overwhelming. No view of a lazar house—a plague-infected hospital—could be more full of heart sickening sights to a healthy eye, than was such a view of all the sins even of a world for which he died to the mind of Christ. But still the grand element of Christ's sufferings—of his agony in the garden—was the wrath of God.—Otherwise, Christ's sufferings were not substitutionary—Christ's work could in no sense be propitiatory. Let us rise to right conceptions of Christ's work. Why did Christ suffer? It was for sin. What

constitutes the bitter element in Christ's suffering? It was the wrath of God on account of sin. Let us see, then, the impossibility of escaping God's wrath, if we believe not in Christ. What must be the heinousness of sin, when nothing but the sufferings of God's own Son could expiate it! Let us never forget the agony of Christ in the garden. Let us frequently repair to Gethsemane—and see the sufferings of the Son of God there. Let these impress our minds: let these affect our hearts: and above all, let us trust in them as the proper atonement for sin; and see what claims Christ has upon our love and gratitude. O let us never forget that the Son of God suffered the wrath of his father, on our account. Let us see the extreme preciousness of salvation in the value of the price paid for it, and let what Christ endured be at once a motive for repentance, and a stimulus to future obedience.

(To be continued.)

SUSTENTATION OF THE MINISTRY.

It is quite possible that some may endeavour to evade the application of the remarks made on the subject of the Sustentation of the ministry in the preceding number, by telling us that it is not at all necessary that the minister should depend for his support on the people to whom he dispenses the ordinances of religion. They may remind us that the Apostle Paul, when at Corinth, occupied himself in the business of tentmaking. They may direct our attention to the twentieth chapter of Acts, in the thirty-third and thirty-fourth verses of which he says to the elders of Ephesus, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." They may have cases also not a few, to which they may readily refer, of ministers engaging in secular pursuits, by the profits of which they may be rendered independent of any support from their people, or at least may be able to supplement what may have been lacking in their contributions; and they may be disposed to ask, Why a people whose means may be very scanty, as in the case of the great bulk of those who form our congregations, should be so much burdened for the support of men who might by the cultivation of a farm, or the erec-