

"He was wounded for my transgressions," "He loved me, and gave Himself for me." This is the witness of the Holy Ghost. No man can go amongst his people, seeking to save and to sanctify, whose religious life is not merely built on traditional ecclesiasticisms, upon religious emotions and psychological experiences. It must be built upon reality as real as life itself; on what the Son of God has done for him. Ah! it is not our love to Him so much as His love to us! It is not our goodness and righteousness so much as His righteousness and goodness! It is not our acceptance of Him, but His acceptance of us. It is not what we have done for Him, but what He has done for us. That is the undersong of humility and gratitude, and the joy of the ransomed life:

"Upon a Life I did not live,
Upon a Death I could not die;
Another's Life, Another's Death,
I stake my whole eternity."

Happy will he be at the end of his career who will be able to say, with one of the greatest of the 19th century preachers, "Looking back upon all the chequered way, I have to say that the only preaching that has done me good is the preaching of a Saviour who bore my sins in His own body on the tree, and the only preaching by which God has enabled me to do good to others in the preaching in which I have held up my Saviour, not as a sublime example, but as the Lamb of God that taketh away the sins of the world!"

Yes, that is true. The life of victory, the life of enthusiasm, the life of sympathy, the life of love, all grow out of the perpetuation of the Atonement. The work of Christ did not end with His death upon the Cross. As the Risen and Ascended One, He continues it. The Crucified is still drawing souls to Himself. He is still applying His healing blood to the wounded conscience. We do not preach a Christ who was alive and is dead; we preach the Christ who was dead and is