

or expression of doubt in regard to them. And none can doubt that Christ, in accordance with His nature, was the friend of man, that He felt a deep interest in man, that He loved man, and sought man's welfare.

It is a very remarkable circumstance that of all the titles ever given to the Messiah that could be conceived to be given to Him, the favorite one with Jesus was the Son of man, recurring perhaps but once in the Old Testament—in the book of Daniel, now referred to Him, and yet by the title by which He almost always described Himself. Not the title given to Him by His disciples; they were too reverent for that. They called Him the Son of God, Jesus of Nazareth, the Christ, the Messiah. He calls Himself the Son of man; identifying Himself with man, considering it expressive of His condition and His office in this, that He so loved man that He might be described by way of man's nature, the Son of man.

And if His life was of toil and sacrifice, and self-denial, and patience, and good doing, of benevolence, and kind sympathy with the afflicted, the suffering and the sorrowful, patience with the guilty, and of willingness to forgive them, and a readiness to die for man if this was an expression of His love for man, and His interest in man, then we have that in the life and suffering and death of Jesus Christ beyond any other being that ever lived in this world. Thus He was the friend of both God and man.

3. The life which Christ sustained as a Divine Being in human form, made it practicable that a deep impression should be made on the universe by the work which He came to accomplish in regard to the law of God, and in the regard to the penalty of that law—points which we saw essential in our last discourse in regard to the work which the Saviour should come to accomplish; that is to show how that the law was not to be disregarded, though it had been violated; that its penalty was not to be disregarded, though it was to be remitted in the case of those who were saved—all difficulties in regard to the management of this subject.

Now the question is, did Christ sustain a rank, and had He such a character, that the deep impression should go forth from His work, in regard to the supremacy of law and in regard to the penalty of law, even when man had violated that law, and dishonored it, and when its penalty was to be set aside in the case of those who are to be saved? Did Christ so honor it by His own personal obedience? Did He honor it in relation to the penalty, so that a suitable impression should prevail in regard to that penalty, if it should not be inflicted on the guilty?

A man honors the law when he is placed by His Creator under it and obeys it. That is one way. Christ honored the law, not by being under it by nature, or under any obligation to obey by nature or by His own rank, but by putting Himself into the position, where He became obedient. He did, thus show His regard for the law, by placing Himself voluntarily for the high purpose of showing that He would obey its instructions, and teach man what law was.

As God, He was above law. He so declared in His own lifetime upon earth. "My Father worketh hitherto and I work." The charge against Him was, He violated the law of God in healing a man on the Sabbath day. His vindication was, "My Father worketh on the Sabbath."—The Grand Provisional Governor of the Universe—"and I work,"—showing that He was not under obligation to keep the laws of men.

He placed Himself in this position though He was God's Son, He obeyed by the things which He suffered. He took upon Himself the form of man, and became obedient unto death, and so in the message of Paul, quoted in the Epistle to the Hebrews, He said, "I delight to do Thy will, O God. Then said I, Lo, I come."—

Whether this can be made available to us in any way will be a point to consider hereafter. Next, in regard to the penalty of law, the penalty of law is death, eternal death; I believe the impenitent soul will suffer forever in the future world. Now, were the sufferings of Christ of such a nature as to make the impression that the penalty, if set aside in the case of the sinner was not to be disregarded, but that the objects sought by that penalty were to be accomplished? I said in the last discourse, that the object of the penalty attached to law was to show the value of obedience in the view of lawgiver, in the first place; secondly, to show the evil of disobedience, and the measure, in the judgment of the lawgiver, of the evil of a violation of the law. The infliction of fines, imprisonments, or death, shows the judgment of the legislator as to what is the proper measure of ill arising from the violation of the law. Third, to restrain men from transgressing the law; not from which is not the purpose of law any where, but to refrain from violating the law.

Are these objects to be accomplished by the substituted suffering of a human being? Never did it case of a human government. All human governments have been exceedingly embarrassed, by the want of this element. None has been able to accomplish it; there has been no way in which it could be brought about. But suppose the Son of God died in the place of the guilty; not that He was literally punished, because the idea of punishment is confined with individuals; but that He suffered such an amount of punishment, and agony as to give a proper expression of the evil of the violation of law, just as if it had been brought upon the guilty themselves, as if they had suffered it instead of Him.

Now, what is to be the impression produced by the condemnation of guilty men in a future world? It is to be an impression on the Universe, as far as that impression goes of the value of law, the evil of violated law, and so far as may be useful—to restrain other beings from violating the law. If a sinner is lost, he will be lost in more senses than one. He will be lost to happiness, lost to hope, and he will be lost in the sense of the very distinct and definite individual impression made on the universe by his sufferings. There may be an impression from the great aggregate of work that will come up of a world in despair, the smoke and torment that ascends up from beneath, not from individual suffering, but from the mass of the guilty consigned to those regions of despair.

Not so, when in regard to Him who took the place of man, Christ the incarnate Son of God, stood, as it were, in the very center of the universe, in the presence of angels and of men, and an amazing spectacle was witnessed in the universe, never to be witnessed but once, when the Son of God was to die on the Cross, the death of the Cross—to die in agonies unutterable, such as had never been endured by any created being. And when I think of the impression that would be produced by Him suffering the penalty of the law as inflicted on Him, and then look at the great substitute that took my place and died in my stead, I can see at once—anybody can see—that a deeper impression, a more distinct impression, would be produced by this substituted suffering than could ever have been in the case of an individual suffering himself. Therefore, He is qualified, as we suppose, to accomplish this work of sustaining the authority of law and to make the impression the sufferings of the guilty would make upon the universe, if these sufferings were brought upon themselves.

4. The next qualification, was that the work to be accomplished was so endured, the service of others and for others, that it may be appropriately regarded as theirs; for if Christ came down to do His own work, then it cannot be made available to others. If He came to do a work for me, to take my place, and suffer and die in my stead, then it may be available to me, just as in any other case where a service is done for me by another person. Now, when you look into the New Testament, especially

in the Epistles, you will find this idea prevails everywhere, that He did not come down to do His own will, but that the work was entirely a work of substitution in the place of others.

This is expressly stated in the New Testament, where Christ says, "This is my blood which was shed for the remission of sins—not for myself, but for men. He died, the just for the unjust." We thus judge, that if one died for all, then were all dead." Died for all. Not for Himself, but for others. And so, everywhere in the New Testament, we have the statement that it was to be substituted suffering. "He is the propitiation for our sins; propitiation for ourselves that He might put away our sins by the sacrifice of Himself."—

You cannot explain the New Testament at all, without admitting the idea of substitution, the substituted suffering of the Son of God. If that is the case, then they may be made available to us. He is then just the Saviour we want to do that which we could not do, and no created beings could do. 5. There is a fifth point material to the matter, and that is whether the merits of Christ resulting from His obedience to death, are sufficient and may be made available to us, in the sense that they are of sufficient merit to atone for our sins, and save us from going down to everlasting death. There is a difference of opinion, you know, in the church on this subject, in regard to the question whether Christ died for all, or only for the elect. That is a point I do not propose to go into. Both these parties have held that the merit of Christ was in itself sufficient for the salvation of the world, if God had chosen to apply it. There is no great difference of opinion—almost none on this subject—that in itself considered it is sufficient for the salvation of the world and that in its own nature, it is just as applicable to one case as to another, and has no limit upon any class of persons in regard to its applicability.

We hold here, however, in accordance with the great portion of the Christian Church, everywhere, that not only was it sufficient for the world everywhere, but that it had reference to the world. It was designed for the world, was in fact, an offering for the sins of the world. Thus "God so loved the world as to give His only begotten Son, that whosoever believeth in Him might not perish but have everlasting life." So it is that, by the grace of God, "He tasted death for every man." And so, more expressly "He is the propitiation for our sins; and not for ours only but also, for the sins of the whole world." On that ground, salvation is offered to the children of men. There will, therefore, be no failure in regard to the salvation of men, on the ground that the work of atonement is not sufficient, and that men might not avail themselves of it.

Now, place these things together, in remembrance of the remarks made in the last discourse: The idea that Christ is the Divine and human, sustaining the nature of the two parties of issue, is the firm friend, alike of God and man; that His rank is such that whatever occurs in regard to Him will make a deeper impression, by far, than could the individuals for whom he came to suffer and die; that His mediation and atonement is of such a nature as to make Him entirely available for others, is there anything more necessary for the qualifications of a Saviour? Is there anything that occurs to your mind, as desirable to enter into the character of a Saviour, that you do not find expressed and recorded here?

Secondly, Now, for the consideration of the next point, whether Christ is such a Saviour that faith in Him will calm down the anxieties of a troubled conscience and give peace to the sinner troubled and burdened with the remembrance of his past transgressions. The Apostle Paul takes pains to show, in the Epistle to the Hebrews, that that effect was not produced by the sacrifices of the Old Testament, that they did not make the conscience perfect of themselves. Now, it will not calm down the feelings of the troubled conscience in these respects: It will not change things which have already occurred; it is not the work of salvation at all; it will not change the character of former acts. No work of Christ will make that innocent which is guilty, that meritorious which is blameworthy. In whatever way we are to be saved, we are to be saved as sinners, with a deep consciousness that we are blameworthy. We will go to heaven with the feeling that we deserve not the favor of God, but that we are blameworthy as sinners. But with this fact staring us in the face, that the past cannot be changed in its character, that we cannot now be saved as innocent persons; can anything be done to calm down the feelings of the troubled mind, and restore peace in the soul agitated with the remembrance of sin? I. We see, first, that sin may be forgiven through the merits of Christ and forgiveness imparts peace. When a boy has offended his father, and is sensible his father is angry with him, if that father forgives him, however troubled the boy may have been, he has peace; that is what he knows. It does not change the fact in regard to his wrongdoing, or make him meritorious; but he has peace of mind in fact, for his father has forgiven him. So said the Saviour to the man that was paralyzed; without any allusion to his disease, He said, "Thy sins be forgiven thee, go in peace." So He said to the guilty female, "Thy faith hath saved thee, go in peace." She had come to Him with a very burdened spirit, weeping, washing his feet with her tears, and wiping them with the hairs of her head; but nothing was said in regard to her guilt—"Thy faith hath saved thee," said He, "go in peace." She would go in peace, for the announcement that her sins had been pardoned, would give peace to her mind! And so it is with a troubled sinner.

2. When we have the assurance that God is reconciled with us through Jesus Christ, we have peace; that is what we want. You can never have peace with a person so long as you have the feeling that the person is alienated from you. There must be reconciliation; the assurance that the person is reconciled, and when you can go to a third person who has been in a state of companionship with the other, who can assure you the other party is willing to be reconciled, is reconciled, and that you can come into his presence without an offense being committed, you go there in peace. So in regard to God. What we want to know when we are troubled with guilt is, that we might have the assurance of Divine favor.

Thirdly, I remark in view of this whole subject—1. God is benevolent. I wish to impress this truth upon your minds, and meet the very common feeling that God is not benevolent, that He is indisposed to mercy, and that that is the Christian representation. It is not so at all. The Christian representation from beginning to end, is God a benevolent Being, willing to show mercy, and that He has sent His Son into the world, not to change His own character, but as an expression of His benevolence and His love to man; and the measure of that love is the greatness of the atonement. As when a father lays his hand on an only son and bids him go to the field of battle to defend his country, there is no mightier love for country than God has manifested for the world.

2. Christ is benevolent. And the revelation of His benevolence is the extent of suffering endured, and sacrifices made, and willingness to be incarnate, to take His place among mortal men, to live, suffer and die on this earth on behalf of men.

3. I remark that this scheme, if I may use that term, this plan, has the marks of being Divine. It is above the human in every respect whatever. It has never been conceived by man as an original idea of his, and yet it has so much wisdom, and adapts ends and means to the difficulties and wants of men so largely, that it bears all the marks of having come from God.

men that one may find peace and support in death by trusting in the Saviour.

5. And again, it is not safe not to trust God. What have you to rely upon? Sinner, what have you as a foundation of hope in regard to eternal life. Sinner, guilty man, you stand on the very verge of the grave! You are soon, inevitably to pass through the grave, and stand before God! You are going there a guilty man, a violator of God's holy laws! There is a penalty to that law, as you know; now, what have you of hope in regard to this future world? In this day, therefore, I come to you, and announce to you a Saviour. The whole do not need him. Sinner, needing a physician, invite him to come. You trust him in the comparatively small matter of the body; what we ask you now is, to trust a higher physician in the more important matter in regard to salvation.

Perhaps, also, when you are seeking your physician, when you have considered the question about his skill, experience, and success heretofore, and he enters on his duty, all the high skill the man may have is the more terrible to you, because, as a skillful man, he discovers your disease is mortal, and that you must die. And you are to die very suddenly.

Christ does not come to men in that way. He comes to no sinner in that form, assuring him that he must die, but He comes to tell him he may be saved.

Special Notices.

The Presbytery of Cayuga will hold its next stated meeting at Cayuga, the first Tuesday, (21st of April, at 2 o'clock, P. M. CHAS. HAWLEY, Stated Clerk. Agency, March 9, 1867.

The Presbytery of Lyons will hold its next stated meeting in Lyons, on Tuesday, April 23d, at 2 o'clock, P. M. to be held at the residence of J. H. HAY, Stated Clerk. EAST PALMATA, N. Y., March 19, 1867.

Philadelphia Fourth Presbytery should attend to meet in Kensington First Church (Topa Street, Philadelphia) on Tuesday, 9th April, 1867, at 2 o'clock, P. M. T. J. STEPHEN, Stated Clerk. March 21, 1867.

Third Presbytery of Philadelphia will meet in the Chester City Church on Tuesday, April 9, at 4 o'clock, P. M. to be held at the residence of J. H. HAY, Stated Clerk. Standing Committee on Home and Foreign Missions, Education, Publication, and Ministerial Relief. J. G. RUTLER, Stated Clerk. 108-11.

The Presbytery of Gettysburg and Belvidere will meet in Apple River, Md., on Tuesday, April 9, 1867, at 7 1/2 P. M. to be held at the residence of EUGENE H. AVERY, Stated Clerk. WAREHO, Md., March 15, 1867.

Philadelphia Tract and Mission Society.—Office, 133 Chestnut Street. The Annual and Sixty-fourth Union Meeting in behalf of this Society will be held in the Presbyterian Church, Broad and Green, on Sabbath evening, 24th inst., at 7 1/2 o'clock. Several addresses will be made. Tract Visitors' Monthly Union Meeting for the N. E. District will be held at the 12th Baptist Church, Richmond street near Shaeffer's, on Tuesday, 27th inst., at 7 1/2 o'clock. Subject for Remarks: How can this Society promote the Cause of Temperance? JOSEPH H. SCHREINER, Agent.

NATIONAL BANK OF THE REPUBLIC, PHILADELPHIA. In accordance with the provisions of the National Currency Act and Articles of Association of this Bank, it has been determined to increase the Capital Stock of this Bank to one million Dollars (\$1,000,000). Subscriptions from Stockholders for the shares allotted to them in the proposed increase, will be payable on the second day of May next, and will be received at any time prior to that date. A number of shares will remain to be sold, applications for which will be received from persons desirous of becoming Stockholders. By order of the Board of Directors. JOSEPH P. MUMFORD, Cashier.

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SCROFULA. The Rev. Geo. Storrs, of Brooklyn, N. Y., says in the Bible, Examiner, by way of apology for publishing a medical certificate in his Magazine of the cure of the only son of Scrofula, after dissolution appeared inevitable. "We publish this statement, not for pay, but in gratitude to God who has thus answered prayer, and in justice to the water treatment, which the readers of this Magazine will think 'His Editor for bringing to their notice.' Circulate free. Dr. J. W. Fowler's Lining Water is for sale by P. DINSMORE, Proprietor, 30 Day St., N. Y., and by all Druggists.

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