

# **CHRIST, AND HIM CRUCIFIED**

by David Harsha, 1856

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## **CHRIST, AND HIM CRUCIFIED**

### PREFACE

In presenting these pages to the Christian public, the object of the author is simply to exhibit Christ and Him crucified as the only hope of a lost world. In this essay we have endeavored to speak of the Excellency of the subject- of the Person of Christ- of the Glory of Christ- of Christ Crucified- of Redemption by Christ- of the New Song in Glory- of the Sum and Substance of the Gospel- of the only Hope of the Sinner- and of the Cross of Christ. This volume is now commended to the blessing of God. May He grant that, through these page, some despairing soul may be led to hope in Christ and Him crucified. May sinners be attracted by the glory of the cross of Jesus; may saints be built up in their "most holy faith;" and to the Eternal Father, Son, and Spirit, a triune God, be all the praise.

And now, dear reader, in the language of William Mason, "I commend you to God, and to the word of his grace, wishing you sweet comfort in perusing these meditations. If our Lord gives you as much in reading as I have found in writing them, you will have great reason for love and praise. Accept them, as the labor

of one who is no prophet, neither a prophet's son, but who would glory in being a saved sinner, by the cross of Jesus;" and whose delight it ever is to dwell on the blessed theme of redeeming love.

"Blest Savior, with delight I dwell  
On themes no mortal tongue can tell;  
The glory of your cross exceeds  
All human and angelic deeds."

Blessed Jesus! Let the words of my mouth, and the meditation of my heart, be acceptable in your sight, O Lord, my Strength, and my Redeemer. Amen.

"Though billows of sorrow should roll,  
And surround me on every side;  
Yet you can the tempest control,  
My Savior, my Refuge, and Guide.  
Your smile makes the soul to expand,  
And graces celestial to grow;  
With rapture I gaze on the land  
Where pleasures incessantly flow.  
'Tis there my dear Savior resides,  
In fullness of glory and grace;  
And there the pure river that glides  
Through regions of joy and of peace.  
The life-yielding tree there shall spread  
Its branches luxuriantly round;  
The saints robed in white shall be fed,  
With fruits from Immanuel's ground.  
How deep is the mystery of grace!  
The theme of bright seraphs above;  
To see the sweet beams of his face,  
To dwell in the essence of love!  
My Father! your nature is love;  
In Jesus your image I view!  
Oh may I behold him above,  
And praise him eternally too.  
May this my delight ever be,  
On earth his rich grace to record;  
And when from these temples set free  
With joy ascend up to the Lord."

**THE EXCELLENCY OF THE SUBJECT**

"Yes, everything else is worthless when compared with the priceless gain of knowing Christ Jesus my Lord. I have discarded everything else, counting it all as garbage, so that I may have Christ." Philip. 3:8

In the physical, intellectual and moral world there are to be found many important and interesting subjects. The whole circle of science embraces many topics of absorbing interest to the man of genius. Human learning exalts man to that grand elevation of intellectual greatness, from which he views nature in all her magnificence, revels amid her beauties, and roams, in imagination, from star to star, from sun to sun, where the Deity reigns in all the grandeur of his attributes. No wonder, then, that human learning should be so highly prized, and so assiduously sought after by rational beings. But there is a subject of infinitely greater importance than all science or human knowledge; a subject which above all others may be denominated sublimely great and interesting; and which, to the thirsty soul of a penitent sinner, is most refreshing and exhilarating. That theme is Christ and him crucified.

All the holy angels that surround the throne of God, with all the redeemed in glory, look upon this subject with unbounded delight and increasing admiration, but can never fully comprehend its sublimity and moral grandeur. It is the unending theme of heaven, the joy of saints, the astonishment of angels. It is a subject too lofty for human skill; angelic intellect can never comprehend it. We cannot adequately declare its vastness, much less comprehend its fullness. It is inexhaustible in its nature. The highest intelligences that move amid the glories of Paradise cannot fathom its profundity. The mighty oceans that divide continents, and dash their waves on numberless shores, may be exhausted. Not so the excellency of the knowledge of Christ Jesus. The countless luminaries that decorate the nocturnal sky, and light up the canopy of heaven, may be extinguished in eternal darkness, but this glorious theme shall shine forever in the perfection of beauty.

When the last lines of earth's history shall have been written, yes, when this terrestrial globe itself shall have been wrapped in the flames of the judgment day, and all the redeemed brought home to glory, Christ and him crucified will form the all-absorbing subject that shall engage the capacious and exalted minds of heaven's blissful inhabitants, in holy meditation and rapturous delight, through a blessed and glorious eternity.

Then, believer, if you are to spend eternity thus, should you not employ the short space of time which intervenes between you and the realms of glory, in the contemplation of this wonder of wonders, this mystery of godliness— a crucified Savior? May God in his infinite mercy grant that you may be led to form the resolution of the great Apostle, who, when writing to the Corinthians, declares, "I determined not to know anything among you except Jesus Christ and him

crucified."

"Christ crucified" said Stillingfleet, "is the library in which triumphant souls will be studying in, to all eternity. Other knowledge makes men's minds giddy and haughty; this settles and composes them. Other knowledge is apt to swell men into high conceits and proud opinions of themselves; this brings them to the truest view of themselves and thereby to humility and sobriety. Other knowledge leaves men's hearts as it found them; this alters them, and makes them better. So transcendent an excellency is there in the knowledge of Christ crucified above the most sublime speculations in the world."

Should you not then spend much of your time in meditating on this glorious theme? Where in the whole world can you find a subject so excellent, so consoling, so animating as this? O, then, study Christ and him crucified. Be diligent and ardent in the pursuit of this knowledge, for it alone can guide the Christian to immortal bliss!

A knowledge of Christ and him crucified, is indispensable to salvation. "I am the way," says Christ, "and the truth, and the life: no man comes unto the Father, but by me." "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." By that great atonement which he made on Calvary, our blessed Savior has abolished death, and brought life and immortality to light. The radiancy which the knowledge of a crucified Savior emits light amid the darkness of mortality, dispels the gloom that overspreads the mind, and dissipates the darkness that hovers around the pathway to immortality.

This knowledge makes the Christian's eye bright with hope, and animates him on his way to the mansions of glory. It tears asunder the veil that hides the unseen world from mortal view, and holds up to the Christian's enraptured gaze, the untold glories of heaven. It points directly to the only sacrifice for sin, Jesus Christ, the bleeding Lamb of God. It leads you to Calvary, where, amid the affecting and overpowering scenes exhibited, it opens to your astonished view the portals of heaven, and pours in a flood of light and glory that dazzles the eye of the Christian, sheds effulgence around the throne of God, and beams with unclouded splendor through eternity itself.

The saving knowledge of Christ and him crucified, leads the sinner to glory and happiness at God's right hand. It will crown him with unutterable bliss. It will prepare him for the enjoyment of heaven; for the reception of that unfading wreath of glory which shall be entwined around the brow of the faithful; for that glittering diadem which shall be placed upon his head; and for those robes of salvation with which he shall be eternally arrayed before the throne of God.

How important then is this knowledge which leads to such blessed results, to such unspeakable glory! O that each of us may become experimentally acquainted with Christ and him crucified. Permit me to urge this momentous subject upon your serious consideration. You should give it a thorough investigation. Your immortal destiny is embraced within its extensive scope. To neglect it, will be at the peril of your eternal happiness. O then, we beseech you with the utmost compassion for your immortal soul, to attend to this glorious message, the proclamation of a crucified Savior, and eternal life through him.

This great and all-important theme, the glory of which no mortal tongue can express, is more intimately connected with your present and future welfare than all other subjects within the range of human acquisition. We would not, in this little volume, display before you the airy speculations of philosophy or the various charms of human science; but we would, with ardent language, hold up to your view, Christ and him crucified, as your only hope; as the only hope of a lost world.

Here, sinner, is your hiding-place. Under the shadow of Him who once groaned and bled on Calvary, you can find eternal repose. "And a man shall be a hiding-place from the wind, and a covert from the tempest; as rivers of waters in a dry place, as the shadow of a great rock in a weary land." Jesus Christ is here set forth in all the richness of his grace. He is here offered, freely offered to dying sinners. Embrace him as your only Savior; while passing through this weary land— through this wilderness world, lean on Him, who will guide you safely to glory. In Him, you will experience that joy which the world cannot impart, and that peace of God, which passes all understanding.

By that blessed side which was once pierced with the soldier's spear, you will enjoy the favors and smiles of a reconciled God. From those deep wounds that were inflicted on the Savior's immortal form, fountains of joy, as inexhaustible as the ocean of divine perfection itself, will flow in the richest streams of grace, to refresh, invigorate and animate your soul. O! there is something about Calvary so mysterious in its nature; so glorious in its results. Time can never disclose, nor vast eternity unravel those things connected with that affecting scene, displayed when the Son of God bowed his head and exclaimed "It is finished."

This subject embraces this mystery, and consequently will be the theme of the redeemed to all eternity. It comprehends the glorious plan of redemption and all the wonders of Christ's redeeming love. It does not lead the sinner to Sinai, and there leave him amid the dreadful thunder and lightning and flame and smoke. No, it gently draws him to Calvary, that life-giving mount, where the unbounded love of God for sinners once glowed in the bosom of his Son, with more than human splendor; where it beamed forth in all the effulgence of the divinity, when the holy Jesus hung a suffering, bleeding, victim on the ignominious cross. How

glorious is such a subject! It is full of Christ and salvation through him. It vividly displays the matchless mercy, and boundless love of God to a lost world.

"Oh! how matchless is this mercy!  
How unbounded is this love!  
'Tis our joy on earth to feel it;  
'Tis the theme of saints above."

Let the knowledge of Christ and him crucified dwell in you richly. Endeavor to know more and more about the person of your glorious Redeemer; about that wonderful death which he accomplished at Jerusalem, and that all-sufficient atonement which he effected on Calvary. Christ and him crucified is the sweetest, noblest theme on which a soul ever dwelt. Holy angels on their lofty thrones in glory, desire to stoop from the heights of celestial bliss, and look into this wonderful abyss of love and mercy to fallen man— the gift of a Savior— a glorious salvation. Well may we, who are the objects of such unprecedented love, raise our grateful hearts to the God of heaven, and shout forth in language like this— Glory to God in the highest for such peace and good-will toward men.

Christian, may Christ and him crucified ever be your delightful theme on earth, until mortality is swallowed up in life, until you are admitted into the glorious presence of Immanuel, and see him face to face, and begin your unceasing song, unto him that loved you and washed you from your sins in his own blood. Can you not now say with the Apostle, "Yes doubtless, and I count all things but loss for the excellency or the knowledge of Christ Jesus my Lord." O that every reader could join with us in the following beautiful, glowing lines of the poet,

"You are my all!  
My theme! my inspiration! and my crown!  
My soul's ambition, pleasure, wealth; my world.  
My light in darkness! and my life in death!  
My boast through time! bliss through eternity!  
Eternity is too short to speak your praise,  
Or fathom your profound love to man!  
To man of man the lowest, even to me,  
My sacrifice; my God!" (Young)

## **THE PERSON OF CHRIST**

"You are fairer than the children of men." Psalm 45: 2

"My meditation of him shall be sweet." Psalm 104: 34

Before we dwell on the melting story of Calvary, or exhibit to you a crucified

Savior, or afford a display of his glorious atonement, let us advert to the divine person and character of our Immanuel. Let us admire his glorious perfections. A saving knowledge of Christ will constitute the foundation of our immortal joys; will lead us to eternal life, and the highest state of felicity in heaven above. "And this is life; eternal, that they might know you, the only true God, and Jesus Christ whom you have sent."

O, that we might obtain a glimpse of the matchless person of Christ! O, that we might behold "the King, in his beauty." Surely then would our sight and eyes be turned away from viewing vanity. If there is an object in the universe that should attract our attention, excite our admiration, warm our affections, and demand our love; surely it is the glorious Savior, the blessed Son of God, who is the brightness of his Father's glory, and the express image of his person. Christ is the most glorious being in the universe of God. Blessed Jesus! reveal yourself unto us in all your transcendent loveliness, in all your surpassing beauty.

"You are fairer than the children of men;" "the chief among ten thousand;" "yes, you are altogether lovely;" "you are the blooming rose of Sharon, and the lily of the valleys." Manifest yourself unto us as you do not unto the world. Gladden our guilty souls with the beams of your mercy and grace. Unfurl the banner of your wondrous love over us; encircle us in the arms of your compassion, and lift upon us the light of your gracious countenance.

We can know but little, comparatively, of the excellence and glory of Christ's person, until we see him on his heavenly throne, in all his unveiled glory. Then shall we see him as he is, face to face, and forever behold his matchless beauty. What a glorious sight will that be, to see the Redeemer shining in the perfection of beauty. What a blessed privilege, to dwell forever in the presence of the great King, to surround the radiant throne of heaven, and amid the splendors of the celestial Paradise, to sound through endless ages the notes of seraphic praise, to him that redeemed us from eternal misery with his own most precious blood!

Gentle reader, seek Christ now; believe on him; view him with the eye of faith, as your only Lord and Savior, and in a little while faith shall be turned into sight, into heavenly vision, and you will enjoy the presence and society of your beloved Redeemer throughout a glorious eternity. Remember, young reader, that Christ has said "those that seek me early shall find me." May the Lord in his mercy grant that you and I may find Him of whom Moses and the prophets wrote—Jesus, the Son of God. This will prove our everlasting comfort. Through time and through eternity, Christ will be our unchanging friend.

To the believer, Christ is all in all. Amid all the vacillating scenes and heart-rending sorrows of mortality, he is ever with him, manifesting his grace and sustaining him in every trial; and in the last hour of mortal existence, when the

believer is standing on the verge of the grave, Christ is by him, cheering his departing soul with the hope of eternal glory", and guiding him safely through the swellings of Jordan to the promised land, the everlasting happy home of God's children. In the hour of death, the believer is enabled to exclaim, "Oh! I would not give up Christ for all the world. Whom have I in heaven but you? and there is none upon earth that I desire besides you."

Now, is Christ precious to you? Do you desire to know more and more about him? Is he formed in you, the hope of glory? If so, we trust you will follow us with a joyful heart in our presentation of his character and excellence as they are vividly portrayed in the Holy Scriptures. That blessed Redeemer who once hung as a bleeding victim on Calvary; who endured the death of the cross there, is the eternal Son of God, equal with the Father in power and glory, possessing all the attributes of Deity.

The Scriptures plainly assert that Christ is God, the Creator of the universe. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not any thing made that was made." Christ bears the very image of the everlasting Father. Yes, the eternal Son of God, our blessed Savior, is the brightness of his Father's glory, and the express image of his person. "The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven."

Again, it is declared that "Christ is the visible image of the invisible God. He existed before God made anything at all and is supreme over all creation. Christ is the one through whom God created everything in heaven and earth. He made the things we can see and the things we can't see—kings, kingdoms, rulers, and authorities. Everything has been created through him and for him. He existed before everything else began, and he holds all creation together. Christ is the head of the church, which is his body. He is the first of all who will rise from the dead, so he is first in everything. For God in all his fullness was pleased to live in Christ."

What a fullness of grace and glory dwells in the blessed Jesus! And what divine power has he displayed in the works of creation! By his word, were all things made. He spoke and it was done; he commanded, and it stood fast. He only gave the command, and this world, with all its inhabitants, sprung into being. Such is his illimitable power, that he has created and sustained for ages, millions of fixed and moving worlds of light and glory. With unerring precision, he guides the planets in their revolutions, and directs the comets in their flaming march. With an arm of omnipotence, he has bespangled the midnight sky with its glowing luminaries; and that same mysterious personage who endured the

ignominious death of Calvary, has created this beautiful, green earth on which we tread; formed the moon in her silvery brightness, and kindled up the sun in all his glory. "By the word of the Lord, were the heavens made; and all the host of them by the breath of his mouth." He has "measured the waters in the hollow of his hand, and meted out heaven with a span, and determined the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance."

Christ is the second person in the glorious Trinity, and is of equal power with God the Father, and God the Spirit. Yes he "thought it not robbery to be equal with God," and as the Creator of the universe, he reigns, the omnipotent Lord of heaven and earth. All power is entrusted to him, and all worlds are the offspring of his almighty fiat, the product of his creative skill. This is the same blessed Savior who bled and died on earth. "He alone has spread out the heavens and marches on the waves of the sea. He made all the stars—the Bear, Orion, the Pleiades, and the constellations of the southern sky. His great works are too marvelous to understand. He performs miracles without number."

Christian, go out and gaze upon the clear, blue sky, when the solemn stillness of night pervades a slumbering world; survey the countless glories of the starry firmament; view the numberless suns that shine above you; think of the innumerable planets that revolve around these suns; contemplate the mighty systems of worlds that move in celestial harmony and majesty through boundless space. Your Savior made them all.

Then think of his power, wisdom, and goodness as manifested in all his works. Think of his original glory and blessedness; but above all, think of his amazing condescension and infinite love for you. He who hung out these brilliant orbs, once stooped from his celestial throne of glory to assume human nature, and bleed and die for you! yes, to die the death of the cross! "He made himself nothing; he took the humble position of a slave and appeared in human form. And in human form he obediently humbled himself even further by dying a criminal's death on a cross." Wonderful condescension. Amazing love! Was there ever love like this, that led Christ to Calvary, there to lay down his precious life for sinners! No! the annals of time do not furnish a parallel; neither is it to be found in the records of eternity!

Christ, the only begotten Son of God, lay in the bosom of the Father from all eternity; possessing untold glory with him. But out of infinite compassion and boundless love for his children, his redeemed, he consented, for a time, to veil that glory in humanity, and bleed upon the accursed tree. He became partaker of flesh and blood. "Because God's children are human beings—made of flesh and blood—Jesus also became flesh and blood by being born in human form. For only as a human being could he die, and only by dying could he break the power

of the Devil, who had the power of death."

He gave his blessed body to be broken, and his precious blood to be shed for sinners. For you, dear believer, did the Lord of glory suffer. That he might redeem you from the curse of a broken law, and thus rescue you from eternal misery in the regions of darkness and despair, he assumed your nature. "We all know that Jesus came to help the descendants of Abraham, not to help the angels. Therefore, it was necessary for Jesus to be in every respect like us, his brothers and sisters, so that he could be our merciful and faithful High Priest before God. He then could offer a sacrifice that would take away the sins of the people."

In Christ, the divine and human natures are admirably united in one glorious person. He is truly God and truly man. He is our Creator, our Preserver, our bountiful Benefactor; and yet he is bone of our bone and flesh of our flesh. He is our near kinsman; our elder brother; our gracious friend, who loves at all times; our glorious Redeemer.

In our nature, Christ suffered and died for us; in our nature he rose triumphant from the grave; and he now wears it before the throne of God. O how highly has Christ exalted human nature! He has elevated it to the right hand of God, to the greatest honors and the brightest state of felicity in the heaven of heavens. In glory, the redeemed shall be made like Christ; their bodies shall shine like his glorious body. Says an Apostle, "we know that when he shall appear, we shall be like him; for we shall see him as he is." At his glorious appearing on the resurrection morning, Christ shall call forth our sleeping dust. "He will take these weak mortal bodies of ours and change them into glorious bodies like his own, using the same mighty power that he will use to conquer everything, everywhere."

Then shall we be with him, and be entirely like him to all eternity. Then shall we see him face to face in his heavenly kingdom, yes, we shall look into the very face of the blessed Jesus, and behold in that countenance the expressions of tenderest love for us, his redeemed. Then shall we see what a lovely Savior we have! And through eternal ages we shall be contemplating the glorious person of our Redeemer. Then shall we discern those excellencies in the person of Christ, which are now obscured by the veil of mortality. "Now we see things imperfectly as in a poor mirror, but then we will see everything with perfect clarity. All that I know now is partial and incomplete, but then I will know everything completely, just as God knows me now."

Precious Savior! Your name is as ointment poured forth. You are all our salvation and desire. We love you, because you have first loved us. Whom have we in heaven but you, and there is none upon earth that we desire besides you. You

are our way to the Father, the way in which the redeemed journey through a wilderness world to the heavenly Canaan. You are the blessed day-star which illuminates our path through a bewildering world, and guides it safely over life's tempestuous ocean into the harbor of eternal glory. Blessed Redeemer, may I love and prize you more and more on earth, until, prepared for those happy mansions above, I bid adieu to this sinful, sorrowful world, enter into the joy of my Lord, and raise a never-ending song of praise in glory to you my Almighty Savior.

"Almighty Jesus, make me thine;  
Oh! wash me in your blood divine,  
Preserve my soul from every sin,  
And reign the sovereign Lord within.  
Oh! for a heart of faith and love,  
To taste the Savior's richest grace,  
To emulate the choirs above,  
Who ever see his blissful face.  
Blest spirit! beautify my soul  
With humble joy and holy fear;  
Your power can make the wounded whole,  
And bring each gospel blessing near.  
Descend and dwell within my heart;  
The Savior's image let us bear;  
Then bid me hence with joy depart,  
And angels' bliss forever share."

What a precious Savior we have to choose as ours. One who is so amiable and excellent in his person. One who is infinitely able to save us. One who delights in our salvation; and rejoices over us to do us good. Concerning his people, Christ says, "And I will make an everlasting covenant with them, promising not to stop doing good for them. I will put a desire in their hearts to worship me, and they will never leave me. I will rejoice in doing good to them and will faithfully and wholeheartedly replant them in this land."

What mercies flow from the Savior of sinners! When we look at what our Redeemer has accomplished for us, well may we, with wonder and astonishment, exclaim, "Oh how great is your goodness, which you have laid up for those who fear you; which you have wrought for those who trust in you; before the sons of men." How deeply impressed with the divine goodness was the prophet, when, borne along and overwhelmed with the sublimity of his rapturous theme, he breaks forth into this lofty song: "Sing, O daughter of Zion; shout aloud, O Israel! Be glad and rejoice with all your heart, O daughter of Jerusalem! For the Lord your God has arrived to live among you. He is a mighty savior. He will rejoice over you with great gladness. With his love, he will calm all

your fears. He will exult over you by singing a happy song."

There is none like Christ. He spoke as never man spoke. When he sojourned in this valley of tears, he went about doing good; words of compassion flowed from his gracious lips; he comforted the afflicted, healed the diseased, and raised the dead. At his omnipotent voice, "the eyes of the blind were opened, and the ears of the deaf unstopped; the lame man leaped as a deer, and the tongue of the mute sung."

How compassionate was the blessed Jesus, to the sons and daughters of affliction, to the perishing multitudes around him, when he trod this earth, clothed with the garb of humanity. And now that he is in heaven, invested with all his original glory, he has the same eye of pity, and the same heart of love for dying sinners on earth. Though he reigns in glory, yet he now says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembles at my word."

One compassionate look from Christ, which draws out the soul in love after him, and kindles up the affections in holy desires after sweet communion with him, is worth more than all the treasures of the world. A saving interest in the glorious Redeemer, will put us into the possession and enjoyment of those "unsearchable riches" which will endure when this bewildering world, with all its fascinations, with all its grandeur, shall have passed away.

Does your heart pant after these durable riches? Then look up to Christ, admire him! contemplate his adorable, mysterious person. Open the blessed volume of inspiration and read his glorious character. "Search the scriptures," says the Savior, "for in them you think you have eternal life, and they are they which testify of me." Trace him in his wonderful transition from heaven to earth. He veils his glory in humanity. He assumes human nature, and becomes an infant of days, a man of sorrow through life; a bleeding victim on Calvary. For you, sinner, he yields to the stroke of death; and is laid in a tomb. But see him bursting the fetters of the grave, and ascending to glory! There follow him. On the wings of faith soar to the heavenly Canaan! Your Divine Redeemer is there, radiant in glory. Before him, all the redeemed bow in token of humble adoration and praise. While they gaze upon his wondrous bright form, one song, "worthy is the Lamb that was slain," employs them all. In heaven, all are admiring and praising the "Lamb that stands on Mount Zion."

There, every redeemed sinner desires to know more and more about the adorable Savior. O believer, the more you study Christ the more will you admire and praise him. Wonderful in his nature, glorious in his person, and dear in those relations in which he stands to you, he demands your whole heart, your affections, all your grateful thoughts. While you walk by faith through a

wilderness world, you should constantly keep Christ in your view- in your thoughts- in your mind; until in the full blaze of heaven's glory, you behold him, in the midst of the celestial throne, as "a Lamb that had been slain," and eternally admire his matchless person, and his boundless grace.

O blessed Jesus! may the desire of our soul now be to your name, and to the remembrance of you. May we remember you upon beds, and meditate on you in the night-watches. And through all our earthly pilgrimage may we ever think of you, and of your great goodness.

Christian, let your love for an unseen Savior increase more and more. "You love him even though you have never seen him. Though you do not see him, you trust him; and even now you are happy with a glorious, inexpressible joy." "Unto you therefore who believe, he is precious." In the mean time, may your eye- that eye of faith which views the eternal world, and those glorious "things which are not seen," ever be directed to the bleeding Lamb of God, who takes away your sins; who takes away the sin of the world! Be always longing and "look forward to that wonderful event when the glory of our great God and Savior, Jesus Christ, will be revealed. He gave his life to free us from every kind of sin, to cleanse us, and to make us his very own people, totally committed to doing what is right."

How sweet the Name of Jesus sounds  
In a believer's ear!  
It soothes his sorrows, heals his wounds,  
And drives away his fear.

It makes the wounded spirit whole,  
And calms the troubled breast;  
'Tis manna to the hungry soul,  
And to the weary, rest.

Dear Name, the Rock on which I build,  
My Shield and Hiding Place,  
My never failing treasury, filled  
With boundless stores of grace!

By You my prayers acceptance gain,  
Although with sin defiled;  
Satan accuses me in vain,  
And I am owned a child.

Jesus! my Shepherd, Husband, Friend,  
O Prophet, Priest and King,

My Lord, my Life, my Way, my End,  
Accept the praise I bring.

Weak is the effort of my heart,  
And cold my warmest thought;  
But when I see You as You art,  
I'll praise You as I ought.

Till then I would Your love proclaim  
With every fleeting breath,  
And may the music of Your Name  
Refresh my soul in death! (John Newton)

## **THE GLORY OF CHRIST**

"Father, I want these whom you've given me to be with me, so they can see my glory. You gave me the glory because you loved me even before the world began!" John 17:24

In order that we may see the personal excellency of God's beloved Son, let us contemplate his glory. That amazing humiliation and painful death to which Christ submitted, for sinners, will appear still more astonishing, when we reflect upon that majesty and glory with which he was invested before time began to flow. In Christ, we behold uncreated glory. No created glory was ever like his. Christ's glory shone from all eternity. Before the sun beamed in the heavens, or the moon walked in silvery brightness; before the stars glittered in the deep blue sky, or the earth sprang into existence; Christ, the blessed Son of God, lay in the bosom of the everlasting Father, enjoying equal glory with him.

The glorious Redeemer of a lost world was set up from everlasting. Hear his own declaration, "I was set up from everlasting, from the beginning, or ever the earth was," and surely the glory of the eternal Son must be as old as himself. Yes, Christ has always been, and will ever continue to be "the brightness of his Father's glory, and the express image of his person." When he left the bosom of his Father, and the regions of bliss, and visited this fallen world with the message of redeeming love, he only veiled his glory in humanity. He lost nothing of his original glory by his assumption of human nature. He was as truly "the brightness of his Father's glory" when he lay in the manger at Bethlehem, when he had not where to lay his head on earth, or when hung a dying victim on Calvary's cross, as he was before the Incarnation, or as he now is, in his glorified state at the right hand of God.

Though his glory was veiled in a human form, when he tabernacled in the flesh, now and then a beam of that glory darted through his human nature,

proclaiming to all around that he was divine. The disciples beheld the glory of their Redeemer. Says the beloved John, "The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth."

Says another faithful follower of the Lord, and an eye-witness of his majesty, "And he received honor and glory from God the Father when God's glorious, majestic voice called down from heaven, 'This is my beloved Son; I am fully pleased with him.' We ourselves heard the voice when we were there with him on the holy mountain." On mount Tabor, Peter, James and John got a glimpse of the Savior's glory, which made them feel as if heaven had come down upon earth. There Christ's glory beamed forth in heavenly splendor, "when his face shone as the Sun, and his clothing was white as the light." There Moses and Elijah also appeared in glory, and spoke of his decease which he should accomplish at Jerusalem.

What a glorious, sacred spot! How nearly allied to heaven! What is all the splendor of the universe, contrasted with the resplendent scene of Tabor! How gloomy! Contrastd with that dazzling, overpowering brightness which there emanated from the blessed Jesus, the sun is darkness itself. Never had there been such a vivid manifestation of the glory of Christ on earth, as was then displayed to astonished disciples. Well might Peter exclaim, "Lord, this is wonderful! If you want me to, I'll make three shrines, one for you, one for Moses, and one for Elijah." Delightful abode! To dwell with Jesus! to be overshadowed with his glory!

"If heaven be thus glorious, Lord,  
Why must I keep from thence?  
What folly is it that makes me loth  
To die, and go from hence?"

Hasten on, O joyful day, when I shall be admitted into the palace of the great King, when I shall see him in his beauty, in his glory; when I shall be made "a pillar in the temple of God, and go no more out;" when I shall dwell with Christ, yes, with that glorious Savior, whose blessed side was once pierced for me. Happy, unspeakably happy, will those be whom Christ will bring to behold his glory! Their bliss no mortal tongue can express. They will reign with Jesus, and behold his glory forever and ever. "To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne."

It is the will of Christ, that all his people be with him, that they may behold his glory. Mark that beautiful prayer of his, in the 17th chapter of John: "Father, I want these whom you've given me to be with me, so they can see my glory. You

gave me the glory because you loved me even before the world began!"

For what is it that Christ prays so fervently here? It is, that those given him by his Father, may not only be with him, but that they may also behold his glory. That prayer has not ascended to heaven in vain. It has been heard on high. In heaven, all the redeemed around the throne of God, are now beholding the glory of Christ. All the spirits of just men made perfect, are admiring his beauty. This prayer will be fully answered, when Christ shall bring forth the head-stone of his living, glorious temple with shoutings; when he shall exclaim, "Behold I and the children which God has given me." When every member of his precious flock shall be gathered home to himself; when even the feeblest lamb shall be housed from the storm. Then shall we all be with Christ; then shall we behold his glory; not veiled as it was in his humiliation, blazing forth in full, unclouded splendor.

The glory of Christ will make eternity itself one bright, unsullied day of bliss. This will be manifested to the redeemed; they will spend the revolving ages of a blissful eternity in beholding it. It will irradiate the mansions of bliss; it will adorn with immortal splendor and beauty every inhabitant of those mansions. It will decorate with blooming youth countless millions. It will light up a bright and glorious abode for the redeemed. It will constitute the purest, noblest, brightest heaven. What is heaven but being with Christ, and beholding his glory? This is heaven! This is blessedness! This is the bliss of saints! O blessed privilege, to be with Christ, to behold his glory.

And all believers shall soon be forever with him. What a happy state to be ever with the Lord, beholding his glory! This made Paul long to depart, that he might be with Christ. "I'm torn between two desires: Sometimes I want to live, and sometimes I long to go and be with Christ. That would be far better for me" Immediately after death, the soul of the believer is with Christ, beholding his glory, "absent from the body, and present with the Lord."

How many have longed for a sight of this glory of Christ. How often has it cheered the heart of the dying Christian, and filled his soul with the hope of a glorious immortality. A few hours before the great Dr. Owen breathed his last, a friend informed him that he had just been putting his work. "On the glory of Christ", to the press, to whom the Dr. responded, "I am glad to hear that that performance is put to press;" then lifting up his hands, and raising his eyes as in a rapture, he exclaimed, "But O brother, the long looked for day is come at last, in which I shall see that glory in another manner than I have ever done yet, or was capable of doing in this world."

A great part of heaven's happiness, will consist in beholding the glory of Christ; yes, the glory of Christ will fill heaven with unutterable bliss. O blessed Jesus, show us your glory; may it illuminate our pathway through a world of darkness;

may it guide us to you, the uncreated source of life, light and glory. With you is the fountain of life; in your light shall we see light. Wean our affections from a world that is so soon to be wrapped in flames. Elevate our views above the transient scenes of earth, its fading, deceitful joys, to the permanent and enrapturing bliss of heaven. May we be going up through this wilderness world leaning on you, our Beloved. While on earth may we live to your glory; and when done with mortal life, when the messenger of death is sent to convey our immortal spirits home, may we be safely conducted through death's dark valley and Jordan's swelling stream, to the heights of Zion, the city of the great King, the heavenly Jerusalem, the celestial Canaan, where you, blessed Savior, reign in everlasting glory.

"Oh! that I felt my soul upborne  
On pure devotion's wings,  
Far above earth's deceitful joys  
And sublunary things.  
Where you, blessed Savior, sit enthroned  
In everlasting light;  
The glory of the angelic host,  
The source of their delight.  
There in your blissful presence reigns  
Immortal joy serene;  
No wintry storms are heard to roar,  
Nor desolation seen.  
Around you flow unmixed delights,  
Like rivers deep and wide;  
While from the ocean of your love,  
Proceeds an endless tide.  
Can such a sinful creature, Lord,  
Partake his wondrous grace,  
To dwell with you in heavenly bliss,  
And view your glorious face?  
Ah! then, let sin and earth usurp  
My wayward heart no more;  
Oh, be through life, my all in all,  
My soul's unbounded store."

Have you obtained a glimpse of the glory of the Sufferer of Calvary? Is Christ glorious in your view, or does he appear "as a root out of a dry ground, having no form, nor loveliness, no beauty that you should desire him?" Is he, in your estimation, "the chief among ten thousand" all lovely, all glorious; or do you "lightly esteem the rock of your salvation?" Have you seen Christ, in all his glory, not with the bodily eye, but with that of faith, which scans the heavens and views the Savior there, as yours? Or have you no faith in God's dear Son? Are

you still rejecting the free offer of a crucified Savior; still counting his precious blood an unholy thing?

These are solemn questions which you are now called upon to answer. If you have never viewed Christ as your glorious Savior, look to him now as such. Let faith spread her wings towards him. Believe on his glorious name. "But the way of getting right with God through faith says, 'You don't need to go to heaven' (to find Christ and bring him down to help you). Salvation that comes from trusting Christ—which is the message we preach—is already within easy reach. In fact, the Scriptures say, 'The message is close at hand; it is on your lips and in your heart.'"

To see Christ in the glory of his person, in the fullness of his grace and as our only Savior, is the sight that affords perfect peace— that peace of God which passes all understanding. This blessed sight fills the soul with joy unspeakable and full of glory; elevates the sinner's view above sublunary objects, to those blissful mansions in the skies, and cheers the believing soul, when standing on the threshold of eternity, with the hope of a glorious immortality. When we obtain a faith's view of Christ and his glory, how despicable do the unhallowed joys and pleasures of a dying world appear? Even now one beam of the Savior's glory shining into our hearts, or the light of his countenance lifted upon us, will afford us more joy than all the glittering wealth of the world. Hear an eminent saint of olden times exclaim, "You have put gladness in my heart, more than in the time that their corn and their wine increased."

You who have embraced the glorious Savior will soon be made a partaker of his glory. "The glory which you gave me," says Christ, "I have given them." O wonderful! wonderful! not only to behold that glory, but to receive it ourselves! "The Lord will give glory." What shall we render to him for all his gifts? "Bless the Lord O my soul; and all that is within me! O, bless his holy name." Every step you take on earth will be a step heavenward. Constantly beholding the glory of Christ in the mirror of the word and ordinances, you will become more and more transformed into his likeness. "And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit." In the face of Christ, we behold the glory of God, the brightness of the divinity, shining forth in uncreated, overpowering luster. The holy Spirit illuminates our hearts, and enables us to discern this effulgence of, divine glory. "God, who first commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Christ is crowned with all the radiance of the Deity. "In him dwells all the fullness of the godhead bodily." "In him are hidden all the treasures of wisdom and knowledge." "The word was made flesh," and the glory of God shall shine

through that flesh through all eternity, and make that blessed form far more glorious than the midday sun. How glorious and exalted is Christ! Encircled with inconceivable glory and seated on the throne of heaven, he sways with uncontrollable power, the scepter of the universe. There is a glory in the person of Christ that makes him unspeakably precious to believers. There is a glory in his perfections. There is a glory in his works. "All your works shall praise you, O Lord; and your saints shall bless you."

Yes, Christ is not only glorious in his person, but also in his works. In the works of creation he is encircled with divine glory. "The heavens declare the glory of God; and the firmament shows his handy work;" and in that greater work- the redemption of a lost world- he is crowned with incomprehensible glory, and exalted to the right hand of God. "What we do see is Jesus, who for a little while was made lower than the angels, and now is crowned with glory and honor because he suffered death for us." Dear believer, this glorious Savior is yours. For you he died; for you he lives; for you he reigns the Lord of glory. With the church you may exclaim, "This is my beloved, and this is my friend, O daughters of Jerusalem" "how great is his goodness, and how great is his beauty!"

How attractive, how desirable, how lovely, how glorious will Christ appear in heaven! How will his glory shine there! When we awake amid the splendors of immortality, the first object that will excite our admiration will be that glorious Redeemer, who loved us, and gave himself for us; whose dying groans were once uttered on Calvary; whose bleeding heart there showed the breadth, and length, and depth, and height of redeeming love! Then shall we see with our very eyes, Him who was, for us, taken, and by wicked hands crucified and slain! But, oh! we shall see him shining in effulgent glory!

The glory of the Man of Calvary will attract the eyes of all the redeemed above, and he will be forever "admired in all those who believe." The perpetual presence of Christ and the continued manifestation of his glory will always make heaven one noontide of light and blessedness. He will be continually before us, and his glory will be constantly beaming upon us; and our sight will be so illuminated that we can steadily behold that glory. Now we see through a glass darkly; but then face to face.

Now, we could not possibly bear the full effulgence of that glory. It struck Paul to the earth with blindness when Jesus appeared to him, and when he saw "a light from heaven brighter than the sun shine down on me." And on the manifestation of a glorified Savior, John falls to the earth as dead. But in heaven we shall gaze with intense delight upon the glorious sun of righteousness, shining in his meridian splendor. Blessed be God! That sun once rose on our benighted world! That promise has been fulfilled, "Upon you that fear my name, shall the sun of righteousness arise with healing in his wings."

That "true light, which enlightens every man that comes into the world" pointing us to heaven, the region of eternal glory, once shone on earth. That light will eternally shine in the upper world in the celestial mansions. There Christ will always manifest himself to his people, in all his glory. There they will not have to cry with Moses, "I beseech you, show me your glory." All shall see it. Every saint there shall be gazing forever upon the uncreated glory of Immanuel. O blessed sight! Lord, prepare each of us for beholding this glory. Unite our hearts to you, by faith. May we be growing in grace and in the knowledge, of you- our Lord and Savior. Oh, Almighty Savior, preserve us from the snares and temptations of a world lying in wickedness, and finally present us faultless before the presence of your glory with exceeding joy.

In his sublime vision of the glory of Christ, Isaiah speaks thus, "In the year King Uzziah died, I saw the Lord. He was sitting on a lofty throne, and the train of his robe filled the Temple. Hovering around him were mighty seraphim, each with six wings. With two wings they covered their faces, with two they covered their feet, and with the remaining two they flew. In a great chorus they sang, 'Holy, holy, holy is the Lord Almighty! The whole earth is filled with his glory!' The glorious singing shook the Temple to its foundations, and the entire sanctuary was filled with smoke."

That this was the glory of Christ, which Isaiah saw, John, in the 12th chapter of his gospel, asserts, "These things said Isaiah, when he saw his glory, and spoke of him." On the lonely isle of Patmos, the beloved disciple had a glorious revelation of the Son of God. Heaven opened and poured forth its glories upon him. He was fanned with its breezes. He stood bewildered and amazed amid its grand pageantry. But one form more glorious than all other objects, filled him with profound awe and consternation. It was the Lord Jesus. His countenance shone like the sun in his midday splendor. Glory beamed from every part of that blessed form, diffusing a flood of light on all around, and blazing far, far away into eternity. It was the dazzling form of the Lamb of God, in more than earthly transfiguration that appeared to the bewildered disciple. The description which he furnishes of this glorified personage is this, "When I turned to see who was speaking to me, I saw seven gold lampstands. And standing in the middle of the lampstands was the Son of Man. He was wearing a long robe with a gold sash across his chest. His head and his hair were white like wool, as white as snow. And his eyes were bright like flames of fire. His feet were as bright as bronze refined in a furnace, and his voice thundered like mighty ocean waves. He held seven stars in his right hand, and a sharp two-edged sword came from his mouth. And his face was as bright as the sun in all its brilliance. When I saw him, I fell at his feet as dead."

This is Jesus of Nazareth, the same Jesus on whose bosom the beloved disciple

had so often leaned. How glorious does he appear now! So glorious, that John falls at his feet as dead. This is the same Jesus whom the dying Stephen saw standing on the right hand of God. When his cruel persecutors were about to imbrue their hands in the blood of this holy servant of God, he being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

This, Christian, is the same Jesus whose glory you shall behold in heaven; whom you will love and praise and adore with unceasing delight and seraphic vigor, through eternity's rolling ages. Love and admire him now. Cleave closely to him, and you will soon see his glory. You will soon be with Christ! O happy thought!

Soon, very soon, shall the visions of earth vanish, and the darkness of mortality disappear before the rising glories of Immanuel's kingdom. The time is short; the period is just at hand, when we shall, with transporting joy, behold the dawning of that day which will never end, and the rising of that sun which will never set. Then "Your eyes shall see the King in his beauty! they shall behold the land that is very far off." Raised in glory, and caught up from the flames of a burning, crumbling world, to meet the Lord in the air, "when he shall come to be glorified in his saints, and to be admired in all those who believe; we shall, with him, soar to a brighter world above— Our everlasting happy home, where no sin ever defiles, where no tears ever flow, and where no death is ever feared.

Entering into the golden city and its many mansions, we shall sit down with Abraham, Isaac and Jacob; with Moses and Elijah; with prophets and apostles, in the kingdom of God. Standing, not on Mount Tabor below, but on Mount Zion above; not with Moses and Elijah, alone, but with "the general assembly and church of the firstborn, who are written in heaven;" we shall ever behold, contemplate and admire the glory of him who is the light of heaven, and the brightness of God's glory. How gloriously will that celestial city, the home of the redeemed, be illuminated with the presence of Immanuel!

There, no natural light is required. "And the city has no need of sun or moon, for the glory of God illuminates the city, and the Lamb is its light." There, all will be irradiated by the glory of God and the Lamb. "No longer will you need the sun or moon to give you light, for the Lord your God will be your everlasting light, and he will be your glory." There, from a reflection of that glory, the righteous themselves shall shine forth as the sun in the kingdom of their Father. Eternal glory beams in Immanuel's land. Everlasting light emanates from His blessed face. "The sun will never set; the moon will not go down. For the Lord will be your everlasting light. Your days of mourning will come to an end." "And there will be no night there—no need for lamps or sun—for the Lord God will shine on them. And they will reign forever and ever."

To this blessedness, to this glory, to this honor, to this immortality, "the Spirit and the bride say, "Come." Let each one who hears them say, "Come." Let the thirsty ones come—anyone who wants to. Let them come and drink the water of life without charge." O, my friends! be wise in time; choose a glorious Christ now, and you shall shine as the stars forever and ever!

Now, "Blessed be the Lord God, the God of Israel, who only does wondrous things. And blessed be his glorious name forever; let the whole earth be filled with his glory! Amen and amen.

"He who on earth as man was known,  
And bore our sins and pains.  
Now, seated on the eternal throne,  
The God of glory reigns.  
His hands the wheels of nature guide  
With an unerring skill;  
And countless worlds extended wide,  
Obey his sovereign will.  
While harps unnumbered sound his praise,  
In yonder world above;  
His saints on earth admire his ways,  
And glory in his love.  
His righteousness to faith revealed,  
Wrought out for guilty worms;  
Affords a hiding place and shield,  
From enemies and storms.  
This land, through which his pilgrims go,  
Is desolate and dry;  
But streams of grace from him overflow  
Their thirst to satisfy.  
When troubles, like a burning sun,  
Beat heavy on their head,  
To this almighty Rock they run,  
And find a pleasing shade.  
How glorious he! how happy they  
In such a glorious Friend!  
Whose love secures them all the way,  
And crowns them at the end."

## **CHRIST CRUCIFIED**

"For I resolved to know nothing while I was with you except Jesus Christ and him crucified." 1 Cor. 2:2

"But we preach Christ crucified." 1 Cor. 1:23

"When on the cross my Lord I see,  
Bleeding to death for wretched me,  
Satan and sin no more can move,  
For I am all transformed to love.  
"His thorns and nails pierce through my heart,  
In every groan I bear a part;  
I view his wounds with streaming eyes,  
But see! he bows his head and dies!  
"Come, sinners, view the Lamb of God,  
Wounded and dead, and bathed in blood.  
Behold his side, and venture near,  
The well of endless life is here.  
"Here I forget my cares and pains;  
I drink, yet still my thirst remains;  
Only the fountain head above,  
Can satisfy the thirst of love.  
"Oh, that I thus could always feel!  
Lord, more and more your love reveal;  
Then my glad tongue shall loud proclaim,  
The grace and glory of your name  
"Your name dispels my guilt and fear,  
Revives my heart, and charms my ear  
Affords a balm for every wound,  
And Satan trembles at the sound."

The death of Christ was the most affecting and solemn scene ever presented to the view of men or angels. What a sight! to see Christ on the cross bleeding for sinners! How astonishing! to see the King of glory, whom all the angels of heaven worship and adore, bow his head in death! Earth never before witnessed such a sight! Heaven never before looked upon such a scene. O my soul, draw near and contemplate it. Look towards Calvary with the cross erected in your view, and behold the Son of God nailed to the accursed tree, his blessed hands, and side and feet pierced, his blood streaming from every pore, until pallid death sits upon his heavenly brow, and he cries, "Father, into your hands I commend my spirit."

This is the scene, the solemn scene, upon which we are about to dwell. We have been contemplating the glory of Christ; we come now to notice his wonderful death. We have seen him arrayed in the robes of eternal glory; now we see him laying aside these bright robes, humbling himself and becoming obedient unto death, even the death of the cross. Amazing condescension! that the glorious Son of God should forsake the realms of everlasting day, leave the throne of

glory, and take up his abode in this dark region of sin and suffering! Boundless love! that He should expire on the cross for a guilty world!

"Oh! love without compare,  
Oh! love beyond degree;  
That he, whom cherubim adore,  
Should bleed and die for me!"

Christ became man that he might die for man, that his precious blood might flow for the redemption of a lost world. The land of Judea was the birthplace of the Savior of the world. It was office the glory of all lands. Jerusalem was its renowned metropolis. Here, God was manifested in the flesh. Here, the Son of God walked with man, clad as a man, in the gab of humanity. How near was heaven to earth when Jesus dwelt among men, promulgating the blessed gospel of the grace of God to a sinful dying world! What joyful tidings were conveyed to the shepherds of Bethlehem, when "the angel reassured them. 'Don't be afraid! I bring you good news of great joy for everyone! The Savior—yes, the Messiah, the Lord—has been born tonight in Bethlehem, the city of David!'" Well might the bright host of heaven burst into that sublime birth-song of Immanuel! "Glory to God in the highest, and on earth peace, good-will toward man."

Christ came to reconcile a rebel earth to the offended majesty of heaven; to suffer, the just for the unjust; to give his life a ransom for many; to die on Calvary. And when that eventful hour, fixed upon in the counsels of eternity, in which the Son of God should pour out his soul unto death, had arrived, how impressive, how solemn was the scene that transpired on Calvary's sacred mount! How great were the sufferings of God's beloved Son! How painful the death he endured! A series of unparalleled sufferings which he bore in his own person, immediately preceded the crucifixion of our Savior. In the garden of Gethsemane, in the judgment-hall on the way to Calvary, and after his arrival there, his sufferings were intensely severe. We design to notice these.

The whole life of Christ was a life of sorrow and suffering. He was always "a man of sorrows, and acquainted with grief." From the manger to the cross he trod a thorny pathway. For you, sinner, he lived a suffering life, and for you he died a painful death. Should not the love, the dying love of Christ, constrain you to love him who first loved you, and gave himself for you, yes, his own glorious self. Surely it should. Surely your whole heart should be a flame of burning love to your adorable Savior, "Whom having not seen, you love."

Christ stood in the room and stead of dying sinners. He was our representative, and as such he endured the penalty of a broken law. He bore our griefs, and carried our sorrows. All our iniquities were laid on him. No wonder then, that his holy soul was almost overwhelmed when all the waves and billows of divine

wrath were about to gather and break over his devoted head! No wonder that he should cry, "O my Father, if it be possible, let this cup pass from me." What intense sufferings the blessed Jesus endured, when he was about to make his soul an offering for sin! when he bore our sins in his own body on the tree!

Contemplate the scenes and circumstances of the Savior's suffering and death. Call up in your mind those memorable names consecrated by the passion and death of Christ— Jerusalem- Gethsemane- Calvary. The remembrance of JERUSALEM awakens some of the most thrilling associations that ever clustered around the memory. Here, some of the most momentous events in the annals of time, or in the records of eternity transpired. Here, was displayed the most amazing and glorious scene that was ever exhibited on this terrestrial globe. Here, on Mount Calvary, the Son of God, the Creator of the Universe, once hung in agonies and death; and here, he accomplished that wonderful, that great and sublime scheme of man's redemption, which is the wonder of angels, which will form the delightful theme of the redeemed in glory, through the countless ages of eternity.

What a sacred spot for meditation!

But turn to GETHSEMANE. This is a name deeply engraved on the heart of every Christian. Here Christ suffered as never a man suffered; suffered for you, sinners. Here, he endured that bitter agony for you, when; "his sweat was as it were, great drops of blood falling down to the ground."

Now let us view that mysterious Mount, just outside the gates of Jerusalem, on which the Man of sorrows died. CALVARY! At the mention of that name, earth thrills with new emotions of joy, and heaven bursts into long, loud anthems of praise. Intense glory beams from the summit of Calvary; but its moral heights no mortal eye can view; its top is lost in the glorious atmosphere of the upper world. In heaven, Calvary will awaken many a glorious association, when we there look back and contemplate the wondrous scene it commemorates. There it will live forever in the remembrance of all the redeemed, and be the eternal source of their highest bliss!

When Christ had spent more than thirty years on earth, the hour- the eventful hour of his departure at length arrived, and with his sufferings full in view, he hastens to Jerusalem to offer himself a sacrifice for our sins. How he longs to reach his ignominious cross- to be baptized with his own blood- to accomplish our salvation on Calvary! Blessed be God for such a Savior, whose delights were always with the sons of men! The following beautiful lines on "The Redeemer hastening to suffer," are from the pen of Cowper—

The Savior, what a noble flame  
Was kindled in his breast,

When hastening to Jerusalem  
He marched before the rest.  
Good-will to men and zeal for God  
His every thought engross;  
He longs to be baptized with blood,  
He pants to reach the cross!  
With all his sufferings full in view,  
And woes to us unknown,  
Forth to the task his spirit flew;  
'Twas love that urged him on.  
Lord, we return you what we can:  
Our hearts shall sound abroad  
Salvation to the dying Man,  
And to the rising God!  
And while your bleeding glories here  
Engage our wondering eyes,  
We learn our lighter cross to bear,  
And hasten to the skies."

Arrived at Jerusalem, for the last time, the Savior eats the Passover with his disciples, and institutes the sacramental supper in that last gloomy night which preceded his painful death. In his dying love he instituted that ordinance which will, through all time commemorate his sufferings and death. "As they were eating, Jesus took a loaf of bread and asked God's blessing on it. Then he broke it in pieces and gave it to the disciples, saying, 'Take it and eat it, for this is my body.' And he took a cup of wine and gave thanks to God for it. He gave it to them and said, 'Each of you drink from it, for this is my blood, which seals the covenant between God and his people. It is poured out to forgive the sins of many.'" Who would not obey the injunction, the dying injunction, of the Friend of sinners, "This do in remembrance of me?" Come and manifest your love to the Lord Jesus, at his own table; come, for all things are now ready. "Eat, O friends; drink, yes, drink abundantly, O beloved."

What tender love did the blessed Jesus manifest to his sorrowful disciples, when he was about to leave them, and bleed and die on Calvary! "Don't be troubled. You trust God, now trust in me. There are many rooms in my Father's home, and I am going to prepare a place for you. If this were not so, I would tell you plainly. When everything is ready, I will come and get you, so that you will always be with me where I am." Consoling words! What animating prospects are here presented to the humble followers of Christ! Our Father's house, the many mansions of glory, our being with Christ, where he is, our future felicity in heaven, are here, all held up for our encouragement, while in a suffering world.

How solacing, how joyful to the weary Christian, struggling amid the storms and

afflictions of life, to find a Happy resting place in our Father's house, in Immanuel's land! "All honor to the God and Father of our Lord Jesus Christ, for it is by his boundless mercy that God has given us the privilege of being born again. Now we live with a wonderful expectation because Jesus Christ rose again from the dead. For God has reserved a priceless inheritance for his children. It is kept in heaven for you, pure and undefiled, beyond the reach of change and decay. And God, in his mighty power, will protect you until you receive this salvation, because you are trusting him. It will be revealed on the last day for all to see."

How brightly did the dying love of Jesus shine in that "upper room" at Jerusalem! "Having loved his own who were in the world, he loved them unto the end." Brighter and brighter will that redeeming love of his eternally shine in the upper room of glory. There all Christ's dear children shall sit down at the banquet of love spread there, from which they shall rise no more; but where they shall forever "eat of that hidden manna," and drink of that living "water of life, clear as crystal, proceeding out of the throne of God and of the Lamb;" where they will forever enjoy the presence and smiles of a gracious Redeemer. Having uttered that beautiful prayer, "Father, the hour has come; glorify your Son, that your Son also may glorify you," the Savior calls upon his faithful band, "Arise, let us go." "After saying these things, Jesus crossed the Kedron Valley with his disciples and entered a grove of olive trees."

The sun had passed the western horizon, and the mantle of darkness was spread over a slumbering world, when that mournful group crossed the Kedron, and entered the garden of Gethsemane. There Jesus had often resorted with his disciples. The spot was well known to them all. But never before had the Savior come here with a heart so full of sorrow. Listen to his mournful cry, "My soul," said he, "is exceedingly sorrowful, even unto death: tarry here, and watch with me."

Your sins, reader, bore him down. The sins of a lost world overwhelmed him, and he "fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will." If that bitter cup had passed the Savior's lips, where would you, where would I have been this day? Without a Savior, without a heaven, passing our weary days in darkness and despair. Impenetrable gloom would have beclouded our bright immortal hopes. But thanks be unto God for his unspeakable gift, for the gift of Jesus; for his precious life, for his precious death, which brings salvation to a lost world! The sufferings of our Savior in the garden of Gethsemane, were all endured for us, guilty sinners. O what piercing agony is that which rends his heart, and forces "great drops of blood" down those pale cheeks moistening the green earth! "And being in an agony, he prayed most earnestly; and his sweat was, as it were, great drops of blood falling down to the ground."

After rising from the earth he had moistened with his blood, Christ is apprehended and betrayed into the hands of sinners. The sword of divine justice is now fairly unsheathed. God the Father is now commissioning the sword of his justice to awake against his own dear Son, who is now delivered for our offences. "Awake, O sword, against my Shepherd, and against the man that is my fellow, says the Lord of hosts: smite the Shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones."

The innocent sufferer of Gethsemane, who is none other than the Creator of worlds, and the Author of our being, is hurried away to the judgment hall of an earthly court, there to be derided and condemned to death by sinful mortals. There the blessed Redeemer gave "his back to the smiters, and his cheeks to them who plucked off the hair." There he "hid not his face from shame and spitting." There the glorious Son of God "was wounded for our transgressions, bruised for our iniquities," wounded and bruised until his heavenly "visage was so marred more than any man, and his form more than the sons of men."

What condescension and love are here displayed! Wonder O heavens! Be astonished O earth! Behold that bleeding victim, wearing a thorny crown, see his life's blood streaming from every lacerated vein, and read in that bleeding heart the vastness of redeeming love! He who now wears that crown of thorns for sinners once wore a crown of glory at God's right hand. What manner of love was that which led Christ to make such an exchange as this— a crown of glory for a crown of thorns! It was the love, the infinite love he ever bore to dying sinners. Nothing brought him from his throne of glory to his cross of suffering, but eternal, redeeming love. Look at the bleeding Jesus again and again until your hearts overflow with love to him.

Pilate said to the Jews, "Behold the man!" We would say to you in the language of a greater and better than Pilate, "Behold the Lamb of God who takes away the sin of the world!" Behold him as your Savior, bleeding for your sins. Behold him until the eye of faith brightens, and you exclaim with Thomas, "My Lord (yes, my bleeding Lord) and my God." In that judgment hall the Lord of glory is condemned to death. There "he was oppressed and treated harshly, yet he never said a word. He was led as a lamb to the slaughter. And as a sheep is silent before the shearers, he did not open his mouth."

But let us follow Him to the CROSS. That last dreadful night of the Son of God had passed. Morning had broken as clear and beautiful as ever. The sun had risen in his strength, and his glorious midday beams were now gladdening the oriental landscape; all nature was smiling around, when Christ, bearing his cross, thronged by an immense crowd of bitter enemies and wondering spectators, is led away to be crucified. Leaving the gates of the crowded city, that entourage is

seen ascending the slope of Mount Calvary. What views, what scenes are now presented to the astonished gaze. There stands Jerusalem in all its glory; Mount Zion with its countless edifices, palaces, and towers of strength; Mount Moriah with its magnificent temple, whose glorious form dazzles the eye of the beholder as the sunbeams fall upon it; and a little before you, arises a mysterious Mount, on whose summit the cross of Christ is to be erected.

But there was a far more interesting and glorious sight than was ever before exhibited on earth, passing before you. All heaven was gazing with profound interest upon it. There was the Son of God, the glorious Redeemer of a lost world, going to ransom his people with his own blood- to pay the last farthing that God's holy law demanded- to make an end of sin- to bring in an everlasting righteousness- to vanquish Satan and all his legions- to triumph over death itself, and the gloomy grave. There was the Captain of our salvation going to open the portals of heaven and lead millions of Adam's sons to glory. There was One whose arm had made the heaven of heavens going to be nailed to a cross! "Carrying the cross by himself, Jesus went to the place called Skull Hill (in Hebrew, Golgotha). There they crucified him. There were two others crucified with him, one on either side, with Jesus between them."

What a scene is now transpiring on Calvary! Thousands are gazing on the Son of God weltering in his own blood. Well might angels leave their thrones to look upon such a scene. Well might mortals be amazed at such love as shines around that cross, and dazzled with that glory which beams from Calvary. The holy, the innocent Jesus is nailed to the cross for sinners! But as his murderers are, with heavy blows, driving the nails into his blessed hands and feet, those pale, quivering lips mutter strange words, which partake more of the language of a God than a man; which breathe nothing but pardoning love. It is the dying prayer of Jesus for his murderers, "Father, forgive them; for they know not what they do."

Blessed Jesus! you are compassion itself. O speak these words to every reader. Say to him, to her, "Son, daughter, be of good cheer; your sins are forgiven." "Father, forgive them; for they know not what they do!" That prayer was soon answered. Many who had shouted, "Crucify Him, Crucify Him," were soon afterwards crying, "Men and brethren, what shall we do to be saved?" They were indeed forgiven and accepted by him whom they had crucified.

Almighty Savior! your power is the same now; break each heart of stone. Your grace is the same now; pour it forth on guilty sinners. Then will they look to you whom they have pierced, and mourn!

"Father, forgive, (the Savior said,)  
They know not what they do;

His heart was moved, when thus he prayed  
For me, my friends, and you.  
He saw that, as the Jews abused  
And crucified his flesh;  
So he, by us, would be refused,  
And crucified afresh.  
Through love of sin, we long were prone  
To act as Satan bid;  
But now with grief and shame we own,  
We knew not what we did.  
We knew not the desert of sin,  
Nor whom we thus defied;  
Nor where our guilty souls had been,  
If Jesus had not died?  
We knew not what a law we broke,  
How holy, just and pure!  
Nor what a God we dared provoke,  
But thought ourselves secure.  
But Jesus all our guilt foresaw,  
And shed his Precious blood  
To satisfy the holy law,  
And make our peace with God.  
My sin, dear Savior, made you bleed,  
Yet you did pray for me!  
I knew not what I did, indeed,  
When ignorant of thee."

For three long hours did the Savior hang, bleeding on the cross, enduring indescribable agonies. Oh, was there ever sorrow like that which our dying Savior felt! Well might the suffering Jesus exclaim, "Behold and see if there be any sorrow like unto my sorrow, which is done unto me, which the Lord has afflicted me in the day of his fierce anger." One wave after another broke over the Savior's soul, until the last, the heaviest of all, came rolling on to overwhelm him. His Father— his own Father, had deserted him; and from that bloody cross arose a most piercing cry, "My God, my God, why have you forsaken me?"

Amid this dreadful suffering, nature seems to sympathize with her bleeding Author. She gives a groan that makes the earth tremble, and turns the heavens into blackness. How awful the period! Darkness covers the land; the sun is darkened; the earth quakes; the rocks are torn; the veil of the temple is torn in two; the graves are opened, and sleeping saints arise. "At noon, darkness fell across the whole land until three o'clock. At that moment the curtain in the Temple was torn in two, from top to bottom. The earth shook, rocks split apart, and tombs opened. The bodies of many godly men and women who had died

were raised from the dead after Jesus' resurrection. They left the cemetery, went into the holy city of Jerusalem, and appeared to many people." Well may the sun turn black in the heavens; well may the earth quake, and the rocks break, when that divine Personage is in the arms of death; and well may a heathen centurion exclaim at such a sight, "Truly, this was the Son of God."

Amid this awful convulsion of nature, are heard the dying words of the Man of Calvary. In tremulous tones they fall on the ears of the amazed spectators; but the human ear was never before greeted with such joyful sounds- with such glorious tidings. That bleeding Sufferer never bowed his head in death, until he had conquered every foe and exclaimed with his departing breath, in the language of triumph, "It is finished."

"Jesus knew that everything was now finished, and to fulfill the Scriptures he said, 'I am thirsty.' A jar of sour wine was sitting there, so they soaked a sponge in it, put it on a hyssop branch, and held it up to his lips. When Jesus had tasted it, he said, 'It is finished!' Then he bowed his head and gave up his spirit." "It is finished!" At the mention of these words the universe thrills with joy. Glad tidings! let them ring from pole to pole- let them be loudly proclaimed from every pulpit- published from every press; let every Christian blaze them abroad; let every missionary fly with them to heathen lands; let all the ends of the earth hear the joyful sound, "It is finished!"

When Christ died, the redemption of a lost world was finished. The gates of the new Jerusalem above were then opened to admit the redeemed sinner. Heaven was then at peace with earth. God could then look in compassion and love on a rebel world. He could then encircle in his gracious arms the vilest of Adam's apostate race.

When Christ had commended his spirit into the hands of his Father, the solemn scene of Calvary soon closed. The astonished multitude began to leave the sacred spot, and march towards a noisy city. "And when the crowd that came to see the crucifixion saw all that had happened, they went home in deep sorrow." But reader, follow not a thoughtless world. Stay on Calvary! There view the bleeding glories of Immanuel. There taste the sweetness of redeeming love. There contemplate a glorious, finished salvation. O my soul, look to that precious bleeding Savior; trust him for his grace; praise him for his love, and adore him for that grand atonement which he made on Calvary!

"Let me dwell on Golgotha,  
Weep and love my life away:  
While I see him on the tree  
Weep, and bleed, and die for me!  
That dear blood for sinners spilt,

Shows my sin in all its guilt;  
Ah, my soul, he bore the load,  
You have slain the Lamb of God.  
Hark! his dying word, 'Forgive  
Father, let the sinner live;  
Sinner, wipe the tears away,  
I your ransom freely pay.'  
While I hear this grace revealed,  
And obtain a pardon sealed;  
All my soft affections move,  
Wakened by the force of love.  
Farewell, world, your gold is dross,  
Now I see the bleeding cross;  
Jesus died to set me free  
From the law, and sin and thee!  
He has dearly bought my soul,  
Lord, accept and claim the whole!  
To your will I all resign,  
Now, no more my own, but thine."

### **CHRIST CRUCIFIED** (continued)

"Before whose eyes Jesus Christ has been evidently set forth crucified." Gal. 3:1

"Christ our Passover is sacrificed for us."- 1 Cor. 5:7

Reader, before your eyes Jesus Christ has been evidently set forth crucified. You have followed him to Gethsemane; from Gethsemane to the judgment hall; from the judgment hall to Calvary. You have seen him extended on the cross, bathed in blood. You have heard his dying groans, and seen him bow his head and expire. Before your intellectual vision Calvary's mournful scene has been arrayed.

Now let us inquire into the CAUSE of the sufferings and death of Christ. Why does the Lord of life and glory suffer? Why does he endure that piercing agony and that bloody sweat in gloomy Gethsemane? Why is he condemned to the death of Calvary? Look at the crucified Jesus. Why does he hang on that bloody cross? Why are those blessed hands and feet nailed to the accursed tree? Why is that dear side pierced with the soldier's spear? Why does the immaculate Lamb of God thus bleed?

Ah! believing sinner, it is for you! For you, Christ endured that indescribable agony in Gethsemane, and those excruciating pains on Calvary. For you, the blood trickles down those pale cheeks, and streams from that pierced side. For you, the Son of God endures the hidings of his Father's face, until he is led to

exclaim in the bitterness of his soul, "My God, my God, why have you forsaken me?" For you, his last breath is drawn, and his last cry uttered, "It is finished." O could you but see with faith's vision, what Christ has done for you, surely your whole heart would burn with love to such a Savior, who, to ransom your precious soul from eternal woe, shed his own blood!

That precious blood was not shed in vain; it was poured out to cleanse you from the guilt of sin. It streamed down that cross to wash away the moral stains of a polluted world. Not all the blood that flowed from the Jewish altars could do this. But that vicarious sacrifice offered on Calvary, expiates the greatest guilt. The blood of Jesus Christ cleanses from all sin. The meritorious obedience, sufferings, and death of the incarnate Son of God, afford an ample satisfaction for sin. God's holy, but violated law requires nothing more.

Now, there is nothing to condemn believers in Christ. "There is therefore now no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the Spirit." In the 8th chapter of Romans- a chapter that ought to be written in golden letters- the Apostle boldly exclaims, "Who shall lay any thing to the charge of God's elect? It is God who justifies? Who is he that condemns? It is Christ who died." This is the only plea that a guilty sinner can make before a just God. "It is Christ who died." Precious truth!

Blessed Jesus! it is from your death that we derive our life, our immortal life. It is from your bleeding side that we drink of the living waters of life, that we draw our purest joys and our highest felicities. We thank you, Almighty Savior, for your precious death, which confers such unspeakable blessings on sinners. Christ died that we might live. He died for us. The decease which he accomplished at Jerusalem was for our sins, "Christ died for our sins, according to the Scriptures." "He was manifested to take away our sins." "Who his own self bore our sins in his own body on the tree, that we being dead to sins, should live unto righteousness, by whose stripes you were healed." "Christ also has once suffered for sins, the just for the unjust, that he might bring us to God."

Sin, then, was the procuring cause of the sufferings and death of God's dear Son. Ah! sinner, you have slain the innocent Lamb of God. You have caused those wounds on Immanuel's glorious person. Your sins pierced him to the very heart. Will you not then look on Him whom you have pierced, and mourn? O look and live, for in that look there is life. Look to Him who is lifted up on the cross for you. Have you looked to Christ for salvation? Looking to Christ is nothing more than believing on his glorious name. Have you faith in Him, in his atoning blood? Saving faith in a crucified Christ is all that is required to fit the vilest sinner for glory. "Believe on the Lord Jesus Christ, and you shall be saved."

We entreat you again to look to a dying Savior. Let your eyes turn to that bloody

tree, whose leaves are for the healing of the nations; for the healing of your soul. Listen to the Savior's own gracious call. Hark! from the top of Calvary, I hear the blessed invitation fall from the lips of the dying Man, "Look unto me, and be saved, all the ends of the earth." From heaven's high throne I hear it still proclaimed by the glorious Redeemer, "Look unto me and be saved." It is the voice of Immanuel calling sinners home to glory. It is the voice of God speaking in the tenderest accents of redeeming love.

"The God who once to Israel spoke  
From Sinai's top, in fire and smoke,  
In gentler strains of gospel grace,  
Invites us now to seek his face.  
He wears no terrors on his brow,  
He speaks in love, from Zion, now,  
It is the voice of Jesus' blood,  
Calling poor wanderers home to God.  
The holy Moses quaked and feared  
When Sinai's thundering law he heard;  
But reigning grace, with accent mild,  
Speaks to the sinner as a child.  
Hark! how from Calvary it sounds;  
From the Redeemer's bleeding wounds;  
Pardon and grace I freely give,  
Poor sinner, look to me and live.  
What other arguments can move  
The heart that slights a Savior's love!  
Yet till Almighty power constrain,  
This matchless love is preached in vain.  
O Savior, let the power be felt,  
And cause each stony heart to melt!  
Deeply impress upon our youth,  
The light and force of gospel truth."

When Christ was crucified the veil of the temple was torn in two, thus showing that the way into the holiest of all- even into heaven, was now opened by the blood that flowed from Immanuel's veins. No more sacrifices were required. The great Antitype- the bleeding Lamb of God had been offered. Sinner, heaven is now opened to receive you. Vile as you are, you will be accepted if you only look to a crucified Jesus- if you only trust in him for your whole salvation. O will you not embrace that Savior, who will lead you to glory? Are not the joys of a blissful eternity worth striving for? Then "Therefore, my brothers, be all the more eager to make your calling and election sure. For if you do these things, you will never fall, and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ."

Seek an interest in Christ now. Then all the glories of heaven will be yours. If a crucified Christ is yours, blessings innumerable will flow around your path to immortality, and through the merits of Immanuel you will at length gain the happy shores of that blessed world, where the wicked cease from troubling, and the weary are at rest. Glorious rest! Who would not strive to obtain it? Christ endured the painful death of the cross to purchase this rest for his people. Christ died, a sacrifice for their sins, thus paving the way for their eternal salvation. He died, a sacrifice for the sins of a lost world. "Christ was once offered to bear the sins of many." He was crucified for a "multitude which no man can number, of all nations, and kindreds, and people, and tongues."

Sinner, repair to the foot of the cross, and roll your burden of guilt on its bleeding victim—the Lord Jesus. There your burden will become light; and there is room for you also to stand and receive the balm which drops from the top of that bloody tree for the healing of a diseased world. Though you may be the chief of sinners, yet you are invited to come to that cross. He who once, in his infinite love for you, bled on it, himself calls you. "Come unto me," says the Savior, in language as compassionate as ever flowed from human lips. "Come unto me, all who labor and are heavy laden, and I will give you rest."

Go, heavy-laden sinners, and find rest in Christ. Enter into rest now by believing in him. Remember that your iniquities were laid on the head of a bleeding Savior. "The Lord has laid on him the iniquity of us all." "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was laid upon him; and with his stripes we are healed." "Christ our Passover is sacrificed for us." His death is our life; his dear wounds and bleeding side, our soundness and health. Now God is pacified, and the sinner saved by the death of Jesus.

To those who are looking to a crucified Redeemer, and relying entirely on the merits of his blood for life and salvation, the sweet language of a reconciled God now is, "Comfort, comfort my people," says your God. "Speak tenderly to Jerusalem. Tell her that her sad days are gone and that her sins are pardoned. Yes, the Lord has punished her in full for all her sins." 'Christ's dying for us is as much in God's account as if we had twice over borne the eternal agonies of hell.' (McCheyne)

Blessed consolation! This is the language of our gracious Heavenly Father, and oh! how reviving is it to the poor penitent sinner, who is often oppressed with a sense of guilt and borne down with the apprehension of impending wrath. He is now enabled to shout with the adoring prophet in that sweet song, "Praise the Lord! He was angry with me, but now he comforts me. See, God has come to save me. I will trust in him and not be afraid. The Lord God is my strength and

my song; he has become my salvation. With joy you will drink deeply from the fountain of salvation!"

You may well trust a crucified Redeemer with your soul and its immortal concerns, for he has, by his obedience and death, effected a complete salvation for you. He breathed out his precious life for you; but he rose again for your justification. He "was delivered for our offences, and raised again for our justification." "I lay down my life for the sheep. I have other sheep, too, that are not in this sheepfold. I must bring them also, and they will listen to my voice; and there will be one flock with one shepherd. The Father loves me because I lay down my life that I may have it back again. No one can take my life from me. I lay down my life voluntarily. For I have the right to lay it down when I want to and also the power to take it again. For my Father has given me this command."

Christ was indeed laid in the cold and silent tomb; but God did not allow his Holy One to see corruption. The sepulcher could not hold him. He triumphed over the grave. He burst the fetters of death, and in a glorious form, ascended to heaven. There he ever lives to intercede for sinners; there he stands with open arms to receive the vilest of the vile. "Therefore he is able, once and forever, to save everyone who comes to God through him. He lives forever to plead with God on their behalf."

Christ is not only able, but willing to save sinners; yes, he rejoices in their salvation. He delights to pluck them as brands from the burning- to make them monuments of his victorious grace- trophies of his redeeming love- pillars in his glorious temple above, where they shall sing the song of redemption through all eternity. "He shall see of the travail of his soul, and shall be satisfied." "For the joy that was set before him (the joy of saving sinners,) endured the cross, despising the shame, and has sat down at the right hand of the throne of God." A crucified Redeemer is still carrying on his blessed work of saving sinners. His salvation is to the uttermost; none need despair.

Come to Christ, and salvation is yours. Before closing this chapter, we would just glance at the amazing love exhibited in the death of Christ. Would you see the highest manifestation of eternal love? Then contemplate Christ crucified. Here is the grand exhibition of infinite love. In the crucifixion of the glorious Redeemer, the brightest love that ever shone on earth is displayed. What boundless love is seen here! The infinite love of Christ, shining in all its glory! What but infinite love brought him from the height of bliss, to the depths of sufferings, from the throne of heaven to the cross of Calvary! What but infinite love made him a suffering man, and a dying Savior! What but infinite love made him hasten to Jerusalem, to suffer for sinners! What but infinite love led him to Gethsemane, to endure those agonies for sinners, where his blessed form was covered with bloody sweat! What but infinite love nailed him to the cross, there to bleed and

die for sinners!

"Greater love has no man than this, that a man lay down his life for his friends." But oh! the greatest wonder in the universe is, that "while we were yet SINNERS, Christ died for us!" Think of this, wonder at it, be amazed at it! Christ, the glorious Son of God, dying for you a vile sinner, a rebel worm! O admire that love which pitied you in your lost condition, visited your world, and raised you from the depths of sin and suffering, to become an heir of eternal life, and of eternal glory! "When we were utterly helpless, Christ came at just the right time and died for us sinners. Now, no one is likely to die for a good person, though someone might be willing to die for a person who is especially good. But God showed his great love for us by sending Christ to die for us while we were still sinners. And since we have been made right in God's sight by the blood of Christ, he will certainly save us from God's judgment. For since we were restored to friendship with God by the death of his Son while we were still his enemies, we will certainly be delivered from eternal punishment by his life."

How vast is this love! The all surpassing love of a dying Savior! your breadths and lengths have never been compassed by a human thought; your depths never fathomed by a created intelligence; your heights never scanned by a seraph's gaze! Dear believer, may you, the object of divine love, be strengthened with might by the spirit of God in the inner man, "And may you have the power to understand, as all God's people should, how wide, how long, how high, and how deep his love really is. May you experience the love of Christ, though it is so great you will never fully understand it."

Stupendous love! A length which reaches from everlasting to everlasting; a breadth that encompasses every intelligence and every interest; a depth which reaches the lowest state of human degradation and misery; and a height that throws floods of glory on the throne and crown of Jehovah!

What a theme! the dying love of the crucified Son of God! Well may angels desire to dwell on this mystery! Well may saints be enraptured with this profound subject! What heart is so obdurate as not to be melted by its touching exhibition, or so benighted as not to be dazzled by its glory! How wonderful! That he who kindled up the stars of heaven, should take upon him our nature, and die in our room and stead! Amazing love! This is the wonder of wonders, the unsearchable riches of Christ!

"Not to be thought of, but with tides of joy;  
Not to be mentioned, but with shouts of praise."

Truly, the love of Christ passes knowledge. Those, and those alone, who have stood by the cross and viewed Immanuel in agonies and death, bleeding and

dying for their sins; and have felt that healing balm applied to their diseased souls; have seen all their sins washed away with the blood of God, their ransom paid, and their pardon sealed, will realize the following very appropriate and beautiful lines—

"In evil long I took delight,  
Unawed by shame or fear,  
Till a new object struck my sight,  
And stopped my wild career.  
I saw One hanging on a tree,  
In agony and blood,  
Who fixed His languid eyes on me,  
As near His cross I stood.  
Surely, never to my latest breath,  
Can I forget that look;  
It seemed to charge me with His death,  
Though not a word He spoke.  
My conscience felt and owned the guilt,  
And plunged me in despair,  
I saw my sins His blood had spilt,  
And helped to nail Him there.  
Alas! I knew not what I did,  
But now my tears are vain;  
Where shall my trembling soul be hid  
For I the Lord have slain.  
A second look He gave, which said,  
'I freely all forgive;  
This blood is for your ransom paid;  
I die that you may live.'  
Thus, while His death my sin displays  
In all its blackest hue,  
Such is the mystery of grace,  
It seals my pardon too!  
With pleasing grief and mournful joy,  
My spirit now is filled;  
That I should such a life destroy,  
Yet live by him I killed." (John Newton)

## **REDEMPTION BY CHRIST**

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. 1:7

"Redemption! what a glorious plan;

How suited to our need!  
The grace that raises fallen man,  
'Tis wonderful indeed!  
Twas Wisdom formed the vast design,  
To ransom us when lost;  
And love's unfathomable mine,  
Provided all the cost.  
Strict Justice, with approving look,  
The holy covenant sealed;  
And Truth and Power undertook  
The whole should be fulfilled.  
Truth, Wisdom, Justice, Power and Love,  
In all their glory shone;  
When Jesus left the courts above,  
And died to save his own."

In the works of creation, the power, wisdom and goodness of God are admirably displayed; but in the far greater and more glorious work of human redemption, his love shines in full resplendency. How glorious was the design of God to redeem a lost world! How magnificent the plan of eternal redemption! This redemption originated in the infinite love of God the Father. "God so loved the world that he gave his only begotten Son, that whoever believes in him should not perish, but have everlasting life." Jesus Christ is the gift of the Father— a precious gift, indeed, to a lost world. He is given to redeem his people; given that whoever believes in him should not perish, but have eternal life.

Jesus Christ is therefore called the unspeakable gift of God. "Thanks be unto God for his unspeakable gift." In the counsels of eternity, Christ was chosen to be the Redeemer of his people. God gave him as a free gift to the Church. A greater gift he could not bestow upon lost sinners. Had the Almighty given us ten thousand worlds to possess, they would have been as nothing in comparison with Jesus Christ, his unspeakable gift. Oh! how good our God is. How great is his power, wisdom and goodness, as manifested in the creation of the universe; but oh! how astonishing is his love, as exhibited in the redemption of a captivated world— in sending his only begotten Son to die for sinners!

"Oh, everlasting lover  
Of our unworthy race!  
Your gracious eye surveyed us  
Ere stars were seen above;  
In wisdom you have made us,  
And died for us in love."

The gift of a Savior, and redemption through his blood, afford the grandest view

of the eternal love of God. Around this sacred theme, beam glorious rays of divine love. "God is love;" and redemption is but the effect of that love, in which the Deity is enshrined. Love enters into the very essence of the Divinity; and we see that it has blazed forth from the eternal throne, and shone on our benighted world. Yes, the glorious light has shone from heaven. It shines all around us. God loves this world. Blessed truth!

Every page of divine revelation gleams with his love. Redemption is full of it. Here contemplate it— "God showed how much he loved us by sending his only Son into the world so that we might have eternal life through him. This is real love. It is not that we loved God, but that he loved us and sent his Son as a sacrifice to take away our sins." Jesus Christ willingly undertook our redemption. He cheerfully offered himself to bear our sins, to bleed on the altar of divine wrath, to redeem us from eternal misery. O blessed Savior! your love never had a beginning; it is like yourself, eternal. Love always glowed in your blessed bosom for a sinful world. All the glories of Paradise could not keep you from leaving your throne to ransom a guilty race. When there were no merciful arms to embrace us; no joyful heaven to welcome us; yes, when we were lost sinners, you, blessed Jesus, pitied us, and hastened on the wings of your love to redeem us, to bring us to glory, to seat us around your throne, in the celestial palace. How wonderful is your love, O Friend of Sinners!

When that momentous question was asked by the Almighty in the counsels of eternity, "Whom shall I send, and who will go for us?" Our blessed Savior came forward and said, "Here am I; send me." Christ was delighted with the glorious work of redeeming a lost world. When the morning stars sang together, and all the immortal sons of God shouted for joy over a rising world, the Savior rejoiced over its redemption. Then his "delights were with the sons of men."

Redemption was his chosen work, and in its execution he took the greatest delight. Ages rolled away, and earth groaned beneath the burden of its sin; idolatry and superstition reigned in triumph over the vast empires; moral darkness, obscuring the light of eternal day, enshrouded the human race, until the star of Bethlehem pointed to the infant Jesus as the glorious Redeemer of his people! A new light then burst from heaven upon them. Christ, "the bright and morning star," that issues in the light of a blissful eternity, appeared in a human form, and trod the valley of humanity. He willingly, yes, joyfully, left his throne of glory to bring redemption to us. His language was, "Lo, I come; in the volume of the book it is written of me; I delight to do your will, O my God; yes, your law is within my heart."

Our lost, pitiful condition called for a Redeemer. When Christ came to redeem us, we were on the verge of everlasting destruction. Man, created in the image of his Maker, was once holy and happy. But sin soon entered our fair world, and

spread ruin and devastation all around. Pain was felt; disease and suffering endured, and death embraced in his dismal arms, a fallen world. Sin brought death, and all our misery, into this world. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

How deplorable was the condition of the human race! An awful eternity of suffering opened to their view. Then God in infinite love said, "Deliver him from going down to the pit; I have found a ransom for him." "I have found David my servant; with my holy oil have I anointed him." Jesus Christ was set apart for the great work of redemption; and at the appointed time, God sent him to redeem us from the curse of a broken law, and to guide us safely through the mazes of a bewildering scene, to the Paradise above. "But when the right time came, God sent his Son, born of a woman, subject to the law. God sent him to buy freedom for us who were slaves to the law, so that he could adopt us as his very own children."

To redeem lost sinners was the very object for which the Son of God was sent into the world; for which he was made of a woman; for which he was made under the law. O matchless grace! O sovereign love! that God send his Son, his only Son, to save sinners! Here we behold a way of access opened to perishing sinners through the redemption that is in Christ Jesus. Blessed Lord! may the knowledge of this unspeakably precious redemption through a crucified Redeemer fill my soul with gratitude and praise. "My mouth shall speak the praise of the Lord; and let all flesh bless his holy name forever and ever."

Let us see HOW the redemption of sinners was effected. We find that an immense sum was paid for their ransom; that it required the blood of God to redeem a world of perishing sinners. "The Church of God, which he has purchased with his own blood." It is expressly declared that "without the shedding of blood, there is no forgiveness of sins." The blood of the Deity must flow or else a world be irrecoverably lost. But the Son of God assumed human nature, and freely poured out his blood for our redemption. Oh! the boundless love of Christ, that he should shed his precious blood for sinners. Oh! the infinite efficacy of that blood to cleanse from all sin. "The blood of Jesus Christ cleansed us from all sin."

We see then that our redemption is by price. "For God bought you with a high price. So you must honor God with your body." What a price was paid for our redemption! The precious blood of Jesus, the Lamb of God! "For you know that God paid a ransom to save you from the empty life you inherited from your ancestors. And the ransom he paid was not mere gold or silver. He paid for you with the precious lifeblood of Christ, the sinless, spotless Lamb of God." Costly price of man's redemption; the infinitely precious blood of Christ! O my soul, look

with wonder and amazement at your ransom the precious life and the precious blood of Jesus, "He gave his life to free us from every kind of sin, to cleanse us, and to make us his very own people, totally committed to doing what is right." "The Son of Man came, to give his life a ransom for many."

It is a blessed consolation for the sinner to know that he has redemption through the blood of Christ- that he has access to a holy God through a crucified Jesus. How sweet are those words, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." The blood of Christ is the fountain-head of all felicity. It is the blessed source from where emanates the living water of life; from where flow pardon and peace to a guilty world. It is that "river, the streams whereof make glad the city of God."

Thirsty soul, come and quench your thirst at the fountain of life. Dear believer, come and draw water with joy out of the wells of salvation. Long before a bleeding Savior hung on the cross, it was prophesied, "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness." The fountain has been opened. The rock has been smitten. Christ's side has been pierced! The sacred streams have gushed from the cross- have flowed around Calvary.

When our Savior instituted the sacramental supper he said, "for this is my blood, which seals the covenant between God and his people. It is poured out to forgive the sins of many." This, this is the fountain of joy- the well of endless life. Here, sinners may drink and never thirst again. And all are invited to come to the waters. The gospel invitation extends to all classes of mankind without exception; to the vile as well as to the good; to the poor as well as to the rich; to the young as well as to the old. The blessed call stands emblazoned on the pages of inspiration. With the authority of the majesty of heaven, I repeat it to a thirsting and famishing world, "Is anyone thirsty? Come and drink—even if you have no money! Come, take your choice of wine or milk—it's all free! Why spend your money on food that does not give you strength? Why pay for food that does you no good? Listen, and I will tell you where to get food that is good for the soul! Come to me with your ears wide open. Listen, for the life of your soul is at stake. I am ready to make an everlasting covenant with you. I will give you all the mercies and unfailing love that I promised to David." "Whosoever will, let him take the water of life freely."

Blessed be God for that "whosoever." None are forbidden to taste "the water of life." The vilest sinner may come to the "waters" and drink, and live forever. None are excluded from the way of salvation through the atoning blood of the Lamb of God. What encouragement is there for all to come to the bleeding side of Immanuel, there to receive the pardon of sin, obtain eternal life, and imbibe immortal joys!

Here is redemption offered to you. Will you receive it? Here is the bread and water of life. Will you eat that which is good and let your soul delight itself in fatness? Will you drink from the fountain of immortality? "But those who eat my flesh and drink my blood have eternal life, and I will raise them at the last day." "All who eat my flesh and drink my blood remain in me, and I in them. I live by the power of the living Father who sent me; in the same way, those who partake of me will live because of me. I am the true bread from heaven. Anyone who eats this bread will live forever and not die as your ancestors did, even though they ate the manna."

Oh! who would not come and he made a partaker of such inestimable blessings as cluster around the cross of a loving Redeemer. Here is all that a dying sinner requires or his redemption. Here is all that a feeble saint needs for his comfort and support during his pilgrimage through a bleak and barren world which is far from his home. What joys are to be found in redemption by Christ! They are unspeakable and full of glory. They flow down the narrow stream of time and expand into the boundless ocean of eternity!

Redemption by Christ affords sweet peace to the soul. The blood of Jesus poured out from the cross makes peace between God and the sinner. "Having made peace through the blood of his cross." It brings us near to God. "But now you belong to Christ Jesus. Though you once were far away from God, now you have been brought near to him because of the blood of Christ." Precious blood, that brings us so near our heavenly Father! "You have come to Jesus, the one who mediates the new covenant between God and people, and to the sprinkled blood, which graciously forgives instead of crying out for vengeance as the blood of Abel did." This is the blood of "Jesus the Mediator of the new covenant."

This blood satisfies offended justice, redeems the sinner and prepares him for glory. The blood of Jesus atones for all sin. There is redemption for all sinners, then, if they will but apply to the atoning blood of Jesus for cleansing. There is justification to acquit all; there is righteousness to clothe all. "The people will declare, 'The Lord is the source of all my righteousness and strength.' In the Lord all the generations of Israel will be justified, and in him they will boast." The sinner rejoices to find in the Lord Jesus, complete redemption. "Being now justified by his blood, we shall be saved from wrath through him."

"Blessed Savior, speak a word,  
Bid all my sorrows cease;  
Oh, be my great atoning Lord,  
My Righteousness and Peace.  
Oh, let your precious blood divine,  
Wash all my sins away,

Then shall my soul resplendent shine,  
Through heaven's eternal day."

How merciful is our God! How free is his grace! How plentiful is that redemption which is in Christ Jesus! "Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption." "Yet now God in his gracious kindness declares us not guilty. He has done this through Christ Jesus, who has freed us by taking away our sins. For God sent Jesus to take the punishment for our sins and to satisfy God's anger against us. We are made right with God when we believe that Jesus shed his blood, sacrificing his life for us. God was being entirely fair and just when he did not punish those who sinned in former times. And he is entirely fair and just in this present time when he declares sinners to be right in his sight because they believe in Jesus."

O sinner, come and taste the joys of redemption. Exercise a lively faith in the atoning blood of the Son of God. We would lead you to the bleeding sacrifice; we would point you to the cross of Christ as your only redemption. We would tell you in the tenderest language that there is redemption for you. Christ is made unto us "redemption." Cleaving to him you shall be redeemed from all evil and sin, and finally admitted into the Paradise of God. Our blessed Savior has obtained eternal redemption for us, and he will soon lead us to glory.

This is the grand object of Christ's sufferings and death, or in other words, of his redemption— to bring "many sons unto glory." Redemption by Christ, then, is an eternal deliverance from sin and sufferings, and the permanent enjoyment of the highest bliss in heaven. All the happiness of the redeemed in glory results from redemption by Christ. All the future felicity of the whole household of faith, through eternity, will flow from that redemption completed on Calvary. "He provided redemption for his people; he ordained his covenant forever— holy and awesome is his name."

By shedding his own blood, the Redeemer has purchased everlasting salvation for his people. "So Christ has now become the High Priest over all the good things that have come. He has entered that great, perfect sanctuary in heaven, not made by human hands and not part of this created world. Once for all time he took blood into that Most Holy Place, but not the blood of goats and calves. He took his own blood, and with it he secured our salvation forever." Here we may see the eternal, matchless love of Christ, in shedding his precious blood for our redemption. Love was the impelling motive that led him to undertake our redemption; and love enabled him to exclaim, "It is finished." Love made him offer himself a sacrifice for our sins. "Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God."

Christ calls the church, "his beloved." "Oh, how delightful you are, my beloved;

how pleasant for utter delight!" He loved the church so ardently as to redeem it with his own blood. "Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless."

Christ's love to the church is eternal. "I have loved you, my people, with an everlasting love. With unfailing love I have drawn you to myself." And again, "Since you were precious in my sight you have been honorable, and I have loved you." Paul thus celebrates the redeeming love of Christ to his church, "You know how full of love and kindness our Lord Jesus Christ was. Though he was very rich, yet for your sakes he became poor, so that by his poverty he could make you rich."

## **THE NEW SONG IN GLORY**

"And they sang a **new song**." Revelation 5:9

The redeeming love of Christ will be celebrated through eternity. In heaven, redemption by Christ will be the grand theme, the sweet song of the family of God. It is that "New Song" which all the redeemed sing in glory. It will have no dying cadence through the revolving ages of a blessed eternity. It will be always new; yes, when ages countless as the drops of the ocean shall have rolled away, the song of redemption will be as new to the redeemed as when the celestial mansions first echoed with its pealing strains.

In the house of his pilgrimage, redemption was the believer's song, and in that house, not made with hands, eternal in the heavens, it will be his sweet song through countless ages. O blessed thought! Who will not now commence the 'new song' of redemption! Will you not chant songs to him who died to ransom you from eternal woe? The songs of the grateful followers of the Lamb never end. The saints will find eternal employment in praising Christ for that precious redemption he has effected by his death. The notes of praise to a crucified Redeemer sound through the narrow limits of time and the rolling ages of eternity.

In heaven, Christ will be eternally admired as the Lamb that was slain for the redemption of sinners. There he stands in the "midst of the throne" as the Lamb of God that was once wounded, and bruised, and slain. "And I beheld," says John, "and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as if it had been slain." Every eye shall see him there. Every tongue shall praise him there. All the redeemed shall shout, "Worthy is the Lamb that was slain!" This will be the theme of the New Song." This will sound the loudest through heaven— "Worthy is the Lamb who was slain." "There

will be much in Jesus to admire when we shall see him as he is. But that which will draw out the loudest notes of the new song, will be the sight of the prints of the nails, and of the wound in his side." (McCheyne)

There will be none brought to heaven but those who will sing eternal praises to the Lamb for the wonders of redemption. There will be no mute tongue in glory. All voices and all hearts shall unite in singing the New Song. When the portals of heaven were opened to the beloved John, and the glory of the New Jerusalem came beaming through those pearly gates, he heard the music of Zion; and what was it but the New Song of redemption? "And they sang a new song with these words: You are worthy to take the scroll and break its seals and open it. For you were killed, and your blood has ransomed people for God from every tribe and language and people and nation. And you have caused them to become God's kingdom and his priests. And they will reign on the earth."

We find that a mighty multitude will be congregated in glory to sing the song of redemption; some from "every kindred, and tongue, and people." "After this I saw a vast crowd, too great to count, from every nation and tribe and people and language, standing in front of the throne and before the Lamb. They were clothed in white and held palm branches in their hands. And they were shouting with a mighty shout, 'Salvation comes from our God on the throne and from the Lamb!'"

What a glorious company will that be who shall eternally stand on the celestial Mount Zion! How sweet will be their song! How rapturous their delight! How ecstatic their joy! But reader, pause, and ask, "Am I to mingle among that blessed host who never cease to praise God and the Lamb? Is the new song of redemption to be my sweet song above?"

Live for eternity- live for Christ now, and you will soon join all the redeemed family of God, in songs that will never end. With your robes washed white in the blood of the Lamb, you shall be presented faultless before the throne of God, to praise him who loved you and washed you from your sins in his own blood. Then you will see your glorious Redeemer, who will always be to you the center of heavenly attraction. How will your grateful heart burn with seraphic love to him whose blood brought you such heavenly bliss, and whose merits crowned you with such inconceivable glory! Your hearts will overflow with more joy than language can express. You will then, in the light of heaven, see that redemption by Christ is a precious work- that rich, inestimable blessings flow from the atoning blood.

Be sure not to trample that blood underfoot now. You will never be crowned with glory without your robes are washed white in the blood of the Lamb. You must have a saving interest in the death of Christ, before you can learn that "new

song," which, none but the redeemed sing. "This great choir sang a wonderful new song in front of the throne of God and before the four living beings and the twenty-four elders. And no one could learn this song except those 144,000 who had been redeemed from the earth. "And they sang the song of Moses, and the song of the Lamb."

On the sublime vision of heavenly worship as given to John when banished to the lonely Patmos, a writer whom we admire (Headley) has the following lofty expressions: "The singers were those hundred and forty-four thousand, and they sung a new song, and as they struck their harps, together thus they sung: 'Worthy is the Lamb that was slain, to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing.' And with one voice the innumerable host chanted the heavenly doxology, 'Blessing, and honor, and glory, and power, be unto him that sits on the throne, and to the Lamb forever; and back returned the long 'Amen.' Again and again was it taken up and echoed from rank to rank along that celestial mountain, until it came rolling back with all the strength of archangel voices full on the throne of God. The theme, the song was new- it was the song of Redemption. David stood there sweeping a harp far more melodious and tuneful than the one he swept with such a master-hand on earth. Elijah poured his soul of fire into it. Isaiah gave it a loftier echo. The martyrs, those witnesses for the truth who had passed through the flames to their reward, furnished new accessions to its strength; for all the ransomed of the Lord were there. Aaron went up there from the top of Mount Horeb, and Moses from Pisgah. Elijah's chariot of fire never stopped until its burning wheels rested on that heavenly mount, and there Christ ascended from the hill of Olives. Thus the redeemed have flocked one after another to the Mount of God, and there they shall continue together until the glorious assembly stands complete, and God is all and in all."

How will the arches of heaven resound with that "new song" when all the redeemed are gathered home by the blood of Christ!

"And what in yonder realms above,  
Is ransomed man ordained to be?  
With honor, holiness and love,  
No seraph more adorned than he!  
Nearest the throne, and first in song,  
Man shall his hallelujahs raise;  
While wondering angels round him throng,  
And swell the chorus of his praise."

How many redeemed sinners are now before the throne, singing everlasting songs to Him who died for them on Calvary! The redeemed are fast flocking to their everlasting home in glory. "Those who have been ransomed by the Lord will return to Jerusalem, singing songs of everlasting joy. Sorrow and mourning will

disappear, and they will be overcome with joy and gladness." Prophets and apostles and martyrs, the great and good of every age and nation, are already in Zion above, and redemption is their song! Those immortal divines, Baxter, Bunyan, Flavel, Owen, Henry, Doddridge, Watts, Edwards, Payson, Martyn, Chalmers, the lovely McCheyne, and the venerable Alexander; have ascended to swell the throne, in singing "Worthy is the Lamb!"

This song breathes on every lip in glory, and bursts from every heart there. One song employs all the tongues of the redeemed in the mansions of bliss.

"Ten thousand, thousand are their tongues,  
But all their songs are one."

Dear follower of the Lamb, we shall all shortly join with the family of God in this "new song," in mansions of Glory. Then, lift up your head with joy; "for your redemption draws near." The hour of glory will soon be at hand.

"Oh, glorious hour, it comes with speed!  
When we, from sin and darkness freed,  
Shall see the God who died for man,  
And praise him more than angels can."

Life is fast hastening away. Time is swiftly flying. Eternity is at the door. You are just on the threshold of glory— just within sight of Paradise. The gates of the celestial city are about to open for your reception, and your Savior is ready to pronounce that blessed invitation, "Well done, good and faithful servant, enter into the joy of your Lord." "Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.'"

Does not a sight of all this glory make you long to obtain it? Then press onward; press toward the mark for the prize of the high calling of God in Christ Jesus. One step more, and glory will beam upon your eye, and the joys of heaven captivate your heart, and the music of Paradise charm your ear! The hour will soon come when the shining mansions shall receive you, when an exceeding and eternal weight of glory shall crown you; when you shall begin that "new song" which you learned on earth; when redemption by Christ shall be your unending theme.

Oh! this is heaven, where all rest in the bosom of God; where all behold the Redeemer's face; where all are singing that wondrous "new song" which fills heaven with joy, and eternity with undying melody, as it ascends in pealing notes from the mansions of glory, "All praise to him who loves us and has freed us from our sins by shedding his blood for us. He has made us his kingdom and his priests who serve before God his Father. Give to him everlasting glory! He rules forever and ever! Amen!"

You will soon begin your everlasting song in the upper sanctuary. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. Blessing, and honor and glory, and power, be unto him that sits upon the throne and unto the Lamb forever and ever."

"Oh, holy, holy Lord!  
Whom angel hosts adore;  
When shall I join in raptured strains,  
The bright celestial choir?  
In pity view a sinful worm,  
A prisoner here below;  
A pilgrim journeying through the land  
Of darkness, sin and woe.  
Ten thousand voices round your throne  
Unite in hymns divine;  
'Salvation to the Lamb!' they cry,  
As high in bliss they shine.  
Fain would I now begin the song,  
To you my God and friend;  
Then mingle with the choirs above,  
In praise which ne'er shall end."

## **CHRIST, AND HIM CRUCIFIED, THE SUM AND SUBSTANCE OF THE GOSPEL**

"Now of the things which we have spoken this is the sum" Hebrews 8:1

The gospel is glad tidings of great joy to a lost world. It brings immortality within the reach of dying sinners. It opens untold glories to them. It brings life and immortality to light. Dispelling the moral darkness of a fallen world, it points to an eternal day of light and glory. Delivering from eternal misery the condemned sinner, it reveals to him the way of salvation; leads him in the path of righteousness; and finally brings him to the enjoyment of endless felicity in the heavenly world. Blessed gospel! Well may you be styled "good tidings of great joy."

What blessings flow in the gospel channel to exhilarate a thirsty world! It is the gospel that makes the wilderness and the solitary place to be glad, and the desert to rejoice, and blossom as the rose; that makes the parched ground to become a pool, and the thirsty land springs of water. "Even the wilderness will rejoice in those days. The desert will blossom with flowers. Yes, there will be an abundance of flowers and singing and joy! The deserts will become as green as the mountains of Lebanon, as lovely as Mount Carmel's pastures and the plain of

Sharon. There the Lord will display his glory, the splendor of our God."

How refreshing to the weary child of God, to be down in green pastures; to be led beside the still waters of gospel grace! How cheering to say, in a world of sin and sorrow and disappointment, with the sweet Psalmist, "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." Who can describe the blessedness and the glory, that are contained in this single verse! Who can enumerate the blessings that flow from the gospel of God! In this blessed gospel, "mercy and truth are met together; righteousness and peace have kissed each other." The blood of Jesus, through the gospel, proclaims peace on earth and glory in heaven- such peace as passes all understanding, and such glory as the human heart has never conceived.

We now turn to notice the SOURCE from where all gospel blessings flow. It is in Christ and him crucified that they originate. This is the blessed origin of all goodness; the inexhaustible fountain of love to guilty, rebellious man. In the gospel, a bleeding Savior is held up in a manner so conspicuous as to attract the attention, and excite the admiration of all anxious inquirers after salvation. They look to him and are relieved of the burden of sin and guilt. His grace is so free, and his love so unbounded, that all may look and be saved. And all that look to Jesus and renounce their own righteousness shall be saved. A bleeding Jesus is the sum of Christianity, and the only hope of a lost world. In him all fullness dwells, around him all blessings flow, from him all glories emanate.

"Dear Jesus, fill my soul  
With holiness and peace;  
Arise with healing in your wings,  
Oh, Sun of Righteousness.  
May all beneath the sky  
Usurp my heart no more;  
Oh, be my first, my chief delight,  
My soul's unbounded store.  
In you all treasures lie,  
From you all blessings flow;  
You are the bliss of saints above,  
The joy of saints below.  
Oh, come, and make me yours,  
A sinner saved by grace;  
Then shall I sing with loudest strains,  
In heaven, your dwelling-place.  
When standing round the throne,  
Amid the ransomed throng,  
Your praise shall be my sweet employ,  
While love inspires my song. "

Christ, and him crucified, is the sum and substance of the gospel. What is the gospel but a glorious revelation of Christ crucified, a gracious plan of salvation through the merits of Immanuel's blood! It is only through a crucified Redeemer that we can be admitted into heaven. Our salvation is intimately connected with him. Take away Christ, and you bury our immortal hopes in the dust; you demolish the glorious superstructure of gospel truth. If there had been no Savior proclaimed, there would have been no salvation for perishing men- no gospel of the grace of God.

But Christ is revealed in the gospel as the great object of our faith. There he stands as the great center of all holy attractions- as the sum of all our happiness. In the gospel revelation, Christ is all. The Bible is full of him. From Genesis to Revelation, he is set forth in all the loveliness of his character, and in all the richness of his grace to dying men. Enraptured prophets dwell on him, inspired poets sing of him, and ardent, zealous apostles blaze his name abroad.

The grand design of a divine revelation is to exhibit Christ and him crucified as the only hope or a lost world. Christ is the glory of the Scriptures, as the sun is the glory of the sky. "To take Christ from the Bible," says a writer of other days, "would be like blotting the sun from the firmament." It will avail nothing whatever discoveries we make, if we find not, to our present and eternal welfare, him of whom Moses and the prophets wrote. The key of knowledge will be of little use, unless it opens to us the unsearchable riches of Christ. "These things are written that you might believe that Jesus is the Christ, the son of God; and that believing, you might have life through his name." The sum and substance of all evangelical preaching is, Christ and him crucified.

"We preach Christ crucified," says one of the greatest ministers of Jesus Christ. Christ crucified was the substance of Paul's preaching. With ardent, burning eloquence he dwelt on this glorious theme. This was the brand topic of all his writing and preaching. He set nothing else before the people but Christ crucified. He desired to know nothing more, for he knew that nothing more was essential to salvation than the saving knowledge of Christ, and him crucified. He caught this glorious truth, and published it to a dying world. He summoned all his energies to understand this deep mystery. This was his study- "For I resolved to know nothing while I was with you except Jesus Christ and him crucified."

Christ and him crucified, is the very life of the gospel. Here all the lines of evangelical truth meet in one central point. Blessed be God, for a crucified Savior! O my soul, put your trust in him. Study Christ, and him crucified. He is the life of the soul; the salvation of the sinner. Search the Scriptures; for they testify of him; yes, "the testimony of Jesus is the spirit of prophecy." Prophets speak of him as the bleeding sacrifice for sin. The Old Testament points to him

as the Lamb of God that takes away the sin of the world. The New Testament is replete with the history of the crucified Savior.

"Of gospel history, what is the sum? Christ crucified! What do the four evangelists relate? They all, for substance, tell the same story; and that story is rightly termed the gospel. It is the history of the cross. In the mouth of two or three witnesses every word is established. God has graciously given us four, all inspired by his Holy Spirit, to relate the birth, the life, the labors, the preaching, the miracles, the sufferings, and the death of Jesus. They tell us what he said; what he did; and what he endured from the powers, from the hands of men, and from the sword of justice. They inform us how he was at last, condemned, and nailed to the tree, for the testimony which he bore to the truth, that he was the only begotten Son of God, and that the same divine honors were due to him as to the Father."

What a long series of prophecies was accomplished in Christ, and him crucified! The Spirit of God in all the prophets, testified "beforehand the sufferings of Christ, and the glory that should follow." Christ is the sum of prophecy. To the two disciples going to Emmaus, he explained the prophecies relating to himself. "Then Jesus said to them, 'You are such foolish people! You find it so hard to believe all that the prophets wrote in the Scriptures. Wasn't it clearly predicted by the prophets that the Messiah would have to suffer all these things before entering his time of glory?' Then Jesus quoted passages from the writings of Moses and all the prophets, explaining what all the Scriptures said about himself." And again, "When I was with you before, I told you that everything written about me by Moses and the prophets and in the Psalms must all come true." Then he opened their minds to understand these many Scriptures. And he said, "Yes, it was written long ago that the Messiah must suffer and die and rise again from the dead on the third day."

The life, the sufferings, and the death of Messiah were all foretold in glowing language, by the prophets of God. Moses wrote of him. Job knew that his Redeemer lived. Abraham got a glimpse of Christ's day, and it gladdened his heart. Jacob spoke of the coming of Shiloh, the Prince of Peace. Isaiah, transported into future times, cries: "For a child is born to us, a son is given to us. And the government will rest on his shoulders. These will be his royal titles: Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. His ever expanding, peaceful government will never end. He will rule forever with fairness and justice from the throne of his ancestor David." Micah foretells the place of his birth, "But you, O Bethlehem Ephrathah, are only a small village in Judah. Yet a ruler of Israel will come from you, one whose origins are from everlasting."

To Daniel the time was revealed, when Messiah should be cut off, to finish transgression, to make an end of sins, to make reconciliation for iniquity, to bring

in everlasting righteousness, and to seal up the vision and prophecy. The Psalmist foretold the sufferings and death of Jesus on the cross as if he had actually witnessed them. The 53d chapter of Isaiah, and the 22nd Psalm are full of Christ and him crucified. Thus, all the prophets highly extol him, who is the great and glorious Deliverer of lost man. Christ and him crucified is the sum of all these good things that God promised to his ancient people; the substance of all those types, and shadows, and emblems, which prefigured good things to come.

The whole ceremonial law was a shadow of good things to come; but "the substance is about Christ." The paschal lamb bled on Jewish altars, as the emblem of a bleeding Savior. Hence Christ is styled, "the Lamb slain from the foundation of the world." "The Lamb of God, who takes away the sin of the world." His precious blood is represented to be like that of "a lamb without blemish and without spot." All the Jewish sacrifices, rites and ceremonies were full of Christ crucified. They pointed to this one great sacrifice for sin. They referred directly to him, whose death as truly an atoning sacrifice.

"The death of atonement, then, which the Son of God died for our reconciliation, was that to which all sacrifices, from the earliest times, had respect, as their great termination, and without which they would have been destitute of reason as they were, in their very nature, of all actual value in the very sight of heaven. If holy men of old made an acceptable use of them, in drawing near to God, it was only by looking through them to this all-perfect, all-sufficient sacrifice which they prefigured. This great sacrifice, accordingly, being offered up in due time; all that were before it were completely done away; and all that ancient sort of worship went forever out of use"

Christ crucified is now proclaimed in the everlasting gospel as the substance of all our holy religion. Whoever has faith in him, has true religion in his soul. Whoever believes on a crucified Christ, shall be admitted into the Paradise of God, to eat of the fruits of "the tree of life," and to drink of the crystal streams of living water, which flow from the throne of the Deity. O then, give your heart to Jesus, and he will fit you for glory.

Of the ordinances of divine grace, what is the sum? Christ crucified. Their grand design is to set Him forth as an offering of atonement, through faith in his blood. Of the sacramental supper, what is the substance? Christ crucified. This sweet ordinance is full of Christ and his whole glorious work for the salvation of sinners. In the broken bread and poured out wine, we see nothing but the crucifixion of the blessed Son of God. Here, he is presented to us as the glorious Savior dying for sinners. Here, we get a glimpse of his matchless perfections- of his transcendent glory. Here, all his sufferings rise up to our view- the sufferings of his holy soul- the agonies of his cruel death. Here is nothing but Christ and him crucified. How the love and grace of the Lord Jesus kindle into a glorious blaze,

in this ordinance.

Would you see a lively exhibition of a crucified Savior? Then go to the Lord's table; sit down there and meditate on his death, his dying love, his glorious atonement; so will you grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen.

How highly should we esteem our divine Savior. With what entire confidence should we rely on him for salvation! Blessed Jesus! You are the source of all happiness- the spring of all joy. You are all in all to your people. O satisfy me with your goodness, that I also may rejoice in your precious salvation. "Remember me, O Lord, with the favor that you bear unto your people; visit me with your salvation." Refresh my soul, blessed Lord, with the manifestation of your grace, and prepare me for beholding your glory in heaven- for enjoying endless pleasures at your right hand.

May we all be daily feeding by faith, on Christ and him crucified, while we sojourn as strangers and pilgrims here, until we "enter in through the gates into the city," sit down beneath the shadow of the tree of life, feed upon the hidden manna, and drink of the "pure river of water of life, clear as crystal, that proceed out of the throne of God and of the Lamb."

In a little while we shall see our Redeemer's face, and his name shall be upon our foreheads. We shall soon see a crucified Christ- the print of the nails, and of the wound in his side. How lovely and attractive will Christ appear in glory, as our crucified Savior! When we look on his dear wounds and bleeding side, our souls will be lost in wonder, love, and praise. Then we shall be filled with his goodness, and taste through eternal ages the sweetness of redeeming love. Amen. Even so come Lord Jesus. Come quickly!

## **CHRIST AND HIM CRUCIFIED, THE ONLY HOPE OF THE SINNER**

"The Lord Jesus Christ, who is our hope." 1Timothy 1:1

"For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11

"O Thou dear, anointed Jesus,  
All my hopes are fixed on thee;  
In your tender, sweet compassion,  
Cast a smile of love on me.  
Come in all your full salvation,  
Deign within my heart to dwell;  
Then, with all your ransomed people,

Of unbounded love I'll tell.  
Fill my soul with heavenly graces,  
Gently falling from above;  
Meekness, patience, pure affection.  
Sweet humility and love.

Come, oh blest anointed Savior,  
To your earthly temple come;  
Till the hour of death remove me  
To my everlasting home."

Christ and him crucified, is the only hope of the sinner. Here is the only substantial, permanent foundation of all our hopes. "For other foundation can no man lay than that is laid, which is Jesus Christ." A crucified Christ is the only hope of the world. In vain do we hope for salvation from any other source. "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel."

The Lord alone is the salvation and strength of his people. The Christian boldly exclaims, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" There is but one refuge provided for a lost world. That refuge is Christ crucified. It is a "strong refuge." "The name of the Lord is a strong tower: the righteous run into it and are safe."

None are safe outside of Christ. He is the only refuge from the storms of divine wrath that will one day sweep away the ungodly world. "But to the poor, O Lord, you are a refuge from the storm. To the needy in distress, you are a shelter from the rain and the heat. For the oppressive acts of ruthless people are like a storm beating against a wall." Christ will shield all who come to him. No sinner ever perished that "fled for refuge to lay hold upon the hope set before us."

In the arms of Christ, we are safe for time- and safe for eternity. An almighty Savior has said concerning his chosen flock, "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." What a blessed ark of safety for perishing sinners! Christ and him crucified! Happy they who are enclosed in this new testament ark! They will survive every storm, and amid the wreck of a crumbling world, ride safely and triumphantly into the harbor of immortal glory! Happy they whose lives are hidden with Christ in God; when Christ who is their life shall appear, they shall appear with him in glory. "Yes, happy are those who have it like this! Happy indeed are those whose God is the Lord."

"Sinners, see the ark prepared!  
Haste to enter while there's room;

Though the Lord his arm has bared,  
Mercy still retards your doom.  
Seek him while there yet is hope,  
Ere the day of grace be lost,  
Lest in wrath he give you up,  
And this call shall prove your last."

Flee to the ark of safety; hide in Christ. Listen to the gracious calls of your only Savior. Hear him cry, "Hide yourselves for a little while, until his wrath has passed by." Come without delay. Your Savior will not reject you. He will receive you into his arms, adopt you into his family, and make you an heir of God, and a joint-heir with him in glory. O, blessed privilege, to reign with Christ in glory! Accept, then, of a crucified Savior, and heaven will be your everlasting home. You will soon land on the peaceful shores of Immanuel's land; soon be admitted into the presence of Christ, to sing the song of Moses and the Lamb.

If Christ is your only hope here, he will be your everlasting portion hereafter. If you glorify him on earth, you shall enjoy him in heaven. If you follow the Lamb now, he will lead you unto living fountains of waters, in that "land of pure delight, where saints immortal reign." You will be happy in his service through time, and blissful in his presence through eternity. If your only hope is the Lord Jesus, he, as the captain of your salvation, will lead you into the promised land. O be sure to enlist in the cause of your crucified Redeemer. Choose him as your only leader. Stand beneath the glorious banner of his love. Follow him on to victory. "Fight the good fight of faith, lay hold on eternal life," and you will come off at last more than conqueror through the blood of the Lamb.

Go forward, then, in the strength of your Redeemer. Say with the Psalmist, "I will go in the strength of the Lord God; I will make mention of your righteousness, even of yours only." View the glorious prize offered to believers in Jesus! An unfading wreath of glory! A royal diadem of beauty! A kingdom that will never end. The inheritance of all things! "He that overcomes shall inherit all things; and I will be his God, and he shall be my son." "All who are victorious will become pillars in the Temple of my God, and they will never have to leave it. And I will write my God's name on them, and they will be citizens in the city of my God—the new Jerusalem that comes down from heaven from my God. And they will have my new name inscribed upon them." Here is all the happiness of heaven summed up in a few words. But who can declare their import? Who can express the blessedness of being in Christ; of resting our hopes on him?

Eye has not seen it, nor has the ear heard it; neither has it entered into the heart of man. All this glory is obtained by believing on a crucified Jesus. Is Christ formed in you, "the hope of glory." There is but one road to heaven; that way is through Christ and him crucified. All the redeemed in glory have traveled this

road. All who will ever yet enter in through the gates, into the new Jerusalem, will be admitted only through the merits of a crucified Savior. They must depend on him. There is no other foundation on which to rest. Christ is the way— the only way to the Father, and to a glorious immortality. "I am the way," says Christ, "and the truth, and the life; no man comes unto the Father, but by me." "Yes, I am the gate. Those who come in through me will be saved. Wherever they go, they will find green pastures."

There is no salvation without Christ. There is no other name but his that can save from eternal woe. "There is salvation in no one else! There is no other name in all of heaven for people to call on to save them." In the gospel fabric, Christ is the chief corner-stone. In him is fulfilled, "I am placing a stone in Jerusalem, a chosen cornerstone, and anyone who believes in him will never be disappointed." Jesus Christ is that precious corner-stone on which the Church is built. "The stone rejected by the builders has now become the cornerstone."

Fix your hopes on Christ and him crucified. Commit your immortal concerns into the hands of a bleeding Savior, and heaven is yours. Come, and entrust your whole salvation to Him, who is the only hope set before you in the glorious gospel. Fly for refuge to Him. Christ will receive you joyfully. Hear his own gracious language. "All that the Father gives to me, shall come to me; and him that comes to me I will never cast out." Blessed words! What can be more encouraging.

Despairing sinner, here is hope for you. A crucified Savior is lifted up on the pole of the everlasting gospel, that you may view him and live. Are you drawn to him yet? The dying Savior cries, "And I, if I be lifted up from the earth, will draw all men unto myself." Jesus Christ is elevated on the cross that a diseased dying world may get a glimpse of him and live. He is the world's Redeemer. He is the sinner's friend- his last and only hope. Reject not this only refuge. Here is hope for the vilest of sinners. Christ came to save such. "I have not come to call the righteous, but sinners to repentance." "Oh, had I ten thousand souls, I would, at this moment, cast them all into his hands, with the utmost confidence."  
(Simpson)

"Tell me," says an eloquent living writer (Gardiner Spring), "where the vilest sinner is to be found that dwells on God's footstool; conduct me to his abode of wickedness and gloom; and if it be anywhere this side the grave, I would assure him in God's name, that he who was lifted up from the earth came to save just such sinners as he. Whoever believes on a crucified Redeemer shall be saved. This is the cheering language of inspiration. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whoever believes in him should not perish, but have eternal life." Then let all look to the cross of Christ. Let all contemplate the Son of God bleeding for their sins. Let all look to

Jesus, and live.

"As the serpent raised by Moses  
Healed the burning serpent's bite,  
Jesus thus himself discloses,  
To the wounded sinner's sight;  
Hear his gracious invitation,  
I have life and peace to give,  
I have wrought out full salvation,  
Sinner, look to me and live.  
Pore upon your sins no longer,  
Well I know their mighty guilt;  
But my love than death is stronger  
I my blood have freely spilt;  
Though your heart has long been hardened,  
Look on me- it soft shall grow;  
Past transgressions shall be pardoned,  
And I'll wash you white as snow.  
I have seen what you were doing  
Though you little thought of me;  
You were madly bent on ruin,  
But I said, it shall not be;  
You had been forever wretched,  
Had I not espoused your part;  
Now behold my arms outstretched,  
To receive you to my heart.  
Well may shame, and joy and wonder,  
All your inward passions move;  
I could crush you with my thunder  
But I speak to you in love!  
See! your sins are all forgiven,  
I have paid the countless sum!  
Now my death has opened heaven,  
Thither you shall shortly come.  
Dearest Savior, we adore thee,  
For your precious life and death  
Melt each stubborn heart before thee,  
Give us all the eye of faith;  
From the law's condemning sentence,  
To your mercy we appeal.  
You alone can give repentance,  
You alone our souls can heal."

"And now, Lord, what wait I for? My hope is in you." "The Lord is my portion,

says my soul; therefore will I hope in him." Is this the language of your soul? Do you hope in Jesus? Is he your unfailing portion? Then rejoice in the Lord. Make his glorious name known to a dying world. "In that wonderful day you will sing: "Thank the Lord! Praise his name! Tell the world what he has done. Oh, how mighty he is! Sing to the Lord, for he has done wonderful things. Make known his praise around the world. Let all the people of Jerusalem shout his praise with joy! For great is the Holy One of Israel who lives among you."

Blessed Jesus! enable us to rely on you as our only hope. Open our eyes that we may discern your beauty and excellence. Be our hiding place to which we may resort for safety. May sinners flee to you before the storm arises to overwhelm a guilty world.

"Lord, open sinner's eyes,  
Their awful state to see,  
And make them, ere the storm arise,  
To you for safety flee."

"Turn to the strong, you prisoners of hope." Jesus is willing to encircle you in the arms of his protection and love. Then turn to him, Christ and him crucified is the sinner's "stronghold." Here all are safe. All who now rest in Jesus shall enjoy eternal rest hereafter. Blessed Lord! lead me to the Rock that is higher than I. May all my hopes be in Jesus, the sinner's Friend. May he be made unto me wisdom, and righteousness, and sanctification and redemption. "The Lord is my rock, my fortress, and my savior; my God is my rock, in whom I find protection. He is my shield, the strength of my salvation, and my stronghold."

Look to Jesus for wisdom to lead you safely through a dark, bewildering world of sin and folly, to the bright mansions of eternal glory. Lean on him for support, while you journey through the wilderness. Let him be always the beloved of our soul; always "the chief among ten thousand" in your estimation; yes always the one altogether lovely One.

Look to a crucified Jesus for righteousness. He only can clothe the guilty, polluted sinner with the beautiful robes of redeeming righteousness- with the spotless garments of salvation. Every redeemed sinner in glory must be clad with the radiant vesture of a Savior's righteousness. This alone will make us appear beautiful in the eyes of Jehovah. This alone will place us before his throne, amid the glories of heaven. Blessed righteousness of the crucified Jesus! What glory does it bring to lost man! Then, with Paul, desire to "be found in Christ, not having your own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Look to Jesus for sanctification. Without holiness no man shall see the Lord. The

pure in heart shall see God. Jesus will wash every filthy, unclean soul that flies to him, in his own divine blood, and make that sinful soul shine with unsullied purity and perfect holiness through heaven's eternal day.

Look to Christ crucified for redemption. Trust in no other. Hope in no other. Christ is the redemption of his people. They look to him, and are saved. He has bought them with his precious blood. He has prepared them for glory. Through his all-atoning sacrifice, they shall "eat of the tree of life, which is in the midst of the paradise of God," and be crowned with everlasting bliss.

O embrace a crucified Savior and rest on him in all his saving offices. Take him as your Prophet, Priest and King. Thus he will be your complete Savior; your all in all.

The pious author of the 'Christian Retirement', has the following beautiful remarks: "Christ is the salvation of all his dear, believing people; they look to no other; they love no other; or, if they love others, it is Christ in them who is the chief object of their affection. Here I behold a way of access opened to poor perishing sinners, through faith in the atonement of Jesus. Lord, give me faith in your dear Son. Enable me to cast my soul without reserve upon your covenanted mercies in Christ Jesus. In him alone is eternal life. In him alone are treasured up grace, mercy, and peace. He that has the Son, has life; for this is eternal life, to know you, the only true God, and Jesus Christ whom you have sent. Oh for a heart to believe unto righteousness! Blessed Lord, this heart you only can bestow. You know my wickedness and wretchedness; my frailties and follies; my helplessness and total alienation of heart from you. You know from what height of happiness I have fallen through original sin, and into what depth of misery I am plunged through willful transgression. But, Oh sovereign love! Oh! matchless grace! You have pitied me; you have sent your Son, your only Son, to save me. You have assured me that all who believe in him shall not perish, but have everlasting life."

In a word, look to Jesus as the great Physician of our sin-sick soul. He only can cure you of all your spiritual maladies. He only can clothe you with immortal health, and angelic vigor in the world of glory. Come to Him, and you shall drink of the healing waters of life, and eternally bloom in the paradise of God.

"How lost was my condition,  
Till Jesus made me whole!  
There is but one physician  
Can cure a sin-sick soul!  
Next door to death he found me,  
And snatched me from the grave;  
To tell to all around me,

His wondrous power to save.  
The worst of all diseases  
Is light, compared with sin;  
On every part it gazes,  
But rages most within.  
'Tis palsy, plague and fever,  
And madness- all combined,  
And none but a believer,  
The least relief can find.  
From men great skill professing,  
I thought a cure to gain;  
But this proved more distressing,  
and added to my pain.  
Some said that nothing ailed me,  
Some gave me up for lost;  
Thus every refuge failed me  
And all my hopes were crossed.  
At length this great physician,  
How matchless is his grace!  
Accepted my petition,  
And undertook my case.  
First gave me sight to view him,  
For sin my eyes had sealed;  
Then bid me look unto him;  
I looked, and I was healed.  
A dying, risen Jesus,  
Seen by the eye of faith;  
At once from danger frees us,  
And saves the soul from death.  
Come then to this Physician,  
His help he'll freely give,  
He makes no hard condition,  
'Tis only, look and live."

## **THE CROSS OF CHRIST, THE GLORY OF THE CHRISTIAN**

"As for me, God forbid that I should boast about anything except the cross of our Lord Jesus Christ. Because of that cross, my interest in this world died long ago, and the world's interest in me is also long dead." Galatians 6:14

"Well may I glory in his cross, While he prepares my crown."

What wonders are manifested in the Cross of Christ! What fountains of joy does it uncover for the thirsty sinner! What oceans of divine grace does it reveal to

the aspiring saint! What glories does it unfold to the ransomed believer! It is the power of God, and the wisdom of God, and the salvation of the soul. How it displays the grace of our Lord Jesus Christ to poor, perishing sinners! O boundless grace, that pitied us when lost! and that rescued us from everlasting burnings! The cross of Christ manifests the free, sovereign, matchless love of God to a lost world.

"How free the love, how rich the grace,  
A pardoning God bestows;  
To Adam's vile, apostate race,  
In boundless streams it flows.  
What joy arises in the heart  
When Jesus' cross appears  
Salvation to my soul impart,  
Subdue my guilty fears.  
Blessed Savior, speak the healing word,  
Bid all my sorrows cease;  
Oh, be my Great Atoning Lord,  
My Righteousness and Peace."

What joys flow from the Savior's cross! It is the sight of that cross, which enables the sinner to read his title clear to a glorious immortality. The cross of Christ is full of rich, heavenly blessing. The pardon of sin, the justification of our persons, the sanctification of our natures, eternal life, immortal glory, the endless enjoyment of a triune God in heaven, are some of the blessings which it contains.

O my soul, pant after these blessings so fully treasured up in the cross of Christ, and so freely offered to dying sinners. Reader, come to the cross, and these blessings will descend on your head. You will then taste of the fountains of bliss in Immanuel's land, and bathe in the rivers of pleasures which eternally flow through the realms of glory.

"O the sweet wonders of that cross,  
Where Christ my Savior loved and died,  
Her noblest life my spirit draws,  
From his dear wounds and bleeding side."

Here we have the infinitely tender love, the immensely free, rich grace of the bleeding, dying Immanuel. What a sweet topic for contemplation! What a noble theme for the Christian to boast in! Well might the great Apostle of the Gentiles exclaim, "As for me, God forbid that I should boast about anything except the cross of our Lord Jesus Christ. Because of that cross, my interest in this world died long ago, and the world's interest in me is also long dead."

In the Scriptures the cross of Christ is used in three different senses.

1. It denotes the timber to which our Lord was nailed, and on which he expired. "He endured the cross, despising the shame." "He became obedient unto death, even the death of the cross." "The punishment of the cross was a Roman invention. It was made use of only in the case of slaves, notorious malefactors. The cross was made of two beams of wood crossing each other. It was laid on the ground and the criminal stretched upon it. A nail was driven through each hand, and one nail through both the feet. It was then lifted upright, and let fall into a hole, where it was wedged in. The crucified man was then left to die, hanging by his hands and feet. This was the death to which Jesus stooped. O how amazing was that condescension of God's own Son, which brought him from a glorious throne to a suffering Cross! Amazing condescension indeed! O, how brightly did that wonderful love of the blessed Savior blaze on Calvary, when he so cheerfully endured the death of the cross there for us sinners."

2. It denotes the way of salvation through Christ and him crucified. "I know very well how foolish the message of the cross sounds to those who are on the road to destruction. But we who are being saved recognize this message as the very power of God. So when we preach that Christ was crucified, the Jews are offended, and the Gentiles say it's all nonsense. But to those called by God to salvation, both Jews and Gentiles, Christ is the mighty power of God and the wonderful wisdom of God."

3. It is used to denote the sufferings endured in following a crucified Savior. "If any man will come after me, let him deny himself and take up his cross and follow me." It was in the Atonement of Jesus made on the cross that the Apostle gloried. This furnishes the ground of the Christian's triumph. This endears the cross to his soul. This makes the sufferings of Calvary appear so glorious in his eye. It was the glorious, finished work of a crucified Redeemer on the ignominious cross, that drew from the Apostle's lips, this exulting language: "God forbid that I should boast save in the cross of our Lord Jesus Christ." By the cross of Christ, is here meant the whole of that sublime scheme of redemption executed on Calvary, by the death of the Son of God.

To Paul this was all absorbing topic- his chosen favorite theme. On this adamant foundation, he built his hopes for eternity. This was the blessed source of all his joy- the sublime cause of all his boasting. He gloried in nothing else. At all times, and in every place he visited, Paul gloried in Christ and him crucified. Among Jews and Greeks, Barbarians and Scythians, the learned and the illiterate, this was his delightful theme; in this he exulted. From the top of Mars Hill, he waved the banner of the cross over the proud city of Athens. Nothing could cool the fervor of Paul's attachment to the cross of Christ.

"The sacred flame that was kindled on his way to Damascus," says the eloquent Gardiner Spring, "burned brighter and brighter, through darkness, through trial, through the floods and through the flames, until it rose pure from the scaffold where he received the martyr's crown, and from where his spirit ascended to receive the crown that fades not away."

O that every reader would imbibe the spirit of Paul, and boast only in the cross of Christ! The cross of Christ is the Christian's boast. In every age this has been his song. Every true believer glories in Christ and him crucified. A ray of heavenly light from the cross beams on his soul, filling it with joy unspeakable and full of glory; enabling him to sing in the ways of the Lord and boast in the rock of his salvation. He sees the moral grandeur of the cross; its attractiveness; its dazzling glory. He is thus led to place all his hopes in the cross of the Man of Calvary, and to glory, before an ungodly world, in that atonement made by the blood of Jesus.

All his hopes of eternal felicity in heaven, spring from the cross of Christ. No wonder then, that he should extol that Savior who died to save him, and celebrate that wondrous work which procures for him endless bliss.

'Tis Jesus died to save,  
'Tis Jesus lives to bless;  
On high he dwells- the sinner's friend,  
The Lord, our righteousness.  
Then, Oh my soul, rejoice,  
Extol your Savior's name;  
Make mention of his dying love,  
And celebrate his fame.  
He claims your heart, your love;  
He claims you for his own;  
Oh cast yourself in willing bonds  
Before his heavenly throne.

It is through a saving interest in the cross of Christ, that the Christian is enabled to reach the peaceful shores of a happy eternity. Well may he be enraptured with such a theme; well may he boast in such a cross! Not one blessing flows to him but what comes from the cross of Jesus. How innumerable, how invaluable then are the blessings which proceed from the cross of Christ! Time cannot unfold them. Eternity will roll away, in telling their numbers, and in revealing their preciousness. In heaven, we will clearly see how much we owe to the cross of Christ. There, we shall rejoice through a blessed eternity in contemplating the wonders of the cross- in meditating on redemption's glorious work.

O my soul, boast in the cross of Christ now. Rejoice in the finished work of the

Lord Jesus. "He that glories, let him boast in the Lord." Let him boast in a crucified Savior- in his atoning blood- in his perfect righteousness- in his vicarious death and joyful resurrection- in his triumphant ascension to glory- in his continual intercession at God's right hand for sinners. Let the Christian boast in that cross which has opened for him the gates of heaven, and which will seat him amid the ambrosial bowers of paradise, where he shall be perpetually fanned with the cool, balmy breezes of Immanuel's land, and enjoy sweet eternal communion with God and the Lamb.

Blessed cross that crowns the sinner with such bliss! Who would not boast in such a theme? Let me exhort the followers of the Lamb to boast in the cross of Christ. Let them boast in Christ and him crucified. "In the Lord shall all the seed of Israel be justified, and shall boast." "Let all those that put their trust in you rejoice; let them ever shout for joy; let those also who love your name be joyful in you." "Let the saints be joyful in glory; let them sing aloud upon their beds."

Oh! how often has the cross inspired the Christian with bright heavenly hopes, fired his soul with a foretaste of celestial bliss, and caused his heart to shout for joy amid the sufferings of mortality. There is nothing so animating to the Christian as a sight of Calvary. How despicable does the world appear in his view, when he obtains a glimpse of that cross on which his Savior died! Everything else loses its luster when, by the eye of faith, the cross of Christ is seen. Have you seen the glory of the cross of a crucified Jesus? Have you come within sight of Calvary and seen the blood streaming from Immanuel's veins to wash away your sins, and save your soul? Are you delighted with this way of salvation? Does the cross of Christ fill you with joy? Have you seen its attractions? Then boast in it.

Amid all the varied scenes of life- in prosperity and adversity, in health and sickness, in life and death, the cross of Christ is the Christian's boast. Sooner would the children of God lay down their lives than cease to boast in this blessed theme. And they have done so, in thousands of instances. For their attachment to the cross, "they loved not their lives unto death." How those noble martyrs whose souls ascended to glory amid billows of flame and smoke, loved the cross! How they gloried in it. From the dreadful flames of persecution, many a shout was heard on high, "God forbid that I should boast, save in the cross of our Lord Jesus Christ."

In the bloody days of suffering and death, the martyr's dying song at the burning stake has been, "Welcome the cross of Christ! Welcome the cross of Christ! Welcome life everlasting." Thus sweetly sung the dying Saunders, as he kissed the stake at which he was bound. Let the cross of Christ also be your boast. Rejoice in Jesus, your Savior. "Always be full of joy in the Lord. I say it again—rejoice!" Let Christ and his glorious work for the salvation of sinners, be your

song in the house of your pilgrimage; and when earth, with all its fascinating pleasures shall have passed away like a dream, you will rejoice in God, in your Savior, through the rolling ages of a blessed eternity. Standing on "the crystal sea of glass" before the eternal throne of heaven, you will raise a never-ending song of praise to Him who sits upon the throne; whose blood redeemed you to God, and in whose cross you gloried on earth.

Blessed Jesus! enable each reader to boast in your cross. Give us all hearts of faith to receive and rest upon you. May we realize your preciousness. May your death be our life; your cross, our boast. Refresh our souls with the provisions of the cross. Crown our heads with its blessings. Lead us through the "green pastures" and "still waters" of divine grace, and when our pilgrimage on earth is ended, when life's short tale is told, bring us to that blessed home in the world of glory, which is the purchase of your cross.

"Behold me at the bleeding cross;  
Wash out, dear Lord, each guilty stain,  
Oh, may I count the world but loss  
Your love my great, my richest gain."

For the numberless benefits and blessings, he derives from the cross of a loving Savior, the Christian has great reason to boast in it. It is "the tree of life" to the believing soul. Its fruit is spiritual and divine. Those who taste it, never hunger, never thirst, never die. The blessings which hang clustering on this tree of life are innumerable. Eternity alone can unfold them. Here we taste but drops from the fountainhead above; there we shall forever drink of the water of life in the paradise of God. In heaven we shall enjoy all the blessings of the cross of Jesus; and there we shall eternally boast in it. A few of these rich blessings we now select—

1. THE PARDON OF SIN. This is one of the blessings of the cross. The pardon of all our sins, original and actual, was obtained by the death of Christ. "Through this man (though a crucified Savior) is preached unto you the forgiveness of sins." There is no remission of sins but through the cross of Christ. This expiates our guilt, and sets us free. Here God, in his unbounded love, removes our transgressions from us, as far as the east is from the west. Here he speaks in merciful tones to the sinner. This is his comfortable language through the cross of Jesus: "Come now, let us reason together, says the Lord. No matter how deep the stain of your sins, I can remove it. I can make you as clean as freshly fallen snow. Even if you are stained as red as crimson, I can make you as white as wool."

Through the blood of the cross, pardon flows to a rebel world. O to have a saving interest in that cross which confers such an invaluable blessing upon our sinful race! Well may redeemed sinners boast in salvation by Jesus. "O my soul,

my guilty soul, what are all the kingdoms of the world, and the glories of them, compared with this ineffable blessing!"

2. The cross of Christ PROCURES OUR JUSTIFICATION, RECONCILES US TO GOD, AND CLOTHES US WITH THE ROBES OF RIGHTEOUSNESS. The cross of Christ justifies the ungodly. The sinner is accepted in the beloved. "By him all who believe are justified from all things, from which you could not be justified by the law of Moses." The cross of Christ procures our peace with God. "When we were enemies, we were reconciled to God by the death of his Son." He has made "peace through the blood of his cross." Through the cross of Jesus we enjoy the favor of a gracious God, which is better than life.

By the cross of Christ, the world is reconciled to God. No wonder then that the atoning sacrifice of a crucified Savior, should be all our boast. No wonder that we should "rejoice in God through our Lord Jesus Christ, by whom we have now received the atonement." The cross of Christ invests the sinner with a robe of purity, the spotless righteousness of Immanuel. All the redeemed in glory have washed their robes and made them white in the blood of the Lamb. In heaven all are beautified with the wedding garment. The righteousness of a crucified Jesus covers all.

"That righteousness," says the pious Doddridge, "to which, on believing on him, you will be entitled, shall not only break those chains by which sin is, as it were, dragging you at its chariot wheels with a furious pace, to eternal ruin, but it shall clothe you with the robes of salvation; shall fix you on a throne of glory, where you shall live and reign forever among the princes of heaven; shall reign in immortal beauty and joy; without one remaining scar of divine displeasure upon you; without any single mark by which it could be known that you had ever been obnoxious to wrath and a curse, except it be an anthem of praise to "the Lamb that was slain, and has washed you from your sins in his own blood." Well may we boast in the cross on account of its righteousness.

3. The cross of Christ DELIVERS US FROM THIS PRESENT EVIL WORLD. "As for me, God forbid that I should boast about anything except the cross of our Lord Jesus Christ. Because of that cross, my interest in this world died long ago, and the world's interest in me is also long dead."

"A sight of Jesus on the cross,  
Makes all this world appear as dross."

The Christian looks beyond this dying world to his eternal home in glory. The cross of Jesus enables him to soar on high, and leave the world behind him. He looks forward to the glory that is to be revealed in him. He sets his affections on things above. Oh, keep gazing on a crucified Savior, and the world will lose its charms. "Be of good cheer," says Christ, "I have overcome the world." We also

shall overcome it, through his cross. It is a sight of the cross of Christ that weans the affections from sublunary objects, and centers them on heavenly and divine things. In this wicked world, the Christian thirsts for God, and pants to reach the mansions of glory. The language of his heart in this wilderness is thus beautifully expressed by the poet—

"I thirst, but not as once I did,  
The vain delights of earth to share;  
Your wounds Immanuel, all forbid,  
That I should seek my pleasure here.  
It was the sight of your dear cross,  
First weaned my soul from earthly things,  
And taught me to esteem as dross,  
The mirth of fools, and pomp of kings.  
I want that grace that springs from you,  
That quickens all things where it flows;  
And made a wretched thorn, like me,  
Bloom as the myrtle, or the rose.  
Dear fountain of delight unknown!  
No longer sink below the brim;  
But overflow, and pour me down  
A living, and life-giving stream!"

4. Another blessing of the cross of Christ is the VICTORY OVER DEATH AND THE GLOOMY GRAVE. Death is the last enemy that the Christian has to encounter. But the cross of Christ crowns him with complete victory. It disarms death of its sting, and the grave of its terrors. When the swellings of Jordan roll over the believer's soul, the cross of Christ sustains him. When amid the gloom and darkness of death, a celestial beam from the cross of Christ often shines to guide the Christian pilgrim through the "valley and shadow of death," and to cheer his drooping soul with a prospect of the glories of the heavenly Canaan. The believer is then enabled to exclaim, "Even when I walk through the dark valley of death, I will not be afraid, for you are close beside me. Your rod and your staff protect and comfort me."

It is the cross of Christ that puts this song in the believer's lips. It is Jesus, the sinner's Friend, that smoothes the passage to the tomb- to the realms of everlasting day. Precious, crucified Savior!

"Jesus can make a dying bed,  
Feel soft as downy pillows are.  
While on his breast I lean my head,  
And breathe my life out sweetly there."

The cross of Christ enables the dying Christian to come off the stage of mortal conflict, shouting with Payson, "Victory, victory! Peace, peace!" or with Simpson, "O death! where is your sting? What are you? I am not afraid of you. You are a vanquished enemy through the blood of the cross!" The cross of Christ converts the 'king of terrors' into a messenger of peace. Now it is gain for the believer to die. When the Christian closes his eyes in death, it is only "to depart and be with Christ, which is far better." The cross of Christ enables the believer to finish his Christian warfare with this triumphant song, "O death, where is your sting? O grave, where is thy victory? Thanks be to God, who gives us the victory, through our Lord Jesus Christ!"

"Jesus, the vision of your face,  
Has overpowering charms;  
Scarce shall I feel death's cold embrace,  
If Christ be in my arms."

5. The cross of Christ OPENS THE PORTALS OF GLORY FOR OUR RECEPTION. It admits us into the presence of God and crowns us with unutterable bliss. There is no way to heaven but through the cross of Christ. When the Cross of Christ was erected on earth, the gates of paradise were opened above. This leads the sinner to glory. The precious blood of Jesus that was poured out upon the cross, is the only procuring cause of heavenly felicity. Jesus died to make us happy-  
eternally happy. This is the blessed consummation of all his sufferings and death. This was the reason why he groaned in Gethsemane; why he bled and died on Calvary. It was to make you shine eternally in mansions of glory. This is the grand design of the preaching of the cross. It points sinners to a glorious immortality. This is one of its ineffable blessings. Salvation is by the blessed cross of Christ.

What tongue can express the felicity of the redeemed before the throne of God! What heart can conceive the unspeakable bliss that the ransomed sinner shall enjoy, to all eternity, through the cross of Christ! "No eye has seen, no ear has heard, and no mind has imagined what God has prepared for those who love him." "In your presence," cries the Psalmist, "is fullness of joy; at your right hand there are pleasures for evermore." How different is earth from heaven!

"Here griefs, and cares, and pains,  
And fears, distress us sore.  
But there eternal pleasure reigns,  
And we shall weep no more."

In heaven, the redeemed shall have fullness of joy. What inexpressible joy must fill their souls when they shall see the King of Heaven in his beauty, when Jesus shall dwell among them forever and ever! Then shall they be ever, ever with the

Lord. "I heard a loud shout from the throne, saying, 'Look, the home of God is now among his people! He will live with them, and they will be his people. God himself will be with them. He will remove all of their sorrows, and there will be no more death or sorrow or crying or pain. For the old world and its evils are gone forever.'"

Eternal felicity crowns all the inhabitants of heaven. Eternal glory shines around all the mansions of the blessed. The celestial city is illuminated by the glory of God and the Lamb. Of the glory of that heavenly city, in which the saints are to spend ceaseless ages, the following lively description, founded on the word of God, is furnished by the immortal Bunyan— "Now just as the gates were opened to let in the men, I looked in after them, and behold the city shone like the sun; the streets also were paved with gold, and in them walked many men with crowns on their heads, palms in their hands, and golden harps to sing praises with. There were also of those who had wings; and they answered one another without intermission, saying, Holy, holy, holy, is the Lord. And after that, they shut up the gates; which, when I had seen, I wished myself among them."

Those happy souls, who have washed their robes, and made them white in the blood of the Lamb, and who are on this account presented faultless before the throne of God, shall "serve him day and night in his Temple. And he who sits on the throne will live among them and shelter them. They will never again be hungry or thirsty, and they will be fully protected from the scorching noontime heat. For the Lamb who stands in front of the throne will be their Shepherd. He will lead them to the springs of life-giving water. And God will wipe away all their tears." Who would not glory in the cross of Christ, when it confers so many rich, eternal blessings upon a sinful world!

In short, all the blessings that are bestowed upon the Christian in his pilgrimage through the wilderness, until he comes to the heavenly Canaan, and all the felicity he enjoys in that world of glory, flow directly from the cross of Christ. From the cross of Christ, he derives ample provision by the way, and when he reaches the mansions of glory, he eats of the fruit of the "tree of life" in the midst of the paradise of God. Here,  
"Jesus the bread of life is given,  
To be our daily food;  
We drink a wondrous stream from heaven,  
'Tis water, wine and blood.  
Lord, tis enough, I ask no more,  
These blessings are divine;  
I envy not the worldling's store,  
If Christ and heaven are mine."

Blessed cross of a crucified Savior, that brings such glory to God, and such peace

and good-will to man!

In conclusion, let me exhort you to boast in the cross of Christ, through life and all its vicissitudes; and when you stand on the verge of the grave, when you feel the chilly embrace of the last enemy; yes, when death shall strike its darts at your vitals, adhering to the banner of the cross, you will be enabled boldly and triumphantly to exclaim, "O death, where is your sting? O grave, where is your victory?"

When you arise to immortality amid the chaos of a crumbling world, while others, in despair, are calling upon the mountains and the rocks to fall on them and hide them from Him that sits on the throne, then, dear believer in Jesus, you will glory in the cross of Christ. As you enter on the saint's everlasting rest, you will triumph in the cross of Jesus; and as you sail on the vast unbounded ocean of eternal blessedness, this shall ever be the unchanging language of your enraptured soul, "As for me, God forbid that I should boast about anything except the cross of our Lord Jesus Christ. Because of that cross, my interest in this world died long ago, and the world's interest in me is also long dead."  
Galatians 6:14

#### CONCLUSION.

#### SOLEMN APPEAL TO THE READER

Dear reader, allow the writer, before he lays aside his pen, perhaps never to resume it, to beseech you to be reconciled to God- to embrace Christ and Him crucified, as your only hope. You have a precious immortal soul to be saved or lost; a soul, the value of which exceeds in amount all the wealth of the globe, yes of thousands of worlds.

The redemption of the soul is precious. "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" The soul is destined to live through eternity in the bright realms of eternal glory, or in the dismal regions of eternal misery and despair. O did you ever seriously think of that solemn word, Eternity! Eternity! Forever! Forever! Think of it now. "But who can measure eternity? Compared with whose everlasting lines, myriads of years are infinitely less than atoms floating in the midday sun! All thought is lost in its immensity, and swallowed up in its fathomless abyss."

Eternity is yours- is mine. You shall shortly enter upon an eternity of boundless bliss or unspeakable misery. The trumpet of God shall soon summon a sleeping world to judgment. The eternal destinies of all men shall soon be irrecoverably fixed. The righteous shall be welcomed to the kingdom of heaven, where they

shall shine as the sun forever and ever! But Oh! how my soul trembles to think of the awful doom that shall be pronounced upon the wicked, on those who have rejected a crucified Savior, "Depart from me, you cursed ones, into everlasting fire, prepared for the devil and his angels."

Did you ever ask. that dreadful question, "Who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings?" Of the inhabitants of the pit it is said, that "their worm does not die", and there "the fire is not quenched." But, blessed be God, there is a way; the only way to escape the wrath to come. This way is through Christ and him crucified. "God has not appointed us to wrath; but to obtain salvation by our Lord Jesus Christ." Then flee to Christ, and you shall be saved with an everlasting salvation.

You have a loving Savior. In him compassions flow. Rest in his love; rely on his atonement, and glory in his cross. Our parting advice to you is, to take refuge in Christ and him Crucified; and when the last awful storm arise shall arise to crush an ungodly world, it will on waft you into the harbor of eternal glory. To the grace of our Lord Jesus Christ we commend you. In his hands we leave you.

May God grant that both reader and writer may meet that world of glory, where there is no more sin, nor sorrow, nor pain, nor death; and where God shall wipe away all tears from our eyes. Blessed with a saving interest in Christ and him crucified, and cheered with the hope of a glorious immortality, we will approach our graves in peace; "Like one that draws the drapery of his couch about him, and lies down to pleasant dreams," and at that solemn period, the resurrection of a sleeping world, we shall arise in a glorious immortal form, free from all corroding disease or painful death, and surrounded with the ineffable glories of the Deity, we shall engage in the sublime raptures of celestial bliss, bathe in that pure river of the water of life that flows through the paradise of God, and drink of those perennial streams which issue from the fountain of life; while eternal ages roll away.

"In cheerful hope my soul relies,  
Blessed Savior, on your dying love,  
Until I reach the blissful skies,  
And strike the golden harps above."