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1 Peter 1: 17, 18, 19.

Praise be the time of your mourning, and of your persecutions, for to you it is given in return; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ.

None can have read with any degree of attention the writings of the Apostles, without noticing the very practical light in which
all their instructions are presented. Do they introduce some Cardinal doctrine of the Gospel, it is enforced as being of personal concern—do they advert to some fundamental principle in the government of God, it is not like philosophy, as a matter of abstract speculation, but as something in which their accusers were vitally concerned.

His remarks are emphatically just as applied to the Apostle Peter in the present case. It is in a most practical point of view that he here introduces the doctrine of an atonement, through the precious
blood of Christ. I in contemplating this, are the means of our mutual redemption, we should
fain imitate his example.

The love, so often spoken of by the Apostle, is a holy affection, a gracious habit, wrought in the spirit of
God, by which it is inclined and enabled to obey all
the divine requirements, even the most difficult. It is the same as recognized by Jer. And I will
make an everlasting covenant with them, that I
will not turn away from them to do them
good; but I will put my fear in their heart,
they shall not depart from me.” I said the angel
to Abraham, as he was about to slay his son. “Now I
know that thou fearest God, seeing thou hast not
withheld thy son, thin only me, from one

If the porter of the fire, did not think it for

a rejoin, so difficult, what duty will it not

execute?

Amendment, to which I am aware and

invited that immediately to

your attention to the great and paramount

doctrine of Atonement through the blood of

Christ. This theme is not new, and

frequently underlines the importance of

advertising to many brethren consideration

of the Bible because I am already familiar

with them. I do not need to have them re-

peated. I forgetting them may be others who

have not had the same advantage to know
Thus, pass them by. I mention this to show that whilst I may dwell upon thoughts familiar to some, they are not so to others.

However, familiar our present theme I am sure it will never lose any of its importance to us. It is proposed in the first to consider (in pursuing this subject, my friends, let us adhere to the following particulars)

in 1. The Nature of Christ's Atonement.
2. Its Necessity.
3. Its Expense.
4. To whom it becomes efficacious (I make an application of the subject to ourselves)

1. The Nature of Christ's Atonement.
is used to signify an expiration, a satisfaction or operation made by giving an equal altar for an injury. (As, for illustration, if an individual in a foreign land, has slandered his friend in this country, he may come to the injured man & acknowledge his fault, & upon such terms as shall be agreed to satisfy him, & again be regarded as entitled to his friendship & confidence, although he may never have an opportunity to correct the misrepresentations he made in the distant country. Then let us observe that it is only for committing the crime that he is satisfied, the injury of the calumniating will exist uncontradicted.)
But the atonement of Christ is an ex-1. piation of sin, made by his perfect obedience to the divine law, and his personal sufferings. The peculiar characteristic of this atonement is that it furnishes a consistent ground of forgiveness and acceptance with God. The representation of it as the payment of a debt is liable to this objection. When a debt is once paid, the person holding the obligation has no longer any claim upon the debtor or, let the debt have been discharged by whom it may. Hence some have argued that if Christ by his atonement has discharged all men from the just penalty of God's law, necessarily he has no further demands upon the sinner.
The may pursue what course he pleases, Christ has given satisfaction for all his sins. Thus we see the great importance of the distinction I have noticed that the atonement furnishes a consistent ground of forgiveness & justification. This view of the subject is most clearly recognized by the Apostle Paul in the following passage: "Being justified freely by His grace, through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past through the forbearance of God. So declare, I say, at this time His righteousness that He might be just & the justifier of
him that believeth in Jesus, into the atoning or propitiatory through faith was made, that it might become possible for God to pardon the transgressor who had repented of his sins and believed in Christ. It still is just and holy God (thence securing the honor of his proper law.

II. The necessity of an atonement.

The necessity of Christ's Atonement arises from the (euphemistic) fact, that all have violated the law, the most reasonable and perfect law of their Maker, the language of which is obey their former, disobey & perish eternally.

God in the councils of Eternity, resolved to create a physical & moral kingdom. the one to be go-
ord by natural laws, the other by moral
by motives & a steady adherence to them
The former (physical laws) are not more essential to
the harmony (or order) of the material universe
than obedience to the latter are essential in
dispensable to the highest good of the intelli-
gent creation. In rewarding the government
of his moral kingdom perfect he has han
cioned to laws with the promise of complete
reward blessedness to them who obey them,
the threatening of unwrinking & eternal
suffering to them that violate them. And
in consulting his own glory & the happiness
of his dependent creatures there is as absolute
a necessity for his executing this threatenings as
there is for his fulfilling his promise of reward. Without man (volens) functioning his law could be regarded, as most are (being) mere advice.

But alas, protected as they are (by intricate barriers) we have violated these laws, and trampled the authority of the legislator in the dust (as if ready to dare him to exact the penalty).
The question now arises, how can God uphold his mercy if not destroy the finn? I guess long philosophers could now answer. The Gospel can furnish the reply. By an atom atone, if for example I promise to pay an individual a given sum. The obligation is as well discharged if by another the payment...
The person obligated is forwarded, as the I had done it myself.
the end of the engagement is accomplished. So God accepts the obedience & personal sufferings of Christ, as a full equivalent for the sufferings which otherwise had been inflicted upon the transgressor, the honor of the law is as strictly maintained as it would be by the endless punishment of the sinner.

The necessity of Christ's atonement is proved from the circumstances that it was far beyond the power of the sinner to avert. For himself, all that he could do (for the time being) he was bound to do, so that it was utterly impossible for him to make any amends.
for the part, all reparative thine. You
must be made by some other person.
Where shall this individual be found? Is
he among the angels? Is it Gabriel? All that
he, or any of the thrifty host can do, they
are bound to perform for themselves. And
God saw that there was no man; I wondered
that there was no intercessor; therefore
His arm brought salvation unto him;
not (accounting) his only begotten to a dear
a ransom for guilty self ruined man!

III. The expense of the atonement.
(We were also to contemplate the expense of this
atonement. Who can fully estimate the price of-
man's redemption! For he is not redeemed by corruptible things, such as silver and gold. As it is said of wisdom, so may it be said of this man, knowest thou the price thereof? It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it; the exchange of it shall not be for jewels or fine gold. No mention shall be made of coral, or of pearls; for the price of redemption is above rubies. The topaz of Ethiopia shall not equal it. Neither thousands of rams nor ten thousands of rivers of oil can satisfy.
for the redemption of the soul is precious (\(=\) of the soul) nothing on earth or in heaven or \(=\) the (world) universe can pay than is our the precious blood of Christ."

(a) We may be assisted in elevating our conceptions of the infinite expense at which we may be enabled to sing of atoning blood as we unite with the angelic choir, who in answer by sing worthy, worthy is the Lamb, who Thus redeemed us to God by his blood if we consider the character, the sufferings of Christ.

Is he a man of sorrows, acquainted with grief? did God deem him worthy of God and afflicted? for, yea, he is immortal God manifest in the flesh. It is he that cometh
16. from Eden, with dyed garments from Be'ezel.
He who is glorious in His apparel, roving in
the greatness of His Strength. His name is Won-
derful, Counsellor, the mighty God, the ever-
casting, Father, the Prince of Peace. It is He
who in the beginning was with God and was
God. By whom were all things created that
are in heaven and earth, visible and invisible, whether they be thrones or domin-
ions, or principalities or powers. All things
were created by him for him. And he is
before all things, and by him all things consist.
When them, is forever and ever, the sceptre of whom
Kingdom is a sceptre of righteousness.
And he is Alpha and Omega, the first and the last,
the beginning and the end.
Could we by searching find our God could we find our savior mighty to pres-  
se: stion. I then behold him appearing as man  
in conjunction with sin on earth.  
We look and in our human form see him  
extended upon the cross. With crimson tears  
flowing down from his side. This might we  
form some adequate conceptions of the  
expense of Christ's atonement?  
(b) Again, in estimating the price of our Redeem  
him) let us contemplate the sufferings of  
our Savior. Were they more in pain than  
his human nature? Then there was nothing  
very surprising in this. Martyrs may have  
equaled him in the tortures they have endured  
at the stake and upon the rack. To my dear
18. friends it was not the sufferings of his human nature that caused him to bleed as were great drops of blood. It was the agonies of his (Godlike) spirit that drew from him the prayers. My Father it is impossible as this cup pass from me. and that extracted from him the lamentation, My God, My God why hast thou forsaken me!!!

That his sufferings were chiefly mental or agonies of the soul, is clearly taught to the predictions of his passion: "When they shall make his soul an offering for his nation, He shall see of the travail of his soul, and he be satisfied. Save me O God, for the waters are
come in unto my soul. I think in deep more. For my soul is full of trouble. Lord why hastest thou off my soul? why hidest thou thy face from me? Had it not pleased Jehovah to build him, there is no reason to believe, that he would have been anxiously solicitous concerning the ulterior evils, which he could suffer from the hands of men. He had before directed even his disciples, notwithstanding this frailty, not to fear them, who could kill the body, and after that could do no more. It cannot be supposed, that his own conduct was not exactly conformed to his precepts. And in his complaint upon the crops, the
20 only personal complaint that ever escaped his lips was not the pain of his aching hands & feet, but simply, he might have borne them as well as the thorns on his right hand & left, who seem to have made no complaints. So it was his being forsaken of his God that constituted the intensity of his sufferings. My God, my God, why hast thou forsaken me? This was the perfection of anguish in a teaching our salvation. In the language of the Psalmist. God hid his face from him, that is, withdrew from him, wholly. His manifestations of supreme compassion in his character & conduct, which
he had a word to you made." It has been justly remarked in reference to this subject that, "The views, feelings, and mind towards another creature produce the highest sense of suffering, of which we are capable. The esteem, love, or Intentional beings are when united, the most exquisite of all enjoyment. The compliance of God, when mind is perfect, is undoubtedly the first of all possible enjoyments."

In the case of it, therefore, together with other offsets, the clause of the larger or first against sin, against Christ, as the Substitute for sinners, must have filled this cup of his unwrapping.
IV. (We were in the fourth place to consider to whom the atonement becomes efficacious. While it is legible on every page of the Gospel that an atonement has been made, the offer of salvation is freely extended to all. Says Mr. Paul, "The grace being a ransom for all to be testified in due time." He is the Saviour of all men, especially of them that believe. That is, He is the proper Saviour of all men, but he is the actual Saviour of them that believe. He is the propitiator for our sins. (John 1:29) He is not for ours only, but for the sins of the whole world. The people of that whilst it
This is clear.

is taught upon almost every page of the Bible that a ground of reconciliation has been provided for all. [It is equally obvious that it will be of no avail to man as stand upon any other foundation. God so loved the world that he sent his Son into the world gave his only begotten Son, that whoever believes in him should not perish, but have everlasting life. The one that believes on the Son hath everlasting life; and he that believes not the Son shall not see life; but the wrath of God abide eth on him, notwithstanding the atonement of Christ.

Hence (as far as I know) the all important truth that the atonement of Christ becomes efficacious
24. to the salvation of them only who believe in Christ. This view of the doctrine is taught still more clearly, if possible, in passages already quoted for another purpose. I refer to Rom. 3:24. Being justified freely by his grace, through the redemption that is in Christ Jesus, to whom God hath set forth to be a propitiation through faith in his blood, that he might be just and the justifier of him that believeth in Jesus. Then shall learn that faith is incorporeal to the personal efficacy of the atonement, which does not furnish a consistent ground for God to justify our own any but the believing. If any of us express
to be placed in unbelief, we must express some other authority than that of Christ, from the Bible.

Now a point to which moment is, lest any should mistake, it is proper to amend that something more than an intellectual belief in the character and doctines of the Savior is intended by having faith in His atonement. It involves a heartfelt conviction of our depraved nature, our just deserts as trespassers before God, to our need of an all sufficient Redeemer, to a genuine trust in Him as our only hope.
Application.

The subject is solemn & delightful which we have been contemplating suggests to us all moral interesting, practical & important reflections. Whether we sustain the character of Christians or impossible, it is to which of these classes we belong that each in the fear of God, decide for himself. (I judge no man.)

(a) Fellow Christians! Sojourners in this vale of tears. The day is not far from the subject but have been contemplating, we learn why it is we are exhorted by the Apostle to pass the time of our sojourn on earth in the
exercise of these holy affections & gracious habit, implanted by divine grace by which we are enabled to obey all the commands of God. (There is a fear that has tormented, from this the Christian is delivered.) Forasmuch as ye know that ye were not redeemed by corruptible things, but by the precious blood of Christ, as of a Lamb without blemish, without spot; who verily was foreordained before the foundations of the world, but was manifested in these last times for you. Surely, it is done to many things, forsaken (for) ye. It is the most reasonable reason that you can make, to love him with fidelity & with the utmost cheerful minds to obey all his commands.
18. (c) Insuprantid. Followed from this subject you are affectionately reminded of the boundless love of God to man (not as insur, but) as those whom he would rescue from hell, even at the expense of his only begotten Son. What must have been the emotions that struggled in the bosom of the Father, when consenting that his immaculate Son should be crowned the Victim, to be offered to the demands of divine justice, to face a rebellious world! It is not surprising that the wonder of angels is so excited that they desire to look into subject so profound, as are involved in this unparalleled love of God.
Again you see the condescending love of Christ in suffering in your stead. Annihilate it possible in your minds. The intervening space of time & space. It seems that he endured 18 or 20 years. Suppose it were yesterday. The Son of God in tears, that but yesterday he never the tears of blood & in the garden of Gethsemane alone to pray. Rather if it be possible of the cup. He was forewarned that it was even while the hour was nook. but 12 o'clock this day you have been overcome with storms & troubled & travail to the cain, & that the sound has not yet died away from your ears. My God. My God why hast thou forsaken me. whilst the sun is eclipsed, the earth quakes. the rocks contentious. the seven
30. Salyus stands around to grace the triumph be achieved. as the exclaims it is finished. Say (on) thoughts this youth, could you have witnessed events like then? I remember. "It was for you " he died. Not he ready to exclaiming. "Oh! the own descending love of Christ?" For Zane he wept was in agony. For Zane broke died upon the crucified tree actually as if his things (now described) had transpired as we have supposed but to obey. for your he is now interceding before God. The winning is may be then why hands & rich. so whilst the Holy Spirit may be in you effecting your mind in view...
of truth to solemn & accuring your
confidence to a term of its guilt. Why
d. We are also astonished impressed
with the folly & ingratitude of such as
do not avail themselves of this promised
atonement. Has there been no such expec
tation to purchase your Redemption from hell
and offered you without money & without
price, will you refuse to accept it?
Who then can describe the insurmountable
obstacle! (Well may it be ranked) among
the holiest, blackest crimes of
man & the devil’s Book! in the day of judgment?
Finally. If the views we have taken be
scriptural, the Bible is the word of God.
32. Then they must be lost to him who do not believe in Christ, notwithstanding all the has done to save them. Yes, by dying fellow sinners, I see it, a gun may be it with all the clearness of the meridian sun that there is but one alternative for you to choose. So surely as you have broken the law of God, omnipotence has the power, you must be raised from the presence of mercy of the atonement or you must suffer eternally the penalty of that law, to which (although) the soul that riseth in hell die.
This being the alternative to which you are brought, you can not as a rational being hesitate which to choose.

Permit me then in the name of my Judge and yours, to ask you fellow minister when, when will you apply to this precious blood of Christ to cleanse you from your guilt? The Angel that records the transactions of this hour waits for your reply.

Do you refer the question to God? Can you willingly to abide his decree?
you are wise. The answers
now. Search the Bible through &
you will not find a single instruction
to repent & apply to Christ
tomorrow. The times of Their grace
God winked at; but now commencement
is all men everywhere to repent &
the duty of repentance & application
to the blood of atonement are inseparable.
All the promises of the Gospel to
imperishable rewards remain the Trump
time. Today if you will hear His voice
harden not your hearts, for now is the
accepted time & the day of salvation.
There are a number in this congregation sitting upon the same seats with you who have been made willing in the day of God's power. They have accepted the invitation, I by the ordinance. They are about to celebrate will witness to you that they have accepted the fcavious who is here exhibited upon them in these emblems of his body and blood. If yes, there is a number who have accepted this offer. But fellow servants you see there is room for more. There is room enough for you, if a few can come, 

Christian friends, you are about to communicate the love of this Saviour who has now been presented to you—may the truths to which you have been listening prepare you to come to this banquet of the Lord with new gratitude and with clear consciences of heart.

As you sit around this table, reflect...
And but for the favor she entertained as conceived before you— you had been lost forever. Remember that to this favor you owe your present deliverance from hell— your present happiness & all the joys you anticipate when you shall commune with him above.

How overwhelming is the thought that 1833— Jesus Christ the Son of God— the Creator of the world— in the land of Palestine & upon the hill of Calvary suffered & died for you in America!