

slain in sacrifice for sin confirm. But these sacrifices have been *divinely appointed*; and it is by the ordinance of JEHOUVAH, that their blood is sprinkled by the High Priest upon the mercy-seat, and before the mercy-seat, on the great day of atonement. Do they not all declare that there is *mercy* with our God? that although these sacrifices, *which are offered year by year continually*, cannot themselves take away sin, yet there is a Lamb which God has himself provided for an effectual sin-offering? Do they not all point to that HOPE of Israel, of which all the prophets speak, the REDEEMER that shall *come to Zion, and open a fountain for sin and for uncleanness, being wounded for our transgressions, and bruised for our iniquities*? Yes! there is a *mercy-seat, a propitiatory*; there is an atonement *divinely appointed* for the relief and pardon of the guilty; and therefore assuredly sufficient for effecting the merciful design. Therefore, O God! thou, who hast thus revealed hope to sinners! *be propitiated to me a sinner."*

Reader! hear the declaration of Him who has "the words of eternal life:" (John vi. 68.) *I tell you, this man went down to his house justified rather than the other.*||

But if the Gospel thus preached to the Jews of old, by types and figures, by prophecies and promises of good things yet to come, was adapted to afford a *good hope* to the guiltiest conscience, and to direct the worshipper under the law to the only true medium of access to God and acceptance with him; how much more gloriously adapted to the same effect, how much more gloriously *sufficient* for producing it, is the same Gospel now! since He, whom all the types prefigured, and all the prophets foretold, has *come in the flesh*; since life and immortality are *brought to light*, in the divine testimony concerning his glorious work and office.

That testimony, simply declared

by the Apostles at JERUSALEM, *filled with all peace and joy in believing it*, about five thousand of those, who had been a little before *the betrayers and murderers* of the PRINCE OF LIFE. (Acts ii. 41—47. iv. 4.)

To obscure its glory, to corrupt its simplicity, to blind the eyes of sinners against the *fulness* of hope and blessedness, which it exhibits and brings to the lost, ever has been and is the grand design of *the father of lies*. (John viii. 44. 2 Cor. iv. 3—6. xi. 3.) But it *shall accomplish* all the pleasure of the Lord; and as many as are *ordained to eternal life*, shall believe it. (Is. lv. 11. Acts xiii. 48. John x. 26—28.)

Reader! whoever you be—beware how you *reject the counsel* of God against your own soul. Are you one, who has been to the present hour the veriest slave of Satan, *working all uncleanness with greediness*, (Eph. iv. 19.) a hardy despiser of the most High, and stout-hearted rebel against Him? Behold the salvation of God! Behold it in Him, who on the cross prayed for his very murderers—"Father! *forgive them*;" (Luke xxiii. 34.)—in Him, whose blood *cleanseth from all sin*;—in Him, who "came into this world *to save sinners*;" (1 Tim. i. 15. 16.—who came "to call—not the righteous—but *sinners* to repentance;" (Matth. ix. 13.)—who was not ashamed to be called "THE FRIEND of *publicans and sinners*;" (Matth. xi. 19.)—who *receiveth sinners*, and declares,—without any exception—"him that cometh to me I will in *no wise* cast out." (John vi. 37.)—Behold in Him the *open way* to a holy and sin-hating God! the way of peace—of righteousness—of life. "Believe on the Lord Jesus Christ, and thou *shalt be saved*;"—"saved *in the Lord* with an everlasting salvation." (Acts xvi. 31. Is. xlv. 17. 22—25.)

Among the various ways by which the Gospel of peace is adulterated, that is a most common one at this