

stitute, took on him our sins and thus, by imputation was esteemed virtually guilty; the sins of all believers are fully atoned for by Jesus becoming their surety, their sins are imputed to Him, His righteousness imputed to them; thus, His name is called *Jesus because He saves His people from their sins*. Hence, God in pardoning believers does not clear the guilty because in the eye of a satisfied law they are innocent; as guilty, they have been punished in the death of Christ, the legally accounted one. This Gospel plan of saving sinners is not a tenet, a single doctrine of Christianity but Christianity itself; it alone exhibits God infinitely just and infinitely merciful, and makes salvation wholly of grace without works of any kind, as necessary for its reception. In this doctrine *mercy and truth meet together, righteousness and peace kiss each other*. This is Christianity, and all systems of religion that suppress, modify or adulterate this doctrine are Christianity's base counterfeit, dishonorable to the finished work of Christ.

All men ignorant of the Gospel, although most devout religionists, worship like the Athenians an unknown God, and hate the just and holy God of the Bible. The God of the natural man, is no more the just and terrible God of the Bible, who will not clear the guilty, than the Osiris of the Egyptians, or the Jupiter of the Greeks. The belief of the Gospel, can alone give us correct views of the character of God and ourselves. Upon the ideas which men form of God's character depends the character of their religion.

How can man be justified with God, is a question of such eternal moment, that none should rest till they have it satisfactorily answered to their own souls. There is in every one of you a conviction that you need a righteousness in which to stand before Him, *who is of purer eyes than to behold iniquity*. But while this conviction is universal as humanity, there are very few, even among moral, living Christians, who seriously set about the consideration of this subject, and still fewer who understand what God in mercy has revealed concerning it. And I might add, fewer still who teach this blessed doctrine as the sinners only ground of hope.—While all professing Christians acknowledge a belief in Christ's atonement to be

some way necessary to salvation, yet comparatively few, even members of the church, upon a dying bed can tell how Christ's work becomes effectual for the salvation, peace, comfort and assurance of the individual sinner. From a total ignorance of this blessed doctrine of substitution, which was Paul's sheet anchor, (Philip. iii. 9.) sick and dying persons invariably seek comfort from their evidences, experiences, faith, conscience, and good life. These are poor saviours—*miserable comforters are ye all*. They build their hopes upon something within themselves instead of without themselves, they make a saviour of their feelings, or their faith, instead of Christ. The question with them is not *what* they believe, but *how* they feel. Faith as a moral quality is no more the ground, or meritorious cause of our salvation than works. Faith is the medium through which the sinner receives the righteousness which makes the sinner just. *Let Israel hope in the Lord, for with Him is plentiful redemption, and He will redeem Israel from all his iniquities. My soul doth wait upon the Lord, and in His word do I hope*. Christ, and the promises of God, are the sinners ground of hope and consolation. The evidences of, the Spirit's work within us, our faith, experience or sanctification, are not the ground of our hope—no Christ is our hope, *who of God is made unto us wisdom, and righteousness, and sanctification, and redemption*.

From the wide spread conviction of guilt, and in-dwelling sin, and from ignorance of God's revealed plan of saving guilty sinners, men now, and in every age, have gone about to establish their own righteousness. It was in pursuit of this that Cain offered to God the fruit of his labor. It was in pursuit of this, that the heathen, in their bloody rites offered their children in sacrifices to their idols; giving the fruit of their bodies for the sin of their souls.—It is in pursuit of this that the Hindoo hopes, by self-imposed tortures, to commend himself to his deities.—'Twas after this that the Jew busied himself in fulfilling all the outward performances of the ceremonial ritual and, forgetful of the spirituality of the law, was scrupulous only as to its letter.—'Tis after this that the Romanist subjects himself to the yoke of legal bondage, to fastings and penances,