

6. The atonement excites interest in the remotest parts of the universe. Angels desire to look into it. Philosophers have studied and admired *gravitation*, and have almost adored the *principle* that keeps in harmony innumerable myriads of worlds in the remotest regions of space, to which imagination can push. But what is this compared with the principle and arrangement that makes known unto principalities and powers in heavenly places the manifold wisdom of God, and preserves the order and happiness of countless intelligences? This as infinitely transcends the other, as influence over *mind* surpasses, in dignity and grandeur, influence over matter.

7. The atonement takes for the accomplishment of its designs a vast circuit of dispensations. Its goings forth have been from eternity. The world was created a theatre for its scenes. The machinery of providence was constructed to introduce its operations. The Mosaic law was the schoolmaster of its first principles, and the Jewish temple with all its furniture was but a scaffold for its building of mercy. Four thousand years were employed to summon attention to its designs. After time has perished, the results of the atonement, like the circles produced in a peaceful lake, will be widening, and perpetually widening, through the length and breadth of a shoreless eternity.

8. The atonement supplies a stupendous system of motives to bear on the interests of the universe. The epistles of the New Testament bring these motives to bear upon our duties towards God, towards Christ, towards the world, and towards each other in our relative capacities. There are no motives like these to tell on the heart, and to produce repentance towards God. The atonement "speaks better things" than any other measure for the interests of holiness and truth.

A ministry without the motives of the atonement is a ministry in which the "blood of sprinkling" is hushed and mute. A world in which were hushed the music of the groves, the cadences of murmuring streams, and the dulcet sounds of love and friendship, were but a faint emblem of the sepulchral dulness of such a ministry. It is when the atonement "speaketh better things," that the gospel is the *power of God* unto salvation.

9. The atonement is the medium of the most glorious change in the character and the prospects of sinners. "Behold what manner of love is this that *we* should be called the sons of God." In this medium the sinner can meet "the consuming fire," without being destroyed. It is a refuge accessible, designed, and sufficient for every sinner. To what honour will God exalt believers, when even this glorious Mediator will come to be *glorified* in his saints! Think what they were when he came to seek and to find them—and think what he has made of them by his blood and Spirit—and you will approve of their having no song in heaven but "WORTHY IS THE LAMB THAT WAS SLAIN FOR US."—*Jenkyns*.

THOUGHTS ON WAR.

Whatever be the motive for war, it is at all times a dreadful evil, not only as respects a waste of human blood, but also in its moral effects upon nations.

War is in direct opposition to the precepts of the gospel, and ought to be studiously avoided.

Under the Old Testament dispensation, it was certainly carried on to a great extent; but it was then *commanded by God*, in order to punish idolatrous and sinful nations, which would neither fear nor seek him.—He led forth his people to war, *not to gratify their passions, but to fulfil his purposes*; and to show to the