

Visitor Pulpit.

VICARIOUS SACRIFICE.

OUTLINE OF A SERMON BY
REV. J. E. HOPPER.

"For he hath made him to be sin for us, who knew sin; that we might be made the righteousness of God in him."—2 Cor. 5: 21.

It cannot but be noticed, by those who watch the tendency of modern religious thought, that there is a noticeable approach being made towards the discussion of the person and work of Christ. Some in strong terms have deprecated this attack and gloomily forecast the result. We are not of this class. Whilst pained to see the exhibitions of scepticism as indicating man's depravity we, nevertheless, are glad to know that important issues are being taken, and fully believe that truth will shine brighter even though it be roughly handled.

It is a good thing to have people investigating vital truths. While some will go on to profane the person and work of Christ many from honest investigation and conviction will learn that Jesus is the Son of God and the propitiation for their sins.

If we must have battle it is well for it to rage hottest around the central truths of Christianity. As the servants of Christ it does not become us to be complaining of this battle, but rather to gird ourselves for the conflict and be ready to give to every one a reason of the hope that is within us with meekness and fear.

God hath made Christ to be sin for us. Here is the doctrine of vicarious sacrifice, which doctrine it is our present purpose to enforce.

It will be necessary to define our use of these words as they have been tortured by some into meanings contrary to the plain reading of the word of God. The root of "vicarious" is found also in the words viceroys, a person who acts in place of a king, vice-president one who acts in place of a president.

A "sacrifice" was something set apart by the command of God, and offered to him for the purpose of securing the divine favor. A "vicarious sacrifice" then as applied to Christ would mean that Christ was set apart by God and offered himself to God in the place of the sinner. Christ then was not simply a martyr testifying to the truths for which he suffered, but he was the substitute for the guilty as Peter, Christ hath suffered for us the just for the unjust.

That this is the truth in respect to Christ's work, and that the doctrine is eminently reasonable, and worthy of God we shall endeavor to show by an appeal to analogy, to reason, and to scripture.

1. In the light of this world's analogies the vicarious sacrifice of Christ is not inconsistent with the character of God. In the realm of matter, mind, and morals we find illustrations. The mineral kingdom suffers for the vegetable. The vegetable in turn suffers for the support of the animal.

The grass-eating animals suffer to sustain the life of the flesh-eating. Animals labor, suffer and die for their offspring. Notice the mother and her sick child. She will wear out her life in patient watching and motherly ministry.

The books which contribute so largely to our knowledge and pleasure are the product of days and nights of toil on the part of others. Our civilization is the result of the labor of our forefathers, who toiled not simply for themselves, but for us, their descendants. Indulgent parents deny themselves of much they might enjoy, in order that their children may have some suitable provision made for them with which to begin the work of life. How many a father, whose educational advantages have been very meagre, and who, because of it, has contended in the battle of life against great odds, has made many sacrifices to educate his children, and thus save them from the difficulties so keenly felt by himself.

Suffering for others is no less a law of our moral being, than of our physical and mental. There could be no real sympathy without a willingness to do and suffer for others. Why, when the angel of death hovers over our neighbors home do we hasten thither and proffer our services? Why does the philanthropist deny himself of comforts to help the needy? Why does the missionary leave home and friends to preach Christ to the benighted? Christ's sacrifice is the greatest and crowning illustration of this universal law. It was noble in that dragon of General Wolfe's to step in front of him and receive the musket shot. It was a strong exhibition of love of country that caused Leonidas to perish in Thermopylae. But Christ's sacrifice surpasses them all.

II. There is nothing unreasonable in the vicarious sacrifice of Christ. It would not be necessary to enforce this statement were it not set down by its opponents as a monstrous assertion, abhorrent to the character of God and contrary to our notions of right. On the supposition, on the one hand, that man is a sinner, and liable to suffer for his sins; and on the other that God is holy, loving and just, we can see no outrage to either the attributes of God or offence to human reason, i. e., on the condition that Jesus Christ came voluntarily to be the substitute of the sinner. We are quite free to admit that it would be unreasonable and immoral for the innocent to suffer for the guilty if compelled thus to suffer. But Jesus willingly "laid down his life for his sheep." He endured the cross, despised the shame, and now sits at the right hand of the Father, he sees the travail of his soul and is satisfied. In all this we can see nothing unreasonable, but very much that appeals to the

heart and silently yet powerfully demands its homage.

The love of the Father was sufficient to provide the sacrifice, and when we remember that the same God over all blessed forevermore is both the Judge and Ruler of the world, we have a reasonable explanation of the sufferings of Christ. In this last relationship to men God sees that laws are enforced and offenders suffer for their crimes. God must not forgive sin in such a way as to enfeeble law, license sin, and overthrow his moral government. The highest good of man as well as the integrity of God's character and government demand, so far as we can see, the sacrifice to be of the nature of that offered by Christ on Calvary. In it sin is punished, man is saved, and God exhibits his love, and the justice of the pardons he bestows. The history of the doctrine makes this apparent.

III. This leads us to consider the sacrifice of Christ as set forth in the Scriptures. And here we ask the all important question, and seek an answer to it from revelation; did Christ die as the substitute of the guilty? and for His sake are men pardoned? Or did he die simply a martyr's death and as one who shared the feeling, sorrow and consequences of sin, thus becoming an example for us to imitate. In other words do the scriptures teach that Christ's death is the efficient cause of the pardon and salvation of the sinner, as being full satisfaction to God, or does it merely represent Christ's death as having a moral effect on mankind, as an exhibition of love and sacrifice worthy of imitation.

The former statement which we hold to be the scriptural presentation of the subject, represents the atonement as reconciling God to the sinner and the sinner to God, the latter view causes the atonement to have influence only on man reconciling him to God. The scriptures teach that the atonement has both a Godward and a manward tendency.

1. Christ was our substitute, says Peter 2: 24, "he bare our sins in his own body on the tree." 3: 18, he "suffered for sins, the just for the unjust." Is. 53: 6, "The Lord hath laid on him the iniquities of us all." This language is explicit and must carry conviction to every candid mind, unbiased by education or favorite theory, that Christ suffered not as an example for the sinner, but as one in the sinner's place, and for him. The very institution of sacrifice in the Mosaic dispensation carried this upon its face that life was given for life and that too a spotless life for a guilty one, and further, the action of the offerer in placing his hand upon the head of the victim and confessing his sins must have strikingly taught that there was thus a symbolical transference of sins to the victim about to be slain.

In Matthew 2: 22 we have it stated that Archelaus did reign in Judea in the room of his father, Herod. The preposition translated "in the room of" is *anti*. In the same gospel, 20: 28, it is said, "the Son of man came to give his life a ransom for many." The same preposition, *anti*, is here used. It follows then, according to this teaching, that Archelaus no more reigned in the place of Herod, than Jesus gave himself a sacrifice in the place of many. The preposition *anti* is the strongest one in the language of the New Testament to express substitution, and that is the one used of the work effected by Jesus.

2. Christ, as the sinner's substitute, bore the penalty of our sins. Paul says, 1 Cor. 15: 3, Christ died for our sins. Rom. 4: 25, He was delivered for our offences. Is. 53: 5, He was wounded for our transgressions, etc. verse 8, For the transgression of my people was he stricken. 12. He was numbered with the transgressors. All these expressions show that Jesus bore the penal consequences of our transgression. As the substitute judicially meets the liabilities of those whom he represents, so Christ bore in his own body the punishment due to our sin. It is because of his meeting and paying all demands against us that the apostle uses in addressing the Ephesians, 4: 32, "God, for Christ sake hath forgiven us. Christ's sacrifice turned away the wrath of God from the sinner, and also became the ground of the sinner's application to God for pardon. God's word represents Christ's death, or his blood as "redeeming us, cleansing us, justifying us, reconciling us to God, delivering us from bondage, redeeming us from the curse of the law." These expressions certainly cannot, with any show of justice, be interpreted to mean that Christ's death was only to make a moral impression on man. Rather they indicate that Christ's death satisfied divine justice—was the penalty of broken law—and the cause of the sinner's honorable discharge at the bar of God.

3. Christ's distress of soul is only fully explained by his bearing in his own body our sins—as our substitute. The prophet had foretold that he should see of the travail of his soul and be satisfied. O how terrible were those birth pains of the Redeemer. As he approached the hour of his agony, he said, "my soul is now troubled, and what shall I say?" Father, save me from this hour? The darkness gathers without and within, and on to the garden he speeds, not now to him a place of pleasant resort, but of unutterable anguish. Here his plaintive cry, "My soul is exceeding sorrowful unto death." Thrice he prays: "If it be possible let this cup pass from me," and thrice he returned to the disciples with the terrific burden unmoved. Now his human frame begins to give way. Bloody sweat exudes in great drops falling down to the ground and but for an angel strengthening him, the earthly house must have then and there fallen to pieces.

Why all this agony? No cruel mortal hand had yet smitten him. The invisible hand of law and justice was now "smiting the Shepherd." The terrors of the law were being felt by our substitute. The cup of our transgressions and the wrath of God was being pressed to his lips. The scourings, mockings, and buffetings being over, he is nailed to the cross, and as he looks into the valley and shadow of death, and feels the terrible withdrawal of the Father's presence, he cries, "Eloi, Eloi, lama-Sabachthani." One last cry, and justice has received the utmost farthing, and love its sublimest illustration. Jesus dies under the curse that we may die with his blessing. Jesus dies in darkness and agony that we may have light in the valley and joy in the eternal home. Christ's agony is all easy of explanation if we receive the truth that he died in "our room and stead." To us it seems unaccountable if there was no transference of penalty to Christ.

We have endeavored to show that Christ's sacrifice was vicarious by an appeal to analogy, reason, and Scripture. In the last division we have seen in what sense it is vicarious, viz., he is our substitute—not simply example—bearing the penalty of our sins, and thus providing for the bestowment of pardons upon an equitable basis.

Such a sacrifice is alone adequate to meet the necessity of the case for

1. Man is in rebellion.
2. God cannot exercise mercy toward man unjustly. One attribute of God must be held as sacred and inviolable as another.
3. Man has no sacrifice to present that is adequate to meet the difficulty. His repentance even if possible is worthless without Christ's sacrifice. Judas' repentance, for instance.
4. Man's only hope is in help being laid on one mighty to bear away sin.

God cannot change, the sinner must, and Christ's sacrifice is God's provision made for this change.

The boy rescued from drowning says with loving heart, *That man saved me.* Can you say of Christ: He saved me?

The man has a special interest in the saved boy. If we are saved, Christ has a special interest in us. We are of the number of his jewels, and in the home on high we shall be gathered as the trophies of his grace.

WILL THE HEATHEN BE SAVED WITHOUT THE GOSPEL?

It is not my purpose to argue the theoretical question, *Can the heathen be saved without the gospel?* but the practical one, *Will they be saved?* Men constantly show a disposition to wander from the real point and to deal with supposable cases instead of with actual ones. The great question which every one who loves God is bound to ask himself is, Are the heathen—the millions of Japan and China and India—saved without Christianity? To this inquiry I say *No*.

A while ago a gentleman said to me, "You can't make me believe that the Almighty is going turn all those millions of Chinese into hell." I said, "There is another way of putting it. I cannot conceive how they can possibly go to heaven."

What is heaven? Men have the grossest idea about it, as if it were a place where everybody is happy, independently of his moral character. Heaven is the place where "the spirits of just men made perfect" are engaged in the service and enjoyment of God. I cannot conceive how souls, full of lying, and deceit, and impurity and envy, and malice, and revenge, can dwell here; how men who find an hour spent in worship and meditation an irksome task, can find any enjoyment in spending all eternity in such service. If such souls were taken to heaven, it could be no heaven to them. Take a man who loves impure talk, joking and jesting, a fine, generous, rollicking, good-natured fellow, if you please, and put him in a prayer meeting, an experience meeting, a room where Christians are enjoying sweet converse about their souls, and he feels ill at ease, he wants to leave—he finds no happiness in such company. What if he were condemned to listen to such talk and engage in such services for an eternity?

"Death has no regenerating power. The mere fact that the soul leaves its dwelling place in the body cannot possibly renew its nature, change its likes and dislikes. No, God says, 'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still.'"

It may be, theoretically, possible, perhaps for the Holy Spirit to regenerate a soul who has never heard the gospel, but in an experience of a quarter of a century nearly I have never found such a man, nor have I ever heard of any other missionary meeting with such a man among the millions of China. It is after men hear the gospel that they become aware of their sinfulness and desire a change. This is the rule, at least. I have met with a very few cases in which men seemed to be longing for the gospel; but in their cases, as in that of Cornelius, God in his providence granted them what they were thirsting for.

No—sad terrible as the conclusion is, I do not see how we can escape it—the heathen will not be saved without the gospel.

"If I were a sunbeam,
I know where I'd go;
Into lowliest hovels,
Dark with want and woe;
Till sad hearts looked upward,
I would shine and shue,
And they'd think of heaven—
Their sweet home and mine."

FARMER STOP!

Renting and Working cheap, unproductive, worn-out Soil and BUY A FARM of your OWN from our 1,000,000 Acres of
Finest Farming and Stock Raising Lands in the World
Yeast, Salt, and Harbors, Low prices.
Long credit (Cash discount for cash.) Address:
J. H. DRAKE, Land Com'r, ST. PAUL, MINN.

J. R. CAMERON

HAS REMOVED HIS

LAMP & OIL DEPOT

TO

Ennis & Gardner Block,
PRINCE WILLIAM STREET.

MILL SUPPLIES.

Extra Quality Rubber Belting,
Pure Oak Leather Belting

H. DISSTON & SONS
CELEBRATED

Gang, Edger, Bolter, Lath, Shingle, and Rotary Saws.

Lard, Seal, West Virginia Tallow and Wool oils,
Lacing Leather, Emerywheels, Files, Rivets,
Rubber, Flax, Hemp and Soapstone
Packing, Rubber Hose, Iron Pipe
and Steam Gauges, Gauge
Glasses, Lath and
Paling Ties.

ESTEY ALLWOOD & Co.,
Prince Wm. St., St. John N. B.

apl21ly

Chubb's Corner, St. John N. B.
RICHARD HEANS,

(Late with R. CHUBB & CO.)

BOOKBINDER, Paper Ruler and Blank Book manufacturer. Music Magazines and News papers bound neat and cheap.
Blank Book ruled and bound to any pattern.
Orders sent to above address, or to Rev. J. E. HOPPER, will receive my prompt attention.
Satisfaction Guaranteed. Feb 12

A GREAT OFFER FOR HOLIDAYS!!!

PIANOS & ORGANS at EXTRAORDINARY LOW prices for cash. Instruments received, Splendid REGANS, \$45, \$50, \$60 up. Magnificent BOWEN PIANOS, \$100, \$150, \$200, \$250, \$300, \$350, \$400, \$450, \$500, \$550, \$600, \$650, \$700, \$750, \$800, \$850, \$900, \$950, \$1000. Stool and Cover only \$150. Warranted 6 years. Illustrated Catalogue mailed. Agents Wanted. HOBACE WATERS & CO. Manufacturers, 426 Broadway, New York. Box 3530.

WALTHAM WATCHES.

THE subscriber being the only authorized Agent of the WALTHAM WATCH CO. in this City, can sell ALL GRADES AND STYLES, at the lowest possible prices.

Clocks, Watches, Jewelry,

Etc., Etc.

all of the BEST MAKER. For sale at as low prices as at any establishment in the City.

New Goods Received Monthly.

New Hair Restorative always in Stock, D. O. L. WARLOCK.

ELLIOTT'S HOTEL,

28 & 32 Germain Street,
(one door north of Country Market.)

E. W. ELLIOTT, Proprietor.

EMMERSON & READ

Barristers at Law, Notaries, &c.

DORCHESTER,

And Hopewell Cape.

The office at Hopewell Cape is in charge of Mr. Willard O. Wright, and one of the firm will attend there every Friday and Saturday.

H. R. EMMERSON. B. S. READ.
aug18. 1yr

A BOOK FOR THE TIMES:

Testimony of the Ages;

OR, CONFIRMATIONS OF THE SCRIPTURES.

By the Eminent Scholar and Popular Writer, Rev. HERBERT W. MORRIS, D. D., Author of "Work Days of God," "Science and the Bible," "A new and massive work, containing nearly 5000 distinct confirmations of the truth, and historical accuracy of the 2500 passages of Scripture; testimonies gathered from Monumental Inscriptions, Egyptian Hieroglyphics, Chaldean Tablets, Ancient Coins and sculptures from the ruins of Nineveh, Babylon; Ancient and Modern Literature, History, Science, Philosophy, and Poetry, the whole forming a GRAND ACCUMULATION OF EVIDENCES, STOREHOUSE OF ARGUMENTS, TREASURY OF FACTS, TREASURY OF ILLUSTRATIONS.

A concentration of the light of all ages to illumine God's Word.

Very valuable to Sunday-School Teachers, Ministers and Biblical Students whose libraries are limited.—BISSTON PUBLISHER.

Will do good Service.—REV. J. O. HALL, D. D., New York.

An invaluable treasure.—REV. B. L. AGNEW, D. D., Philadelphia.

Effectual antidote to the skepticism of the day.—MINISTERS' ASSOCIATION of Rochester, N. Y.

We have looked our faith in God's Word, and greatly enlarged our knowledge as to its scope and bearing.—BISSTON PUBLISHER.

Contains much that is very valuable.—PRES. PORTER of Yale.

For Pastor, every Sunday-School Teacher, every Student, and every reader of the Bible, should have a copy of this invaluable work.

Published by one of the AGENTS of the YOUNG MEN'S CHRISTIAN ASSOCIATION, 157 Madison St., Chicago, Ill.

Price, 50 cents. Full Index. Four styles of binding. Free description. Send for full descriptive Circular. AGENTS: J. O. McLEOD & CO., Publishers, Philadelphia, Pa.

Chicago, Ill., N. B. Drake, 157 Madison St., Chicago, Ill.

Sunday School Libraries

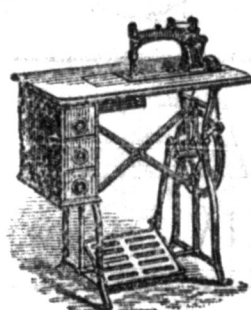
GIVEN AWAY.

We are reprinting real, genuine \$1 to \$1.50 Sabbath school Library books at a uniform price amounting to less than 6 cents each. Seventy numbers now ready, one new book issued each week. Catalogue and full particulars free. Specimen copy, postpaid, 7 cents. Address: DAVID C. COOK, Publisher, 157 Madison St., Chicago, Ill.

dec22

EXHIBITION, 1880.

St. John, N. B.



CRAWFORD & BELL,

81 GERMAIN STREET,

Received Highest Award for the Best Sewing Machine for Family and General use. Also, Diploma for the Best Assortment of Sewing Machines.

THE above were the ONLY AWARDS offered for SEWING MACHINES at the Exhibition in St. John, N. B., 1880. Both being awarded to Crawford & Bell for the superiority of their SEWING MACHINES over the other COMPETITORS. And for the "BEST ASSORTMENT."

If you want to buy the Best SEWING MACHINE, Call at 81 Germain Street.

The largest assortment of First-Class Sewing Machines At 81 Germain Street.

Great Reduction in Price during the HOLIDAYS!

CRAWFORD & BELL,

81 Germain St., St. John, N. B.

27 All kinds of Sewing Machines repaired

dec22 1 year

Clarke, Kerr & Thorne,

Prince William Street,

ST. JOHN, N. B.

THANKFUL for the patronage of our WHOLESALE CUSTOMERS in New Brunswick and Nova Scotia, we solicit a continuance of their favors; we keep a complete stock of—

HARDWARE, CUTLERY, PAINTS, OILS
GLASS, PITCH, TAR, LEAD, ZINC, ROPE,
NAILS, SAWS, SHELF HARDWARE
AND JOBBING GOODS!

Suitable for the wants of General Dealers.

For sale at Lowest Market Rates.

Any Inquiries as to Prices, &c., attended to

J. F. SHARPE,

Watchmaker and Jeweller,

HAS OPENED AT

No. 18 Dock Street,

A FULL ASSORTMENT OF
WATCHES, CLOCKS
AND

JEWELRY,

Which will be sold CHEAP.

Watches, Clocks, and Jewelry Repaired

In a thorough manner and at reasonable rates

Remember the place,

No. 18 Dock Street.

CHALONER'S

ANILINE DYES

Ro-eine, Ponceau, Magdala Pink, Fine Violet, Mauve, Pho. Yellow (deep), Ani. Yellow (light), Atlas Green, Bis'ek Brown, Imperial Maroon, Seal Brown.

THESE DYES are put up in Packets which correspond in color with dye contained. Be sure and ask for Chaloner's Aniline Dyes as they are the only reliable. For sale by all Grocers and General Dealers, and Wholesale by J. CHALONER, Proprietor of ANILINE DYES in Packets. may28 Cor. King and Germain streets.

JAMES S. MAY,

MERCHANT TAILOR

48 KING STREET

AND

64 Germain Street,
STOCK NOW COMPLETE

FOR 1880.

FALL and WINTER, 1880

on sisting of the

LATEST DESIGNS IN

Overcoatings,

Worsted Coatings,

Suitings &

Pantaloons Goods

A Church Choir Anthem Book!

FOR 25c. Just out, Choir Anthems, 100 pages of choice Anthems, by ablest authors. Every equal to the best. In strong cardboard covers, 25 per dozen. Specimen copy, postpaid, 35 cents. DAVID C. COOK, Publisher, 157 Madison St., Chicago.

dec22

GOLD DUST MEAL!

Received ex "Annie Currier" 250B above choice brand Corn Meal For sale low HARBOUR BROTHERS.