

clearer light. Near the village of Portage, on the Genesee river, there is a bridge. This bridge spans a chasm of six hundred feet, and is entirely constructed of timbers. These timbers are so placed that any single one may be removed without interfering with the others, and so, as timbers rot, they are replaced, and the bridge itself is rendered perpetual. Now, suppose a rotten timber somewhere in the Portage bridge,—the workmen are called together and that timber is taken out and a sound timber is put in its place. What part, after that, does the rotten timber play in sustaining the bridge? What is it that sustains the bridge *now*? The sound timber—the *substitute*. The rotten timber lies there, on the muddy bank of the river. It is wholly thrown out. Now that will do as a representation of the sinner, and the bridge of Adam's broken covenant of works. The sinner is a rotten timber. He is wholly worthless. God comes along and throws him out. He supersedes him. He puts Christ in his place. He lays on Christ the weight of the bridge of salvation, and Christ alone sustains it. Your good works, my brother, have nothing more to do with your justification before God than the worthless, rotten timber lying on the mudflats of the Genesee has to do with the complete and colossal structure which bridges its banks.

We then are saved, straight through eternity, by what the Son of God has done in our place. "By Him all that believe are *justified from all things*." Other considerations have nothing to do with it. It matters nothing what we have been, what we are, or what we shall be. From the moment we believe on Christ, we are forever, in God's sight, AS CHRIST.

Of course it is involved in this that men are saved, *not by preparing first*, that is by repenting, and praying, and reading the Bible, and then trusting Christ; nor by the converse of this, that is by trusting Christ first *and then preparing something*—repentance, reformation, good works—which God will accept; but that sinners are saved irrespective of what they are—how they feel—what they have done—what they hope to do—by trusting on Christ and that only. That Christ, and Christ alone, stands between any sinner and the Lake of Fire, and that the instant Christ is seen and rested on, the soul's

eter
and
S
whic
stan
ledg
Goc
hen
the

I
agai
whic
that
man
kind
T

F
tatio
the
fami
fath
with
so fa
Jesu
ple i
but v
thing
why
out l

St
trar
willi
and
was
Thy
He A