

it there, and judged it there. "The chastisement of our peace was upon Him (Jesus), and by His stripes we are healed." It is the greater wonder that God should have imputed iniquity where He only saw righteousness, than that He should not impute iniquity where He sees it to be. And I repeat again, that nothing short of the truth of the actual substitution of Christ for the sinner, gives full relief to an awakened conscience. The cross of Christ is to us the marked expression of the love of God towards sinners. "God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John iv. 8-10).

The Cross, further, is the declaration to us of the righteousness of God. "Whom God hath set forth to be a propitiation, through faith in His blood, to declare His righteousness" (Rom. iii. 25).

Again, it shows the infinite hatefulness of sin in the judgment of God. The cup could not pass away from Jesus. He bowed His head and drank it. And God hid His face from Him, and made Him to know on the cross, in bitterest experience, what sin was—"God made Him to be sin for us" (2 Cor. v. 21).

The Cross is both the way for God to come nigh to man as a sinner without destroying him by His presence,—“And having made peace by the