

brance. So every obstacle that stood between the returning sinner and God, the bleeding hands of Jesus have torn away. Amid all the truths that go to constitute universal truth, there is none so plain, so easily understood, as the plan of salvation. God's direction was 'Write the vision, and *make it plain*,' and accordingly it is made *so plain* that he who runs may read. Yet so perverse is the human heart, that this very plainness is made a reason for rejecting it, and thousands of souls are stumbling to hell over the simplicity of the truth. When we tell sinners that there is nothing to do on their part but to believe in Jesus, they say, 'That is too easy a way of being saved!' But to whom was it easy? Not to the Father, for he had to part with his well-beloved Son. Not to the Saviour, for he had to drink the bitter cup of suffering to its dregs. It is made an easy way to the sinner; but not to his sins, for it comes to destroy them. It is not easy to his carnal affections and lusts, for it crucifies them. It is not easy to his pride, for it lays that in the dust. But to the repentant sinner, burdened with his guilt, and fleeing from the wrath to come, it is the glory of the Gospel that it is the plainest of all truths" (page 32). Again he says, "Suppose a man fleeing to the city of refuge were all at once to stop, refusing to go any further because the way was too plain and easy; and that, in order to his safety, it was necessary that he should have some obstacles to remove with his own hands. Should the avenger of blood come up and destroy him while uttering such nonsense, you would say he perished a victim to his own folly. And when we urge the sinner to believe in Jesus as all that is needed to his salvation, and he refuses eternal life upon such terms, affirming that it is too easy, and that there must be something that he has first to do to fit him for coming to Christ; if eternal death overtakes him in the midst of his self-righteousness, he perishes—not because of some irresistible decree—not because there was no Saviour for him—not that heaven-made barriers were in his way, for there were none, but simply because he would not believe the testimony of God concerning his Son" (page 34). Take another sentence on the same point, and you cannot fail to see the clearness and consistency of his views on this important subject: "The cities of refuge were so placed that they could be reached in a *short time* from any part of the land. Christ is represented as being nigh at hand, and not afar off. 'The word is nigh thee even in thy heart,' is true of the greatest sinner, the moment he believes in Christ's work. It is not neces-