

given and passed over all sins, there would have been no righteousness. People might have sinned on without its being any matter. There would have been no moral government. Man must have stayed away from God, and misery and allowed sin have had their fling; or he must have been admitted into God's presence in sin, and sin been allowed there; man incapable withal of enjoying God, and, as sensible of good and evil, more miserable than ever.

But in the cross perfect righteousness against sin is displayed and exercised, and infinite love to the sinner. God is glorified in His nature, and salvation to the vilest, and access to God, according to the holiness of that nature, provided for and made good, and this in the knowledge, in the conscious object of it, of the love that had brought it there; a perfect and cleansing work in which that love was known. This, while the sins were put away, could only be by the cross: God revealed in love, God holy and righteous against sin, while the sins of the sinner were put away, his conscience purged, and, by grace, his heart renewed, in the knowledge of a love beyond all his thoughts; himself reconciled to God, and God glorified in all that He is, as He could not else be; perfect access to God in the holiest, where that blood, the testimony to all this, has been presented to God, and the sins gone for ever, according to God's righteousness; while the sinner has the consciousness of being accepted according to the value of that sacrifice, in which