

when persons who have been happily kept free from gross vice, gentle, kind and amiable, are awakened by the Spirit of God to a sense of sin, the judgment they form of sin is not so much by its injuriousness to themselves and others—which may, even apart from the quickening power of the Spirit of God, affect the conscience—but they measure sin by its contrariety to God; and instead of being able to rest complacently in the blamelessness of their lives, or in the praise bestowed on them by others, their very lives appear to them as one act of hypocrisy; the motives of action and conduct being now judged in the light of God's presence. And the result often is such self-loathing as betokens deep and steadfast conviction of sin, and needs the fullest application of all that Christ is to the conscience. There may be a measure of loathing oneself on account of transgressions committed, even from a generous impulse of nature; but to loath self because we have discovered what it is before God, marks the quickening power of the Holy Spirit, and will be found a deepening work as we go on.

“Blessed is the man to whom the Lord imputeth not iniquity.” How needed is this clause for the peace of an awakened soul. There is the consciousness of iniquity; and the announcement is, that although the Lord knows iniquity to be there, He does not impute it. And wherefore? Surely, because God hath imputed it to Jesus: “He hath laid on Him the iniquity of us all.” He hath seen