

at by the wise and the moralist—but which many who hold it, have only become settled in, after much bitter experience of themselves. It is indeed needful for all to learn it in this school of experience. But we may also learn its beauty by looking forward to that day, when the righteousness of the one Man, as the Fountain of all blessedness to the redeemed, shall be as illustriously displayed in heaven and in earth, as the sin of the one man as the source of all misery has been sorrowfully displayed in the history of this world. But there is another light in which the doctrine of “righteousness without works” may be regarded, namely, as leading us into present intercourse with God, and enabling us to walk in His presence. It is the bearing of this great truth as a present influential principle, which the Spirit of God Himself has carried out in the Thirty-second Psalm. And the blessedness predicated of the man to whom the Lord imputeth righteousness without works is a blessedness, not confined to the wondrous truths of “transgression forgiven, sin covered, and iniquity not imputed;” but this blessedness is carried on into the exercises of soul, which result from being freely and fully justified. I would now turn to the Psalm itself.

First, the great oracular declaration—“Blessed is he whose transgression is forgiven; whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity.” On this statement the Holy Ghost Himself, by the