

Rom. iii, 9, 19, 23. Now, what is sin? John answers this question. He says sin is the transgression of the law, 1 John iii, 4. Paul confirms this when he says, "where no law is, there is no transgression." Rom. iv, 15; and again, "the strength of sin is the law," 1 Cor. xv, 56. If the law had ceased with the Sinaic covenant, as some affirm, sin would lose its strength, yea, it would die, for without the law sin was dead, Rom. vii, 8. I agree in opinion with those who say that God's law was written upon man's heart at his creation; and notwithstanding the fall, traces of this law is still found on man's heart, even in his natural state, Rom. ii, 15; and when man believes the gospel, God's law is written on his heart. It is one of the peculiar privileges of the subjects of the New Covenant to have God's law written on their heart; and what God himself has promised to write on the hearts of his people cannot be a part of the weak and beggarly elements with which God found fault, which waxed old, and vanished away. Paul says, "Christ hath redeemed us from the curse of the law," Gal. iii, 13; iv, 4, 5. If none but the Jews had been under the law, no other had need of Christ to redeem them from its curse; but we are told that Christ died for the sins of the *whole world*—that he tasted death for every man, Heb. ii, 9; 1 John ii, 2. If the whole world had not been under the law, how could they be sinners? When any one believes the gospel he is *then* freed from the curse of the law; the law is *then* written on his heart; he *then* delights in the law of God after the inward man, Rom. vii, 22. Sin, like a leprous disease, has spread over the whole human family. The gospel of Jesus Christ is a remedy of God's providing, to meet the wants of the human family as ruined sinners. The law is called a school-master, Gal. iii, 24—the office of a school-master is to teach something. What did the law teach? Answer,—the knowledge of sin, Rom. iii, 20. Is not this an important lesson? Do not all need to learn this lesson? Will any man learn the gospel until convinced of sin? The whole have no need of a physician, but those that are sick. The law of God charges sin upon the sinner, Rom. v, 20. The law is (still) made for the lawless and disobedient, for the ungodly and the sinner—I ask, is the law made to justify such? Certainly not. The law is made to condemn such and every other thing that is contrary to sound doctrine; and this is also according to the blessed gospel, 1 Tim. i, 8, 11. In accordance with this a poet sings: