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scriptures reveal in its true character. It is just because man is lacking in uprightness that he does not make good use of the law, and that he does not test himself by this "plumbline;" he imagines he will be able to pass, and does not discover that the bed is too short, and the covering too narrow. What avail would it be to give a dishonest man an exact measure for the sale of his goods, if not to show him he is a cheat? God has not given his law to man to make him righteous, but to convince him of his sin by bringing it before him. But blessed be God! He does not leave us there; He has provided a righteousness for us which gives us exactly what we acknowledge we have not obtained by our efforts at law keeping. Hear what He says:

"To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, "Blessed are they whose iniquities are forgiven, and whose sins are covered, blessed is the man to whom the Lord will not impute sin." (Rom. iv. 5-8). Why then continue striving, and in vain, to weave a righteousness for yourself, fruit of your own labour, instead of submitting to the righteousness of God? Do you assume to use the law which God has declared closes every mouth and brings in everyone guilty before Him, to conceal from yourself that you are a sinner, guilty and lost? For as many as are of the works of the law are under the curse, for it is written,