

"NO MORE CONSCIENCE OF SINS."

HEBREWS X.

The object of redemption is to bring us nigh to God, as it is written, "Christ hath once suffered for sins, the just for the unjust, that He might bring us to God." But what is our state before God when thus brought nigh? The right understanding of this is most important. It is impossible that we could be happy even in the presence of God, if there still existed a thought of His being against us. I need the perfect settled assurance that there is no sin upon me before Him. The sense of responsibility ever makes a person unhappy where there is any question as to sin standing against him: see the case of a servant and his master, or that of a child and its parent—the conscience is miserable if there be upon it the sense of that which will be judged. So God's presence must be indeed terrible, unless the conscience be perfectly good. If there be happiness for me there, it can only be in the sense of His favour, and of the completeness with which we have been brought to Him—the perfect assurance of "the worshipper once purged" having "no more conscience of sins."

God speaks to us according to His estimate of our standing: it may not be our heart's experience. There is a distinctness between the operation of the Spirit of God in bringing me unto Jesus, bearing witness to me of God's love, and of the