

You say he has undertaken the mediatorial work to bring us back to God. Yes, but the mediatorial work was twofold: it was Godward, and it was manward. Christ, as it were, put one hand on the justice of God, and the other on the sinfulness of man, and He undertook to satisfy the one by removing the other. He made atonement, glorious, full, complete, wanting nothing to be added to it—a perfect everlasting sacrifice for our sins, but it was restorative as well as atoning. The manward aspect of the atonement was to bring us back to complete and eternal harmony with God. He never contemplated leaving our hearts a cage of unclean birds—leaving rampant in us the essence of sin, the very sin of the devil himself—rebellion against God. Impossible! He came to restore as well as to atone; to bring us back to our lost integrity and purity, and this was what made the atonement necessary. Hence, "The Son of man was manifested that he might destroy the works of the devil."

"If," says Paul, "the blood of bulls and goats sanctifieth to the purifying of the flesh: *How much more* shall the blood of Christ who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God." *How much more?* Who can answer that, and who dare limit it?

Again "Christ also loved the Church—composed, of course, of individuals—and gave Himself for it; that He might sanctify and cleanse it—and present it to Himself a glorious church—or body of believers—not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." If that is not entire sanctification, what is it? And there are numerous other passages teaching quite as emphatically the purpose and ability of Jesus to bring the hearts of His chosen into complete harmony with Himself.

Now, what is the chief work of the devil? What work of his does God care about most? *His work in man's heart!* God cares very little about His work anywhere else. It is the heart of man that the Divine Being covets for His dwelling-place. It is in man's heart the devil has circumvented God and done Him most despite. Now then, God says, "I will win man back again; I will atone for his sin, and renew him in the spirit of his mind and yet have him for Myself, and he shall fulfil My ideal of righteousness and holiness just as he would have done had he never fallen." This was necessary in the nature of the case. Sin is rebellion against God, transgression of the law *either inwardly or outwardly*. You may transgress the law in your thoughts and never move a muscle. All unrighteousness, all *unrightness* is sin. You will see it is not from any low estimate of holiness, or low perceptions of the far-reaching grasp of the law of God that I believe in this blessing, for I believe man's depravity is equal with his being, and that nothing less than the mighty power of God is equal to cure it; but I believe that *is*. I believe Jesus Christ's plaster is as big as the wound, and that when He professes to cure He can make a perfect cure as he did of the leper, if we will let Him, and honor Him by our faith. He came to destroy the works of the devil. Where? In the