

from Christ. We have to receive it with all thankful, worshipful assurance. Confiding faith is the due answer to abounding grace. If God has rent the veil, it is obedience in the sinner to enter. If God is satisfied, we ought to be reconciled—consciously saved. Satisfaction sustains everything as we have said. When I lay my burdens and load on God's foundations, knowing that they will be sustained there, I am *glorifying* as well as *using* the foundations.

And further, the salvation of God is a *present* salvation. We wait not for a judgment day to accredit the cross. The rent veil has already accredited it, and so has the resurrection, and so has the mission of the Holy Ghost; and so likewise faith in the cross waits not to know its rights and privileges and possessions; it is entitled to know them *now*—"receiving the end of your faith, even the salvation of your souls." The judgment day will have its own business to do, but it is not committed to it to accredit either the cross, or faith in the cross. The cross has already led Jesus to His glory; faith in the cross leads the sinner at once to peace and favour, to the things that accompany salvation, and that witness a present salvation of the soul.

"Unto you is born this day in the city of David, a Saviour," is the language which conveys the sense of a present salvation. Mary's song and Zacharias prophecy, are breathings of the soul over like blessings. "He hath visited and redeemed," is the burden of each. Simeon too, when holding the child in his arms, spoke as one who knew that he was, at that

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