

rect dogmatic teaching of the Apostles, all join in telling us, that the death or blood of the Christ of God is everything for a sinner.

But if God thus communicate His mind, faith so apprehends and receives it. The 53rd of Isaiah is a witness of this. There, the faith of the awakene'd Israel of God may, in passing, glance at the person, life, and ministry of the Christ, but it is but in passing—they go onward to the Cross, and there they find everything for the perfecting of their conscience as sinners, and the spring and foundation of all the glories of Christ Himself. At the Cross they discover that the chastisement of our peace was there, the wounding of our transgressions was there, and our healing by His stripes; and that having made his soul this offering for sin, He could see before Him His family, and the full accomplishment of the good pleasure of God in the vindication and display of His own glories for ever. "He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand."

So, the joy of the life of faith in Paul the Apostle to the Gentiles, finds its spring in the same death of the Lord for him. See Gal. ii. 20, 21. So he presents that object to the faith of sinners, as the only object of the faith that justifies. Rom. iv. 23-25. And so again, he teaches us that Christ crucified is singly offered to the sight of a sinner that he may be blest as with faithful Abraham. Gal. iii. 1-14. "Who His own self bare our sins in His own body on the tree," says another Apostle. 1 Pet. ii. 24, "The blood of Jesus Christ His Son cleanseth us from all sin," says another. 1 John i. 7. But this may be enough; though all Scripture, again we say, Patriarchal, Mosaic, Prophetic, Evangelic, and Apostolic, all join in putting "the Lamb of God" and "the sinner" together for redemption and justification—the Lamb provided in the riches of the grace of God, and accepted by the faith of the sinner, through the inworking, drawing, and illuminating teaching, of God the Holy Ghost.

And then, that which is thus in grace, accepted by faith, and witnessed in all Scripture, is to be celebrated for ever in realms of glory. This we get in what I may call the only remaining portion or division of Scripture, the Apocalypse. While still on

earth, the saints there let us know, that they have found their object for praise, and their spring of joy, in the Lamb that was slain.—We hear them break forth, while John was addressing them still here, in that fervent strain, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever." Rev. i. 5, 6. And after they have been translated, after they have left the earth for heaven, and have reached the home of glory, we hear them again in like joy. "And they sang a new song, saying, "Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. v. 9, 10. And the realms of glory as well as the home of glory, the nations on the millennial footstool, as well as the glorified in the heavens, echo the strain—for it is the one fond, commanding thought that shall occupy eternity and fill creation—for we hear again this kindred voice, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Rev. vii. 14. They may not be able to add a word about their reigning, as the glorified did, they may have only to know that they shall be before the throne, and serve God day and night in His temple, that all their tears shall be wiped away, and that they shall be led by the Lord to fountains of living waters; (verses 15-17;) but the "blood of the Lamb" is the common object of praise, the common spring of joy, the one only title to all blessedness, whether of the glorified, translated saints, or of the redeemed nations that occupy the earth in millennial days of restitution and refreshing. Sinners now travelling and struggling in unredeemed bodies, and in pilgrim, militant conditions, and sinners by and by in either the home of glory in heaven or in the realms of glory on earth, know nothing but the Saviour in the blood that he shed for them, in the life that He gave up for them, as the Lamb of God, on the Cross of Calvary. All glory in that, but in that only.—J. G. BELLETT.