

humble associations of life. Between the one whose educational advantages and social standing enable him to indulge in its more refined forms ; and him who, through lack of this, yields himself to its more gross and revolting features.

That the lady in the drawing-room and the cook in the kitchen ; the gentleman who drives his tandem, and the stable boy who cleans his harness ; the millionaire in his office, and the beggar in the street, should be put on an equal footing is indeed an offence to many. And particularly it is so when even the morally living man is told that he is as much in need of the cross as the one whose sin is notorious. That "the scripture hath concluded all under sin" is a doctrine which is as innocuous to them as it was to the Jew.

And this leads me to observe.

III. The cross strikes at the root of that which is dear to the heart, not only of the Jew, but of all mankind—the principle of self-righteousness.

The language of the law was : do this and thou shalt live. And although no man could ever lay claim to having met all its requirements, yet as provision was made for failure in this respect, by the sin, trespass and other offerings, the Jew could acknowledge his shortcomings without—to any great extent—affecting his self-righteousness. In fact that principle was fed and nurtured, so to speak, by those very offerings. The animal to be offered must be furnished by him. The ceremony was to be participated in by him. And therefore while it was a confession of sin and the need of forgiveness, yet there was so much of *doing* in it, so much of personal service, and personal sacrifice, all of which afforded a certain amount of gratification to the carnal mind that I repeat it fostered this principle of which we are speaking.

Of course we know it was not the object of the law and its sacrifices to do this ; but the reverse. Doubtless those sacrifices were intended, among other things, to show man his fallen condition and the need of expiation ; and that without shedding of blood there is no remission of sin. They were, no doubt, also intended to point him forward to the One who by the sacrifice of Himself should put away sin. But to the average mind of the carnal Jew they meant nothing more than that the imperfections of his life were atoned for, and that practically he stood sinless before God.

This delusion the cross dispelled. By it the powerlessness of the blood of bulls and of goats to take away sin was made manifest. And further, that although these sacrifices had had