

the very proposition were absurd: "How shall we that are dead to sin?"—that is, who in Christ have already borne the penalty—"how shall we live any longer therein?" And again he saith very boldly: Sin *shall not* have dominion over you—it is impossible in the nature of things—"for ye are not under the law, but under grace"—ye are no longer under the curse of a broken law, dreading and hating God; ye are under grace—under a system of peace and friendship with God.

But is there any one ready to object to me, that if these things be so—if nothing more than that a man be brought into peace with God is needful to a holy life and conversation—how comes it that believers do still sin? I answer, It is indeed too true that believers do sin; but it is just as true that unbelief is the cause of their sinning. If, brethren, you and I were to live with our eye so closely on Christ bearing double for all our sins; and if this constant view of the love of Christ maintained within us—as assuredly it would, if we looked with a straightforward eye—the peace of God which passeth all understanding—the peace that rests on nothing in us, but upon the completeness that is in Christ—then, brethren, I do say, that frail and helpless as we are, we should never sin—we should not have the slightest object in sinning. But, ah! my friends, this is not the way with us. How often in the day is the love of Christ quite out of view! How often is it obscured to us!—sometimes hid from us by God himself, to teach us what we are. How often are we left without the realizing sense of the completeness of his offering—the perfectness of his righteousness, and without the will or the confidence to claim an interest in him! Who can wonder, then, that, where there is so much unbelief, dread and hatred of God should again and again creep in, and sin should often display its poisonous head? The matter is very plain, brethren, if only we had spiritual eyes to see it. If we live a life of faith on the Son of God, then we shall assuredly live a life of holiness. I do not say, *we ought to do so*; but I say we shall, as a matter of necessary consequence. But, in as far as we do not live a life of faith, in so far we shall live a life of unholiness. It is through faith that God purifies the heart; and there is no other way.

Is there any of you, then, brethren, desirous of being made new—of being delivered from the slavery of sinful habits and affections? We can point you to another remedy than the love of Christ. Behold how he loved you! See what he bore for you—put your finger, as it were, into the prints of the nails, and thrust your hand into his side; and be no more faithless, but believing. Under a sense of your sins, flee to the Saviour of sinners. As the timorous dove flies to hide itself in the crevices of the rock, so do you flee to hide yourself in the wounds of your Savi-

our; and when you have found him like the shadow of a great rock in a weary land—when you sit under his shadow with great delight—you will find that he hath slain all the enmity—that he hath accomplished all your warfare. God is now for you. Planted together with Christ in the likeness of his death, you shall be also in the likeness of his resurrection. Dead unto sin, you shall be alive unto God.

2. *The love of Christ to man constraineth the believer to live a holy life; because that truth not only takes away our fear and hatred, but stirs up our love.* When we are brought to see the reconciled face of God in peace—that is a great privilege. But how can we look upon that face, reconciling and reconciled, and not love him who hath so loved us? Love begets love. We can hardly keep from esteeming those on earth who really love us, however worthless they may be. But, ah! my friends, when we are convinced that God loves us, and convinced in such a way as by the giving up of his Son for us all, how can we but love him in whom are all excellences—everything to call forth love? I have already shown you that the Gospel is a restorative scheme; it brings us back to the same state of friendship with God which Adam enjoyed, and thus takes away the desire of sin. But now I wish to show you that the Gospel does far more than restore us to the state from which we fell. If rightly and consistently embraced by us, it brings us into a state far better than Adam's. It constrains us by a far more powerful motive. Adam had not this strong love of God to man shed abroad in his heart; and, therefore, he had not this constraining power to make him live to God. But our eyes have seen this great sight. Before us Christ hath been evidently set forth crucified. If really we believe, his love hath brought us into peace, through pardon; and because we are pardoned and at peace with God, the Holy Ghost is given us. What to do? Why, just to shed abroad this truth over our hearts—to show us more and more of this love of God to us, that we may be drawn to love him who hath so loved us—to live to him who died for us and rose again.

It is truly admirable to see how the Bible way of making us holy is suited to our nature. Had God proposed to frighten us into a holy life, how vain would have been the attempt! Men have always an idea that if one came from the dead to tell us of the reality of the doleful regions where dwell, in endless misery, the spirits of the damned, that that would constrain us to live a holy life; but, alas! brethren, what ignorance does not this show of our mysterious nature? Suppose that God should this hour unveil before our eyes the secrets of those dreadful abodes where hope never comes; nay, suppose, if it were possible, that you were actually made to feel for a season the real pains of the lake of living agony, and the worm that never dies;