

the law as faith. Its claim was so sacred, and God's majesty so bound up with it, that Christ Himself must be made a curse by that very law, and suffer all the consequences of it, if He took the sinner's place. And He did! His death sanctioned the law in the most solemn manner and to the full. But Christ is also the end of the law to every one that believes. If the seal was upon the law in Christ's death, for that very reason I am completely delivered. The light of God's presence shines only upon the blood on the mercy-seat—and what does that blood speak? Has God any fault to find with it? Can He, looking at the blood of His Son, say it is not sufficient? His word is, that it cleanses from all sin. Listen, now, you who do not know what it is to have rest for your souls. God Himself speaks to you by His word. He has brought your sins before you; He has told you that all your attempts to get better are vain—that they are, in fact, but setting yourselves up against the sentence of God; your works are wicked, your nature hopelessly evil. God Himself declares, "There is no difference." And if you are resolving and labouring to improve, you are just trying to make a difference. God, I repeat, declares there is none. Oh! the hatefulness of the heart, where fruits of the Spirit have never grown. It is a wilderness indeed, full of briars and thorns. Such is man's heart in God's sight and estimate, yet His joy is that the wilderness should rejoice and blossom as the rose. But the question of sin must be settled first. I must be delivered and justified, before the