

redemption scheme. Redemption is the prominent, and, in fact, dominant, idea of the whole Bible, the word, with its derivatives, being used over 100 times; and the idea is everywhere, from Genesis to Revelation. The germ of the whole conception is *Deliverance* from the power, penalty, and captivity of sin. Here we are taught that it is

1. *Through Blood.* Blood is the life (Deut. xii: 23). All bloody offerings represented either an innocent life given in sacrifice for a guilty one, or a redeemed life given back in gratitude. Compare Levit. i-vii and 1 Peter i: 18.

2. *Results in Forgiveness and Acceptance.* Justification is more than pardon; it is restoration to favor. The great day of atonement, with the two kids, one slain in expiation and the other led away to bear away sin from before the face of God, finely pictures sin both forgiven and forgotten. The year of Jubilee, which began with the evening of the day of atonement, brought cancelled debt, restored estates, and release from servitude. Compare Isa. lxi: 1-3.

3. *Redemption is through and in Christ.* Faith is a personal bond, identifying us with Him "in whom" all things are ours. That little phrase "in Him" is the keynote to half the New Testament. Romans: "Justified in Him;" Galatians: "Sanctified in Him;" Ephesians: "One in Him;" Colossians: "Complete in Him," etc. In the Book of Ruth the person of the Redeemer is beautifully set forth in Boaz; he was of kin, and so had the right to redeem; but of a higher family, and so had the power.

4. *The whole is to be traced to the Infinite Riches of Grace.* Compare Micah vii: 18, 19. Salvation is a gift to be taken. Admit, submit, commit, are the words that tell the conditions of its full reception and enjoyment.

The Court of Conscience.

And they said one to another, we are verily guilty concerning our brother in that we saw the anguish of his soul when he besought us and we would not hear; therefore is this distress come upon us.—Gen. xlii: 21.

MAN has all the materials for his own trial and conviction within himself! Here are the *witnesses*, Memory and Imagination, uniting to reproduce the past and call up all the accusing events of twenty years before. We saw the anguish of his soul when he besought us and we would not hear.

2. Here is the jury, and the verdict is immediate: "Verily, guilty."

3. Here is the judge, Reason, justifying the punishment: "Therefore is this distress come upon us."

4. Here is the sheriff, the executive officer, already administering the stripes, for the anguish of guilt and penalty is already inflicted.

This same test—one of the most remarkable in the Old Testament—may be looked at also in the light of *natural penalty*. Here are the three foes which the wicked man carries in his own bosom:

1. *Memory.* We saw the anguish of his soul, etc.

2. *Conscience.* We are verily guilty concerning our brother.

3. *Reason.* Therefore is this distress come upon us.

Let a man go into the next life unpardoned and he carries all the elements within him that go to make up hell. While men fight the doctrine of retribution, the human soul declares it by its very constitution.

The Assimilation of the Worshipper to His God.

They that make them are like unto them; so is every one that trusteth in them.—Psalm cxv: 8.

THIS psalm and the 135th are almost identical. Both represent the idols that men worship as entirely senseless, dumb, deaf, sightless, im-