

iniquity of us all." "Who now can lay anything to the charge of God's elect?" "Who is he that condemneth?" Heaven's reply is "It is Christ who died." "There is therefore now no condemnation to them that are in Christ Jesus." Our peace with God is made. "Peace I leave with you, my peace I give unto you," said He who "made peace by the blood of His cross." What do you do, my brother, when your conscience is troubled over the sins of your life and your peace is disturbed? Try to win back peace by good works? "Dead works" bring no peace. A visit to Calvary is needed. "How much more shall the blood of Christ . . . cleanse your conscience from dead works to serve the living God." When we learn afresh the power of Jesus' blood we cease from our works as a means of commending ourselves to God, and with a glad and grateful heart serve Him because of the full atonement made for our sins by "the precious blood of Christ." A young woman was dying. The Holy Spirit brought to her mind this scripture: "He was wounded for our transgressions etc." It led her into "peace with God." A friend said to her one day: "You suffer much I fear?" "Yes," she said, "but" pointing to her hand, "there is no nail there. He had the nails, I have the peace." Laying her hand on her brow, she said: "There are no thorns there. He had the thorns, I have the peace." Touching her breast, she said: "There is no spear there. He had the spear, I have the peace."

4. Sanctification. "Wherefore Jesus also that He might sanctify the people with His own blood suffered without the gate." The persons of whom Peter wrote the words of our text were mostly Gentiles, and had lived in the immoralities of heathenism. What was it that emancipated them from the "vain manner of life handed down from their fathers?" What was it that turned them "from idols to serve the true and living God?" Not the matchless life—not the marvellous ministry, nor the wonderful words of Jesus Christ; not the new idea about God the Father; not the hope of heaven, nor the fear of hell that Jesus spoke so much about; but it was "the precious blood of Christ" that accomplished their deliverance. But for the blood of Christ no message of peace would have come from the God against whom they had revolted. But for this they would have received no revelation of His glory; they would have been left to perish in their heathenism. But for this the force of their old and evil life would never have been broken. But for this the power of the Holy Spirit would never have come upon them, nor the messengers of Jesus have visited them. Life before the power of Christ's passion touches it is vain, futile, fruitless of any abiding good. But when we come under the power of Christ's death, we are introduced to a life that is real—a life in which we can bear fruit, much fruit, and fruit that abides. Dr. Norman Macleod wrote this confession in his diary Dec. 1848: "I have had inadequate views of Christ's cross. I saw a work done for me, a ground for pardon, an objective reality; but I did not see so clearly the eternal necessity of the cross in me, of sharing Christ's life as mine, of glorying in the cross as reflected in the inward power it gives to be crucified to the world, and the world to me." A number of believers were once conferring as to the best method to mortify sin. Five ways were proposed. One said: Meditate on death. The second: Think of the Judgment. The third: Ponder the torments of hell. The fourth: Muse on the glories of heaven. The fifth: Meditate on the death of Christ. Calvary is the place where the graces of the Spirit grow, where love is kindled, where consecration lives, where compassion for the lost is gained, where zeal burns with an impassioned flame, where the attractions of the world are dissipated, where the power of sin is broken, and where holiness has its birth and growth.

"When I survey the wondrous cross,
One which the Prince of Glory died;
My richest gain I count but loss,
And pour contempt on all my pride."

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so Divine,
Demands my soul, my life, my all."

5. Victory also is among the blessings brought to us through the blood of Christ. In that wonderful portrait given us in the Revelation, so true to our life of conflict here, we learn that the redeemed overcame Satan and his host "because of the blood of the Lamb, and because of the word of their testimony." The believer has no other overcoming power. Resolutions waver and will not effect our deliverance, but by the blood of Christ we overcome. The gnawing worm will never prey upon the heart that is "sprinkled from an evil conscience with the blood of Jesus." Who compose that triumphant host before the throne of God "arrayed in white robes, and palms in their hands?" These are they that have washed their robes, and made them white in the blood of the Lamb; therefore are they before the throne of God. "O is it any wonder that the saints in glory lift their voices in unceasing praise 'Unto Him that loveth us, and washed us from our sins in His blood.'" "Blessed are they that have washed their robes, that they may have right to the tree of life and may enter in through the gates into the city." Why do we love that old hymn: "There is a fountain filled with

blood" in spite of all criticisms? Why is that grand old hymn so greatly beloved by monarch and peasant alike who trust in the Lord Jesus Christ—"Rock of ages, cleft for me, etc. Because they sing of the precious blood of Christ. All the hymns with the blood mark in them are sure to live. They never wear out. They will go singing on till Jesus comes for they celebrate the redemption of man by "the precious blood of Christ."

When Antonius held up to view the blood-stained coat of Caesar, and said, "Look! here you have the Emperor's coat thus bloody and torn," the citizens of Rome arose at once and avenged the death of their great ruler. And, brethren, as we gaze upon the Son of God dying upon the cross, we see what sin has done in nailing Him there, and the curse it merits in that He is made a curse for us. The thorn and brier is witness to the curse that man by sin brought upon the earth; behold the brow of the crucified Christ encircled with "the crown of thorns." Our hands were raised in revolt against God—see the hands that did God's bidding nailed there by our rebellion. Our feet were turned away from the path of righteousness to follow sin; and on the cross we see the feet of Him who ever walked with God pierced with the cruel spike. Sin deserves wrath and punishment and on the cross we see the Christ thus bearing our sins. Sin means darkness; behold the Light of the World enshrouded in darkness on the cross. Sin means overwhelming distress and confusion; and there the Blessed Lord cries in prophecy: "All Thy waves and Thy billows have gone over me." "My tongue cleaveth to my jaws." "There is none to comfort me." Sin means separation, and from the cross the Only Begotten and well Beloved Son is crying: "My God, My God, why hast Thou forsaken me." O my brethren, in view of this sacrifice and sufferings, will we not do as did the citizens of Rome to the murderers of Caesar? Let us put to death every sin: "Mortify your members that are upon the earth." "How shall we who are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Christ were baptized into His death?" Let us then "reckon ourselves to be dead indeed unto sin, but alive unto God through Christ Jesus." Let us know the power of the blood of Christ as Paul knew it: "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me, and the life that I now live in the flesh, I live in the faith, the faith which is in the Son of God who loved me and gave himself up for me." For "ye know that ye were redeemed by the precious blood of Christ."

"Dear dying Lamb, Thy precious blood
Will never lose its power,
Till all the ransomed church of God
Is saved to sin no more."

What Christ Teaches About Judging Others.

One cannot help feeling as he reads the account of the early ministry of Jesus that in it there was a constant mingling of severity and tenderness. We find him weeping over Jerusalem, and yet it is the same Saviour who drives the money changers from the temple. We find him holding little children in his arms, and the scene suddenly changes, and, behold! he is turning upon men to rebuke them for their hypocrisy! The same lips which framed the sentence, "Come unto me, all ye that labor and are heavy laden," spoke the sharp words to the people following him, "How shall ye escape the damnation of hell?"

The spirit of the Christian is the spirit of love and gentleness. Yet there are times when we must rebuke sin and take no compromising position in the presence of evil. To be censorious, however, is to be un-Christ-like and a disloyal follower of Jesus.

There are certain things to be said about censoriousness. First: It is dangerous; for in judging others, we court judgment ourselves. The critic is, *ex ipso quousque se ipse judicodum tenet*—as the Scriptures say that if we do not forgive others, God will not forgive us. To be censorious is, oftentimes, to nourish an unforgiving spirit, and it is distinctly said in the Scriptures that if we do not forgive others, God will not forgive us. To be censorious is, oftentimes, to nourish an unforgiving spirit, and so both from man and from God there is danger to the man who judges his brother.

Second: It is frequently hypocritical. We have, most of us, found that in proportion as we have become quick to discern the faults of others, we have less and less discerned our own shortcomings, and frequently when we have found faults in other people, they are but the reflection of the faults in our own lives. My own experience is that when I have been censorious I have found, when I stopped to consider, that there was more cause for complaint concerning myself than against those against whom I had lifted my voice.

Third: It is useless. So long as there is any inconsistency in our own lives and others can see this, we can have no power in turning them from the way of sin.

There are certain principles which must always prevail in the life of a Christian, if he is able fittingly and effectively to bring others to repentance.

First: He must right himself with God, not that he may live a sinless life, but he must show by his very spirit that it is his constant aim to do that which he would ask others to do.

Second: He must be right with his fellowmen. It has been said that a man is no more nearly right with God than with his fellowmen, and a quarrel between Christians has, oftentimes, sealed the lips of the one who would rebuke the sinner and has made ineffective his words.

Third: There is no way to be right with God and men except by constant fellowship with Christ and uninterrupted communion with him. There must be quick confession of sin. We ought not to close our eyes in sleep with an unconfessed sin in our heart.—American Messenger.

BEYOND THE CURTAIN.

The life which we are living now is more aware than we know of the life which is to come. Death, which separates the two, is not, as it has been so often pictured, like a great thick wall. It is rather like a soft and yielding curtain, through which we cannot see, but which is always waving and trembling with the impulses that come out of the life which lies upon the other side of it. We are never wholly unaware that the curtain is not the end of everything. Sounds come to us, muffled and dull, but still indubitably real, through its thick folds. Every time that a new soul passes through that veil from mortality to immortality, it seems as if we heard its light foot falls for a moment after the jealous curtain has concealed it from our sight. As each soul passes, it almost seems as if the opening of the curtain to let it through were going to give us a sight of the unseen things beyond; and, though we are forever disappointed, the shadowy expectation always comes back to us again, when we see the curtain stirred by another friend's departure. After our friend has passed, we can almost see the curtain which he started, moving tremulously for awhile, before it settles once more into stillness. Behind this curtain of death, St. John, in his great vision, passed, and he has written down for us what he saw there. He has not told us many things; but he has told us much; and most of what we want to know is wrapped up in this simple declaration, "I saw the dead, small and great, stand before God." I think it grows clearer and clearer to us all that what we need are the great truths, the vast and broad assurances within which are included all the special details of life. Let us have them, and we are more and more content to leave the special details unknown. With regard to eternity, for instance, I am sure that we can most easily, nay, most gladly, forego the detailed knowledge of the circumstances and occupations of the other life, if only we can fully know two things—that the dead are, and that they are with God.—Phillips Brooks.

HOW TO STRENGTHEN WILL-POWER.

No will is rightly strong that does not help some other will to be strong. To make your will the servant of love will be to call upon it for the highest exercise of all its powers, and no will has ever been known to become weak that has thus placed itself under the control of love. For love teaches us to share, and strength shared is strength multiplied. A beautiful old collect runs, "Stir up, we beseech Thee, O Lord, the wills of Thy faithful people, that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded. It takes a strong man to be a good man, and a good will to be a strong will. Test the strength of your will, not by its vindictiveness and coercion, but by its helpfulness to some one else.

A poet represents one coming up to a gate on a mountain side, over which were written the words, "The Gate of Death," but when he touched the gate, it opened, and he found himself amid great brightness and beauty; then, turning about, he saw above the gate he had entered the words, "The Gate of Life." If we are in Christ, death is abolished, and the point which earth calls the point of death is really the point of life.—Rev. J. R. Miller, D.D.

Dr. Sydney Strong, while preaching a series of sermons on the family circle in Chicago recently, talked about parentage. "Parentage," he said, "is at once God's greatest gift and severest test. Parentage is the most practical escape from selfishness. Those who escape parentage escape the best of life. Mankind should emphasize the importance of birth more than death; children ought to be well born. There would be more Bethlehem babies if there were more Marys. A child first sees God in the face of its mother. The kind of God depends on the kind of mother."

Calmness is not a thing of mere surface emotion, but must go down to the deepest condition of our lives. We cannot say just, "Go to now, I will be calm;" we must cry with Paul, "Now the Lord of peace give us peace by all means."—Phillips Brooks.

When we cannot rejoice in God as our song, yet let us stay ourselves upon Him as our strength; and take the comfort of spiritual supports when we cannot come at spiritual delights.—Matthew Henry.