

When any man awakes to a sense of the awfulness of sin he cries out for a sacrifice, for an atonement. The heathen feel this, and offer the fruit of their body for the sin of their soul. The holiest among men feel this need. We believe that the angels felt the absolute need for an atonement if man would be saved. God felt it to be an awful reality. He must have an atonement that will satisfy the conscience of all moral beings : an atonement of which angels will say, "Yes, that is enough," and of which demons will say, "We can say nothing against that," and of which the human conscience will say, "God can be just and the justifier of him which believeth." Who could make such an atonement? Not man. He is a sinner himself. Not angels. They are finite and the violated law is infinite. In John 3rd we have two "musts." The first, "Ye *must* be born again" to see the kingdom of God - the kingdom of the saved. The second "must" is "the Son of man" - the Son of God - "*must* be lifted up," *i. e.*, on the cross. It indicates the absolute necessity for the eternal Son of God and man to expiate sin by suffering. Christ Jesus came into the world not to separate sin and suffering, but to separate sinners and suffering, by His own suffering in their stead. If grace would reign it must be not apart from, nor despite, but through righteousness.

Glorious gospel! "He bore our sins in His own body on the tree."

"Justice will not the payment twice demand :

First at my glorious surety's hand,

And then again at mine."

More than that : "As the Father hath life in Himself so hath He given to the Son as Saviour to have life in Himself." And by the Holy Spirit through the gospel He brings sinners by faith into union with Christ so that they receive of His everlasting life, are born of God, and become new creatures, having new views, new aspirations, new works.

A lady thought she recognized, leading a religious meeting in prayer, the voice of a swearing Captain, and failing to be assured of the fact by her own knowledge and the answers of friends, she timidly asked him, "Are you the same man I heard swearing on the street near my house?" "Well," he said, "I am the same person and yet, thank God, I am not the same." "If any man be in Christ he is a new creature" - not a perfect creature, only a babe in Christ, yet so glorious that when thus saved, there is joy in heaven," for "it doth not yet appear what he shall be."