

consistent with divine justice; that the pardon with God bestows in mercy upon the sinner is bestowed in justice to His well-beloved Son, who accepted and discharged the sinner's obligations. Rightly said an old woman to one who asked the ground of her hope for eternity, "I rely on the justice of God;" adding, when her reply excited surprise, "Justice, not to me, but to my substitute."

When one who is burdened with a sense of sin realizes the fact of Christ's substitution, the threshold of a new life is reached. The problem, "how shall I be just with God?" is on the eve of solution. Simply because it is otherwise occupied than in self-inspection; the soul does not stumble on the perplexing question, "what is faith?" It trusts Christ, it may be, without any feeling of effort, learns what faith is *after* it has been exercised, and recognises itself as believing from the consciousness of an inward change. Light struggles through the gloom. The heavy-laden clouds which darkened the sky are rent asunder. The conscience is disburdened:—

"Thy pains, not mine, O Christ,
Upon the shameful tree.
Have paid the laws full price.
And purchased peace for me,

"Thy righteousness, O Christ,
Alone can cover me;
No righteousness avails
Save that which is of Thee."

In the second series of texts, Christ's personality is alone presented to the sinner's eye. No doubt the person and work cannot be dissociated. In comprehending either, both must be taken into account; but the texts about to be quoted differ from those already referred to in making no mention of Christ's finished work, while concentrating attention on His person. "Come unto me all ye that labour, and are heavy laden, and I will give you rest." "Him that

cometh to me I will in no wise cast out." These are our Lord's own words. He makes no mention of His work. He does not explain how he will fulfil His promises. He simply attracts men to Himself, and asks them to trust Him to work out their salvation. Even the chosen disciples were not distinctly aware that He was to die as a sacrifice for sin. It is not probable that they understood *how* forgiveness and the righteousness of God were consistent. They committed themselves wholly to Christ, and were content. It was enough for them that He had said, "Come unto me." They knew that he would not disappoint them. They doubted neither His power nor His willingness to save, nor His holiness and righteousness to save with the righteous holy salvation. They lived long by faith in His person before they understood the plan of salvation in its details. The expositions of the gospel with which they were familiar were of the simplest kind. Their life's centre was a personal Saviour. To Him they were loyal. In Him they lived and moved. Many of their thoughts were errors, and their minds were clouded with ignorance; but their faith was firmly fixed on Him who said, "him that cometh unto me I will in no wise cast out." They could give no other vindication of the hope which was in them then. "We know in whom we have believed, and we are persuaded that he is able to keep that which we have committed to Him."

The utterances with which they were most familiar pointed directly to Jesus as the object of faith. They appeal very touchingly to the sense of lowliness which is inseparable from the conviction of sin. They soothe it by disclosing a person who is able to give the soul rest. If an inquirer is haunted by the fear that Christ will reject him, can better words be chosen