

the world—a mere system of ordinances, nullifying the necessity of the Gospel. These broken-hearted ones are hindered from seeing that there is a remedy of God's own providing for their misery. They want the Gospel in its simplest form; but they hear it not. They attempt to act out Christian duties, or even to assume Christian privileges, without knowing its first principles—free intercourse with God on the ground of the propitiation of Christ.

There is no relief till the soul can tell out its sorrow to God. Even the very hand of God may be felt and acknowledged, and yet God Himself is regarded as inaccessible. The soul goes on bearing its own burden because it dare not cast it upon God. The whole spirit is gone, just as the natural moisture is dried up under a raging fever. In such a case it is sometimes found that the hand of God (acknowledged and felt, because it has touched some idol or other in which the soul was seeking rest or at least diversion from its misery, instead of graciously subduing the soul) produces fretfulness against God. God is regarded as an enemy, as having gone forth against the sufferer, at the very time He may only be removing the obstacles in the way of the desired relief. He "waits that He may be gracious."—He "will be exalted that He may have mercy" (Is. xxx. 18). Here is much of the controversy between God and man—whether the remedy for man's misery is to be found in man or in God. The first thing under all circumstances