

soul, so that the greater number of those who have really been born again, and have eternal life, have no joy in Christ; no sense of present deliverance; and no power for walk. They are, if one may use the expression, but half converted, and the life which should be a testimony to that peace which was a special bequest from the Lord to His own in the world, is a testimony to nothing but its own weakness.

It is the will of God that His people should be happy in Christ; "Rejoice in the Lord alway: and again I say, Rejoice." (Phil. iv. 4,) but to be so, it is a necessity that the gospel in all its fulness be believed. In the seventh of Romans a soul is groaning under an intolerable burden, and the last verse of the chapter shows that God's remedy for the nature is the same as that for the guilt, the cross of Christ—He "was delivered for our offences," (Rom. iv. 25) is one side, "He hath made Him to be sin for us," (II Cor. v. 21,) is the other—"Through this Man is preached unto you the forgiveness of sins" (Acts xiii 38), meets what we have done, "Planted together in the likeness of His death" (Rom. vi. 5), meets what we are—Sins are forgiven, the nature judged, condemned, and set aside.

If these lines should be read by one who has been attracted and detained by the glorious Person of the Saviour, but has failed to see the completeness of the work of expiation; may the blessed announcement that "if any man be in Christ it is a new creation;" (II Cor. v. 17), lead to an apprehension of the further truth "that all things are become new, and all things are of God," and all through the work of Christ by which we have been reconciled to God.

The Lord in His grace deliver souls from this unhappy bondage.