

would have repressed for a time at least, by the terror of judgment, the outbreak of sin; but we find immediately afterwards Noah getting drunk, and Ham dishonouring his father. The devouring fire of Sinai, which made even Moses fear and quake, seemed sufficient to subdue the rebel heart and make it bow beneath God's hand; but the golden calf was the awful evidence that the heart of man was "deceitful above all things, and desperately wicked." Again in Canaan a part of the world was tried to the utmost to be cultivated, but it would not do. A bad tree producing bad fruit was the only type by which God could set Israel forth. (See Is. v.) He might dig about it and dung it, but after all these efforts it could only bring forth more bad fruit. At last He said, "I have yet one son, perhaps they will reverence my son," but man preferred having the world to himself, and so crucified Jesus. Looking to His cross, Christ said, "Now is the judgment of this world." (John xii.)

At the crucifixion of Jesus, the veil was rent, and the holiest opened; what God was within the veil then shone out in all its fulness. When grace reveals this to me, I get confidence. I see God holy and expecting holiness—true; but the peace of God is in knowing what He is to us, and not what we are to Him. He knows all the evil of our hearts. Nothing can be worse than the rejection of Jesus—man's hatred is shown out there, and God's love, to the full. The wretched soldier (who, in the cowardly impotence of the consciousness that he