

deliver, but that their own resolutions, in Jesus' name, do not deliver them, and not knowing that Jesus can do it, they turn with a sigh toward death as their deliverer from the power of this death, as if death was the sanctifier or the sanctification of the children of God.

They of the one class, if asked for the truest and most graphic delineation of the Christian's condition in life here in this world of temptation and sin, will point to the seventh chapter of Romans, and say, "There you have it. That, of all others, describes our state and our struggles here below—a law in our members warring with the law in our minds. We see the right, but do the wrong. We would do good, but evil is present with us. We resolve, but soon, alas! sin overcomes us. Then we resolve, no more in our own strength, but now in the strength of the Lord. And yet, notwithstanding this fortifying of resolution by acknowledging its weakness and looking to Christ for aid to keep it from breaking—alas! it is soon broken, all the same as before."

They of the other class, if asked for the inspired symbol of their condition, would point us to the eighth chapter of Romans, and say, "There you have it. Once, indeed, we were in the seventh, but thanks be to God, through our Lord Jesus Christ, who has given us deliverance from the body of death, we have now found our way out of the bondage of the seventh, into the sweet liberty of the eighth. The chain is broken by the power of Christ. We are free from the dead body of sin. We are now linked by the threefold cords of faith, hope, and love, to the living Saviour as our deliverer from present corruption, and from all the power of sin."

The dead body is dropped. The living Jesus, sweet Jesus, precious Jesus, gracious Saviour, constant Friend, mighty Deliverer, has taken its place—ever with us.

Once, indeed, we were in the seventh, but then we were at best only as servants in our own Father's house; but now we have,—through faith in Christ,—received the spirit of adoption, and have become, in the fullest and happiest sense, sons and daughters of the Lord God Almighty. Then we feared before him as servants in the presence of a Master, but now we dwell in love with him as children with an affectionate Father, and as the bride with a loving bridegroom.

Our bondage is gone—freedom has come. Our sighs have given place to joys—our fears to hopes—our vain struggles to a sweet confidence in the strong arm and loving heart of Jesus.

Now, how shall this contrast be made more striking?

The grand difference between the two classes is, that the one has and the other has not found Jesus, as a present Saviour from the present power of sin. The one still sighs in the bondage of the sad and sorrowful problem, "Who shall deliver me from the body of this death?"

While the other now exults in its blessed solution, giving thanks to God for triumphant deliverance wrought, through faith in our Lord Jesus Christ.

This—but this also involves another grand difference which must not be overlooked in the contr. st.