

the hour of difficulty and danger. But love, liberty, rest, joy in God, are never known through the bare truth that God sees us. No one denies it to be a truth ; but what I must maintain is, that, as believers, we are entitled to the further and more precious privilege of seeing God, of seeing Him who is invisible. This was, in the principle of it, what sustained the heart of Moses. Hagar did not endure. She ran away ; she was protected, she was brought back, she was finally expelled from the house of Abraham and Sarah, and the child of flesh along with her. It was the bondage of the law that was set forth by her. Now the law does bring out this—that is to say, God seeing man, God occupying Himself with man, God dealing with man, God judging man, yet God, it may be, showing mercy to man, as we see in Exodus xxxiv. But communion with God there never is nor can be, till there is the consciousness that grace reigns. Not that the law is weakened, dissolved, or destroyed ; not that its authority is touched. It is not so that God brings us into the place of liberty ; that would be to set the ways of God against His sovereign grace. But the believer is brought out of the region where law applies—out of the scene of death, and darkness, and bondage, into the place of light ; he is brought to God. There is no law in the presence of God. Law deals with the flesh in the world. If I am in the place of flesh and of the world, I must be under law or I shall be lawless. The Christian