

are, apart from sin" (Heb. iv. 15, 16). But you cannot walk through the streets of London without the devil having something in every shop window to draw the heart from Christ, and *on purpose*. Christ was tempted; that was not lust. Satan tries to turn us aside from the way, and tests the fidelity of our inward hearts, if we will follow Christ. "*One thing I do*" (Phil. iii. 13). But Christ is always up there for us; and when temptation or difficulty comes, there is mercy, knowing our weakness and infirmities, and that there are trials in the path of faith. He understands all that; He was thoroughly put to the test; more than we can ever be; and He is perfectly cognizant of it all, not as a Jewish high priest who could not be touched with the feeling of our infirmities, but He was tempted in all points—sin apart, that He might understand it all and sympathize.

It is not a question of sins here. I have "no more conscience of sins," they are gone; nor of failure—if I make an idol of my child it is sin, though perfectly right to have the affection for it, and woe to him who has it not. The word of God comes as a sword and detects sin; but here it is access to God. (Heb. iv.) We come "boldly to the throne of grace." That I do not get in John, there it is fellowship with the Father and the Son; but then the moment I have an idle or an uncharitable thought, fellowship is gone; I have sinned, and if that goes on long, there comes