



The  
All-Sufficiency  
of Christ

A Word for the Times

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## THE ALL-SUFFICIENCY OF CHRIST

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**W**HEN once the soul has been brought to feel the reality of its condition before God—the depth of its ruin, guilt, and misery—its utter and hopeless bankruptcy, there can be no rest until the Holy Spirit reveals a full and an all-sufficient Christ to the heart. The only possible answer to our total ruin is God's perfect remedy.

This is a very simple, but a most important truth; and we may say, with all possible assurance, the more deeply and thoroughly the reader learns it for himself the better. The true secret of peace is, to get to the very end of a guilty, ruined, helpless, worthless self, and there find an all-sufficient Christ as God's provision for our very deepest need. This truly is rest—a rest which can never be disturbed. There may be sorrow, pressure, conflict, exercise of soul, heaviness through manifold temptations, ups and downs, all sorts of trials and difficulties; but we feel persuaded that when a soul is really brought by God's Spirit to see the end of self, and to rest in a full Christ, it finds a peace which can never be interrupted.

The unsettled state of so many of God's dear people is the result of not having received into their hearts a full Christ, as God's own very provision for

them. No doubt this sad and painful result may be brought about by various contributing causes, such as a legal mind, a morbid conscience, a self-occupied heart, bad teaching, a secret hankering after this present world, some little reserve in the heart as to the claims of God, of Christ, and of eternity. But whatever may be the producing cause, we believe it will be found, in almost every case, that the lack of settled peace, so common amongst the Lord's people, is the result of not seeing, not believing, what God has made His Christ to be to them and for them, and that forever.

Now, what we propose in this paper is, to show the anxious reader, from the precious pages of the Word of God, that there is treasured up for him in Christ all he can possibly need, whether it be to meet the claims of his conscience, the cravings of his heart, or the exigencies of his path. We shall seek, by the grace of God, to prove that the *work* of Christ is the only true resting-place for the *conscience*; His *Person*, the only true object for the *heart*; His *Word*, the only true guide for the *path*.

And first, then, let us dwell for a little upon

#### THE WORK OF CHRIST AS

#### THE ONLY RESTING-PLACE FOR THE CONSCIENCE.

In considering this great subject, two things claim our attention; first, what Christ has done for us; secondly, what He is doing for us. In the former, we have atonement; in the latter, advocacy. He died for us on the cross: He lives for us on the

throne. By His precious atoning death He has met our entire condition as sinners. He has borne our sins, and put them away forever. He stood charged with all our sins—the sins of all who believe in His name. “Jehovah laid on Him the iniquity of us all.” (Isa. liii.) And again, “For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God.” (1 Pet. iii. 18.)

This is a grand and all-important truth for the anxious soul—a truth which lies at the very foundation of the whole Christian position. It is impossible that any truly awakened soul, any spiritually enlightened conscience, can enjoy divinely settled peace until this most precious truth is laid hold of in simple faith. I must know, upon divine authority, that all my sins are put away forever out of God’s sight; that He Himself has disposed of them in such a manner as to satisfy all the claims of His throne and all the attributes of His nature; that He has glorified Himself in the putting away of my sins, in a far higher and more wonderful manner than if He had sent me to an everlasting hell on account of them.

Yes, He Himself has done it. This is the very gist and marrow—the heart’s core of the whole matter. God has laid our sins on Jesus, and He tells us so in His holy Word, so that we may know it upon divine authority—an authority that cannot lie. God planned it; God did it; God says it. It is all of God, from first to last, and we have simply to rest in it like a little child. How do I know that

Jesus bore my sins in His own body on the tree? By the very same authority which tells me I had sins to be borne. God, in His marvelous and matchless love, assures me, a poor guilty, hell-deserving sinner, that He has Himself undertaken the whole matter of my sins, and disposed of it in such a manner as to bring a rich harvest of glory to His own eternal name, throughout the wide universe, in presence of all created intelligence.

The living faith of this must tranquilize the conscience. If God has satisfied Himself about my sins, I may well be satisfied also. I know I am a sinner—it may be, the chief of sinners. I know my sins are more in number than the hairs of my head; that they are black as midnight—black as hell itself. I know that any one of these sins, the very least, deserves the eternal flames of hell. I know—because God's Word tells me—that a single speck of sin can never enter His holy presence; and hence, so far as I am concerned, there was no possible issue save eternal separation from God. All this I know, upon the clear and unquestionable authority of that Word which is settled forever in heaven.

But, oh, the profound mystery of the cross!—the glorious mystery of redeeming love! I see God Himself taking all my sins—the black and terrible category—all my sins, as He knew and estimated them. I see Him laying them all upon the head of my blessed Substitute, and dealing with Him about them. I see all the billows and waves of God's righteous wrath—His wrath against my sins—His

wrath which should have consumed me, soul and body, in hell, throughout a dreary eternity,—I see them all rolling over the Man who stood in my stead, who represented me before God, who bore all that was due to me, with whom a holy God dealt as He should have dealt with me. I see inflexible justice, holiness, truth, and righteousness dealing with my sins, and making a clear and eternal riddance of them. Not one of them is suffered to pass! There is no connivance, no palliation, no slurring over, no indifference. This could not possibly be, once God Himself took the matter in hand. His glory was at stake; His unsullied holiness, His eternal majesty, the lofty claims of His government.

All these had to be provided for in such wise as to glorify Himself in view of angels, men, and devils. He might have sent me to hell—righteously, justly, sent me to hell—because of my sins. I deserved nothing else. My whole moral being, from its profoundest depths, owns this—must own it. I have not a word to say in excuse for a single sinful thought, to say nothing of a sin-stained life from first to last—yes, a life of deliberate, rebellious, high-handed sin.

Others may reason as they please as to the injustice of an eternity of punishment for a life of sin—the utter want of proportion between a few years of wrong-doing and endless ages of torment in the lake of fire. They may reason, but I thoroughly believe, and unreservedly confess, that for a single sin against such a Being as the God whom I see at

the cross, I richly deserved everlasting punishment in the deep, dark, and dismal pit of hell.

I am not writing as a theologian; if I were, it would be a very easy task indeed to bring an unanswerable array of Scripture evidence in proof of the solemn truth of eternal punishment. But no; I am writing as one who has been divinely taught the true desert of sin, and that desert, I calmly, deliberately, and solemnly declare, is, and can be, nothing less than eternal exclusion from the presence of God and the Lamb—eternal torment in the lake that burneth with fire and brimstone.

But—eternal halleluiahs to the God of all grace!—instead of sending us to hell because of our sins, He sent His Son to be the propitiation for those sins. And in the unfolding of the marvelous plan of redemption, we see a holy God dealing with the question of our sins, and executing judgment upon them in the Person of His well-beloved, eternal, and co-equal Son, in order that the full flood-tide of His love might flow down into our hearts. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." (1 John iv. 10.)

Now, this must give peace to the conscience, if only it be received in the simplicity of faith. How is it possible for a person to believe that God has satisfied Himself as to his sins and not have peace? If God says to us, "Your sins and iniquities I will remember no more," what could we desire further as a basis of peace for our conscience? If God as-



sures me that all my sins are blotted out as a thick cloud—that they are cast behind His back—forever gone from His sight, should I not have peace? If He shows me the Man who bore my sins on the cross, now crowned at the right hand of the Majesty in the heavens, ought not my soul to enter into perfect rest as to the question of my sins? Most assuredly.

For how, let me ask, did Christ reach the place which He now fills on the throne of God? Was it as God over all, blessed forever? No; for He was always that. Was it as the eternal Son of the Father? No; He was ever that—ever in the bosom of the Father—the object of the Father's eternal and ineffable delight. Was it as a spotless, holy, perfect Man—One whose nature was absolutely pure, perfectly free from sin? No; for in that character, and on that ground, He could at any moment, between the manger and the cross, have claimed a place at the right hand of God. How was it, then? Eternal praise to the God of all grace! it was as the One who had by His death accomplished the glorious work of redemption—the One who had stood charged with the full weight of our sins—the One who had perfectly satisfied all the righteous claims of that throne on which He now sits.

This is a grand, cardinal point for the anxious reader to seize. It cannot fail to emancipate the heart and tranquilize the conscience. We cannot possibly behold, by faith, the Man who was nailed to the tree, now crowned on the throne, and not have

peace with God. The Lord Jesus Christ having taken upon Himself our sins, and the judgment due to them, He could not be where He now is if a single one of those sins remained unatoned for. To see the Sin-bearer crowned with glory is to see our sins gone forever from the divine presence. Where are our sins? They are all obliterated. How do we know this? The One who took them all upon Himself has passed through the heavens to the very highest pinnacle of glory. Eternal justice has wreathed His blessed brow with a diadem of glory, as the Accomplisher of our redemption—the Bearer of our sins; thus proving, beyond all question, or possibility of a question, that our sins are all put away out of God's sight forever. A crowned Christ and a clear conscience are, in the blessed economy of grace, inseparably linked together. Wondrous fact! Well may we chant, with all our ransomed powers, the praises of redeeming love.

But let us see how this most consolatory truth is set forth in holy Scripture. In Romans iii. we read, "But now the righteousness of God without law [*χωρὶς νόμου*] is manifested, being witnessed by the law and the prophets; even the righteousness of God by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: *whom God hath set forth a propitiation through faith in His blood, to declare His righteousness for the remission [or passing over]*

of sins that are past [in time gone by], through the forbearance of God; to declare at this time His righteousness; that He might be just and the justifier of him which believeth in Jesus."

Again, in chapter iv, speaking of Abraham's faith being counted to him for righteousness, the apostle adds, "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we *believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and raised again for our justification.*" Here we have God introduced to our souls as the One who raised from the dead the Bearer of our sins. Why did He do so? Because the One who had been delivered for our offenses had perfectly glorified Him respecting those offenses, and put them away forever. God not only sent His only begotten Son into the world, but He bruised Him for our iniquities, and raised Him from the dead, in order that we might know and believe that our iniquities are all disposed of in such a manner as to glorify Him infinitely and everlastingly. Eternal and universal homage to His name!

But we have further testimony on this grand fundamental truth. In Hebrews i. we read such soul-stirring words as these: "God, who at sundry times and in divers manners [or in divers measures and modes] spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by [His] Son, whom He hath appointed heir of all things, by whom also He made the worlds; who be-

ing the brightness of His glory, and the express image of His Person, and upholding all things by the word of His power, *when He had by Himself purged our sins*, sat down on the right hand of the Majesty on high." Our Lord Christ, blessed be His name! would not take His seat on the throne of God until He had, by the offering of Himself on the cross, purged our sins. Hence, a risen Christ at God's right hand is the glorious and unanswerable proof that our sins are all gone, for He could not be where He now is if a single one of those sins remained. God raised from the dead the self-same Man on whom He Himself had laid the full weight of our sins. Thus all is settled—divinely, eternally settled. It is as impossible that a single sin can be found on the very weakest believer in Jesus as on Jesus Himself. This is a wonderful thing to be able to say, but it is the solid truth of God, established in manifold places in holy Scripture, and the soul that believes it must possess a peace which the world can neither give nor take away.

## PART II

**T**HUS far, we have been occupied with that aspect of the work of Christ which bears upon the question of the forgiveness of sins, and we earnestly trust that the reader is thoroughly clear and settled on this grand point. It is assuredly his happy privilege so to be, if only he will take God at His word. "Christ hath once suffered for sins, the just for the unjust, that He might bring us to God."

If, then, Christ hath suffered for our sins, should we not know the deep blessedness of being eternally delivered from the burden of those sins? Can it be according to the mind and heart of God that one for whom Christ suffered should remain in perpetual bondage, tied and bound with the chain of his sins, and crying out, from week to week, month to month, and year to year, that the burden of his sins is intolerable?

If such utterances are true and proper for the Christian, then what has Christ done for us? Can it be true that Christ has put away our sins and yet that we are tied and bound with the chain of them? Is it true that He bore the heavy burden of our sins and yet that we are still crushed beneath the intolerable weight thereof?

Some would fain persuade us that it is not possible to know that our sins are forgiven—that we must go on to the end of our life in a state of com-

plete uncertainty on this most vital and important question. If this be so, what has become of the precious gospel of the grace of God—the glad tidings of salvation? In the view of such miserable teaching as this, what mean those glowing words of the blessed apostle Paul in the synagogue of Antioch?—“Be it known unto you therefore, men and brethren, that through this Man [Jesus Christ, dead and risen] is preached [not promised as a future thing, but proclaimed now] the forgiveness of sins; and by Him all who believe *are* [not shall be, or hope to be] justified from *all things*, from which ye could not be justified by the law of Moses.” (Acts xiii. 38, 39.)

If we were resting on the law of Moses, on our keeping the commandments, on our doing our duty, on our feeling as we ought, on our valuing Christ and loving God as we ought, reason would that we should be in doubt and dark uncertainty, seeing we could have no possible ground of assurance. If we had so much as the movement of an eyelash to do in the matter, then, verily, it would be the very height of presumption on our part to think of being certain.

But on the other hand, when we hear the voice of the living God, who cannot lie, proclaiming in our ears the glad tidings that through His own beloved Son, who died on the cross, was buried in the grave, raised from the dead, and seated in the glory—that through Him alone—through Him, without any thing whatever of ours—through His one offering of Him-

self once and forever, full and everlasting remission of sins is preached, as a present reality, to be enjoyed now by every soul who simply believes the precious record of God, how is it possible for any one to continue in doubt and uncertainty? Is Christ's work finished? He said it was. What did He do? He put away our sins. Are they, then, put away, or are they still on us?—which?

Reader, say which? where are thy sins? Are they blotted out as a thick cloud? or are they still lying as a heavy load of guilt, in condemning power, on thy conscience? If they were not put away by the atoning death of Christ, they will never be put away; if He did not bear them on the cross, you will have to bear them in the tormenting flames of hell forever and ever and ever. Yes; be assured of it, there is no other way of disposing of this most weighty and momentous question. If Christ did not settle the matter on the cross, you must settle it in hell. It must be so, if God's Word be true.

But glory be to God, His own testimony assures us that Christ hath once suffered for sins, the just for the unjust, that He might bring us to God; not merely bring us to heaven when we die, but bring us to God *now*. How does He bring us to God? Tied and bound with the chain of our sins? with an intolerable burden of guilt on our souls? Nay, verily; He brings us to God without spot or stain or charge. He brings us to God in all His own acceptableness. Is there any guilt on Him? No. There was, blessed be His name, when He stood in

our stead, but it is gone—gone forever—cast as lead into the unfathomable waters of divine forgetfulness. He was charged with our sins on the cross. God laid on Him all our iniquities, and dealt with Him about them. The whole question of our sins, according to God's estimate thereof, was fully gone into and definitively, because divinely, settled between God and Christ, amid the awful shadows of Calvary. Yes, it was all done, once and forever, there. How do we know it? By the authority of the only true God. His Word assures us that *we have* redemption through the blood of Christ, the remission of sins, according to the riches of His grace. He declares to us, in accents of sweetest, richest, deepest mercy, that our sins and our iniquities He will remember no more. Is not this enough? Shall we still continue to cry out that we are tied and bound with the chain of our sins? Shall we thus cast a slur upon the perfect work of Christ? Shall we thus tarnish the lustre of divine grace, and give the lie to the testimony of the Holy Ghost in the Scripture of truth? Far be the thought! It must not be so. Let us rather hail with thanksgiving the blessed boon so freely conferred upon us by love divine, through the precious blood of Christ. It is the joy of the heart of God to forgive us our sins. Yes, God delights in pardoning iniquity and transgression. It gratifies and glorifies Him to pour into the broken and contrite heart the precious balm of His own pardoning love and mercy. He spared not His own Son, but delivered Him up, and bruised



Him on the cursed tree, in order that He might be able, in perfect righteousness, to let the rich streams of grace flow forth from His large, loving heart, to the poor, guilty, self-destroyed, conscience-smitten sinner.

But should it be that the reader still feels disposed to inquire how he may have the assurance that this blessed remission of sins—this fruit of Christ's atoning work—applies to him, let him hearken to those magnificent words which flowed from the lips of the risen Saviour as He commissioned the earliest heralds of His grace.—“And He said unto them, ‘Thus it is written, and thus *it was necessary* for Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.’” (Luke xxiv. 46, 47.)

Here we have the great and glorious commission—its basis, its authority, its sphere. Christ has suffered. This is the meritorious ground of remission of sins. Without shedding of blood there is no remission of sins; but by the shedding of blood, *and by it alone*, there is remission of sins—a remission as full and complete as the precious blood of Christ is fitted to effect.

But where is the authority? “*It is written.*” Blessed, indisputable authority! Nothing can ever shake it. I know, on the solid authority of the Word of God, that my sins are all forgiven, all blotted out, all gone forever, all cast behind God's back, so that they can never, by any possibility, rise against me.

Finally, as to the sphere. It is, "all nations." This includes me, beyond all question. There is no sort of exception, condition, or qualification. The blessed tidings were to be wafted, on the wings of love, to all nations—to all the world—to every creature under heaven. How could I exclude myself from this world-wide commission? Do I question, for a moment, that the beams of God's sun are intended for me? Surely not. And why should I question the precious fact that remission of sins is for me? Not for a single instant. It is for me as surely as though I were the only sinner beneath the canopy of God's heaven. The universality of its aspect precludes all question as to its being designed for me.

And surely, if any further encouragement were needed, it is found in the fact that the blessed ambassadors were to "begin at Jerusalem"—the very guiltiest spot on the face of the earth. They were to make the earliest offer of pardon to the very murderers of the Son of God. This the apostle Peter does in those words of marvelous and transcendent grace, "Unto you first God, having raised up His Son, sent Him to bless you, by turning away every one of you from your iniquities." (Acts iii. 26.)

It is not possible to conceive any thing richer or fuller or more magnificent than this. The grace that could reach the murderers of the Son of God can reach any one: the blood that could cleanse the guilt of such a crime can cleanse the vilest sinner outside the precincts of hell.

Anxious reader, do you, can you, still hesitate as to the forgiveness of your sins? Christ has suffered for sins. God preaches remission of sins. He pledges His own Word on the point. "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." What more would you have? How can you any longer doubt or delay? What are you waiting for? You have Christ's finished work and God's faithful word. Surely these ought to satisfy your heart and tranquilize your mind. Do, then, let us entreat you to accept the full and everlasting remission of all your sins. Receive into your heart the sweet tidings of divine love and mercy, and go on your way rejoicing. Hear the voice of a risen Saviour, speaking from the throne of the Majesty in the heavens, and assuring you that your sins are all forgiven. Let those soothing accents, from the very mouth of God Himself, fall, in their enfranchising power, upon your troubled spirit,—“Your sins and iniquities will I remember no more.” If God thus speaks to me, if He assures me that He will no more remember my sins, should I not be fully and forever satisfied? Why should I go on doubting and reasoning when God has spoken? What can give certainty but the Word of God, that liveth and abideth forever? It is the only ground of certainty; and no power of earth or hell—human or diabolical—can ever shake it. The finished work of Christ and the faithful Word of God are the basis and the authority of full forgiveness of sins.

But, blessed forever be the God of all grace, it is not only remission of *sins* which is announced to us through the atoning death of Christ. This in itself would be a boon and a blessing of the very highest order ; and, as we have seen, we enjoy it according to the largeness of the heart of God, and according to the value and efficacy of the death of Christ, as God estimates it. But besides the full and perfect remission of sins, we have also

ENTIRE DELIVERANCE FROM THE PRESENT POWER  
OF SIN.

This is a grand point for every true lover of holiness. According to the glorious economy of grace, the same work which secures the complete remission of *sins* has broken forever the power of *sin*. It is not only that the *sins of the life* are blotted out, but the *sin of the nature* is condemned. The believer is privileged to regard himself as dead to sin. He can sing, with a glad heart,

“For me, Lord Jesus, Thou hast died,  
And I have died in Thee ;  
Thou ’rt risen, my bands are all untied,  
And now Thou livest in me.  
The Father’s face of radiant grace  
Shines now in light on me.”

This is the proper breathing of a Christian. “I am crucified with Christ, nevertheless I live ; yet not I, but Christ liveth in me.” This is Christianity. The old “I” crucified, and Christ living in me. The Christian is a new creation. Old things are passed away. The death of Christ has closed forever the

history of the old "I;" and hence, though sin dwells in the believer, its power is broken and gone forever. Not only is its guilt canceled, but its terrible dominion completely overthrown.

This is the glorious doctrine of Romans vi.-viii. The thoughtful student of this most magnificent epistle will observe that from chapter iii. 21 to chapter v. 11 we have the work of Christ applied to the question of *sins*; and from chapter v. 12 to the end of chapter viii. we have another aspect of that work, namely, its application to the question of *sin*—"our old man"—"the body of *sin*"—"sin in the flesh." There is no such thing in Scripture as the forgiveness of sin. God has condemned sin, not forgiven it—an immensely important distinction. God has set forth His eternal abhorrence of sin in the cross of Christ. He has expressed and executed His judgment upon it, and now the believer can see himself as linked and identified with the One who died on the cross and is raised from the dead. He has passed out of the sphere of sin's dominion into that new and blessed sphere where grace reigns through righteousness. "God be thanked," says the apostle, "that ye *were* [once, but now no longer are to be] the servants of sin, but ye have obeyed from the heart that type of doctrine to which ye were delivered. (Margin.) Being then made *free from sin* [not merely sins forgiven], ye became the servants of righteousness. I speak after the manner of men, because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness

and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness. For when ye *were* the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made *free from sin*, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." (Rom. vi. 17-22.)

Here lies the precious secret of holy living. We are dead to sin; alive to God. The reign of sin is over. What has sin to do with a dead man? Nothing. Well, then, the believer has died with Christ; he was buried with Christ; he is risen with Christ, to walk in newness of life. He lives under the precious reign of grace, and he has his fruit unto holiness. The man who draws a plea from the abundance of divine grace to live in sin, denies the very foundation of Christianity. "How shall we that have died to sin, live any longer therein?" Impossible. It would be a denial of the whole Christian standing. To imagine the Christian as one who is to go on, from day to day, week to week, month to month, and year to year, sinning and repenting, sinning and repenting, is to degrade Christianity and falsify the whole Christian position. To say that a Christian *must* go on sinning because he has the flesh in him is to ignore the death of Christ in one of its grand aspects, and to give the lie to the whole of the apostle's teaching in **Romans vi.-viii.** Thank God, there is no necessity whatever why the believer should commit sin.

“My little children, these things write I unto you that ye sin not.” We should not justify ourselves in a single sinful thought. It is our sweet privilege to walk in the light, as God is in the light; and most surely, when we are walking in the light, we are not committing sin. Alas! we get out of the light and commit sin; but the normal, the true, the divine idea of a Christian is, walking in the light, and not committing sin. A sinful thought is foreign to the true genius of Christianity. We have sin in us, and shall have it so long as we are in the body; but if we walk in the Spirit, the sin in our nature will not show itself in the life. To say that *we need not sin* is to state a Christian privilege; to say that *we cannot sin* is a deceit and a delusion.

### PART III

**F**ROM what has already passed before us, we learn that the grand result of the work of Christ in the past is to give us a divinely perfect standing before God. "He has perfected forever them that are sanctified." He has introduced us into the Divine Presence, in all His own perfect acceptability, in the full credit and virtue of His name, of His Person, and of His work; so that, as the apostle John declares, "as He is, so are we in this world." (1 John iv. 17.)

Such is the settled standing of the very feeblest lamb in all the blood-bought flock of Christ. Nor could it possibly be otherwise. It must be either this or eternal perdition. There is not the breadth of a hair between this standing of absolute perfectness before God and a condition of guilt and ruin. We are either in our sins or in a risen Christ. There is no middle ground. We are either covered with guilt or complete in Christ. But the believer is declared, by the authoritative voice of the Holy Ghost in Scripture, to be "complete in Christ"—"perfect, as pertaining to his conscience"—"perfected in perpetuity"—"clean every whit"—"accepted in the Beloved"—"made [or become] the righteousness of God in Christ."

And all this through the sacrifice of the cross. That precious atoning death of Christ forms the



solid and irrefragable foundation of the Christian's standing. "This Man, after He had offered one sacrifice for sins, forever sat down on the right hand of God." A seated Christ is the glorious proof and the perfect definition of the believer's place in the presence of God. Our Lord Christ, having glorified God about our sins, and borne His judgment on our entire condition as sinners, has conducted us, in living association with Himself, into a place, not only of forgiveness, acceptance, and peace, but of complete deliverance from the dominion of sin—a place of assured victory over every thing that could possibly be against us, whether indwelling sin, the fear of Satan, the law, or this present evil world.

Such, we repeat, is the absolutely settled standing of the believer, if we are to be taught by holy Scripture. And we earnestly entreat the Christian reader not to be satisfied with any thing less than this. Let him not any longer accept the muddled teachings of christendom's creeds, and its liturgical services, which only drive the soul back into the darkness, distance, and bondage of Judaism—that system which God found fault with, and which He has forever abolished, because it did not meet His holy mind, or satisfy His loving heart, in giving the worshiper perfect peace, perfect liberty, perfect nearness to Himself, and that forever.

We solemnly call upon all the Lord's people, throughout the various sections of the professing church, to consider where they are, and to see how far they understand and enjoy the true Christian

position, as set forth in the various passages of Scripture which we have quoted, and which might easily be multiplied a hundredfold. Let them diligently and faithfully compare the teachings of christendom with the Word of God, and see how far they agree. In this way they will find how completely the professing Christianity of the present day stands in contrast with the living teachings of the New Testament; and as a consequence, souls are robbed of the precious privileges which belong to them as Christians, and they are kept in the moral distance which characterized the Mosaic economy.

All this is most deplorable. It grieves the Holy Spirit, wounds the heart of Christ, dishonors the grace of God, and contradicts the plainest statements of holy Scripture. We are most thoroughly persuaded that the condition of thousands of precious souls at this moment is enough to make the heart bleed; and all this, to a large extent, is traceable to christendom's teachings, its creeds and its formularies. Where will you find, amid the ordinary ranks of Christian profession, a person in the enjoyment of a perfectly purged conscience, of peace with God, of the Spirit of adoption? Is it not true that people are publicly and systematically taught that it is the height of presumption for any one to say that his sins *are* all forgiven—that he *has* eternal life—that he *is* justified from all things—that he *is* accepted in the Beloved—that he *is* sealed with the Holy Ghost—that he cannot be lost, because he is actually united to Christ by the indwelling Spirit?

Are not all these Christian privileges practically denied and ignored in christendom? Are not people taught that it is dangerous to be too confident—that it is morally safer to live in doubt and fear—that the very utmost we can look for is the hope of getting to heaven when we die? Where are souls taught the glorious truths connected with the new creation? Where are they rooted and grounded in the knowledge of their standing in a risen and glorified Head in the heavens? Where are they led into the enjoyment of those things which are freely given of God to His beloved people?

Alas! alas! we grieve to think of the only true answer which can be given to such inquiries. The flock of Christ is scattered upon the dark mountains and desolate moors. The souls of God's people are left in the dim distance which characterized the Jewish system. They know not the meaning of the rent vail, of nearness to God, of conscious acceptance in the Beloved. The very table of the Lord is shrouded with the dark and chilling mists of superstition, and surrounded by the repulsive barriers of a dark and depressing legality. Accomplished redemption, full remission of sins, perfect justification before God, acceptance in a risen Christ, the Spirit of adoption, the bright and blessed hope of the coming of the Bridegroom,—all these grand and glorious realities—these chartered privileges of the Church of God are practically set aside by christendom's teachings and religious machinery.

Some, perhaps, may think we have drawn too

gloomy a picture. We can only say—and we say it with all sincerity—Would to God it were so! We fear the picture is far too true—yea, the reality is far more appalling than the picture. We are deeply and painfully impressed with the fact that the condition, not merely of the professing church, but of thousands of the true sheep of the flock of Christ, is such, that if we only realized it as God see sit, it would break our hearts.

However, we must pursue our subject, and by so doing, furnish the very best remedy that can possibly be suggested for the deplorable condition of so many of the Lord's people.

We have dwelt upon that precious work which our Lord Jesus Christ has accomplished for us, in the putting away of all our *sins*, and in the condemnation of *sin*, securing for us perfect remission of the former, and entire deliverance from the latter, as a ruling power. The Christian is one who is not only forgiven, but delivered. Christ has died for him, and he has died in Christ. Hence he is free, as one who is raised from the dead and alive unto God, through Jesus Christ our Lord. He is a new creation. He has passed from death unto life. Death and judgment are behind him, and nothing but glory before him. He possesses an unblotted title and an unclouded prospect.

Now, if all this be indeed true of every child of God—and Scripture says it is—what more do we want? Nothing, as to title; nothing, as to standing; nothing, as to hope. As to all these, we have ab-

solute, divine perfection; but then our *state* is not perfect, our *walk* is not perfect. We are still in the body, compassed about with manifold infirmities, exposed to manifold temptations, liable to stumble, to fall, and to wander. We are unable of ourselves to think a right thought, or to keep ourselves for one moment in the blessed position into which grace has introduced us. True it is, we have everlasting life, and we are linked to the living Head in heaven, by the Holy Ghost sent down to earth, so that we are eternally secure. Nothing can ever touch our life, inasmuch as it is "hid with Christ in God."

But while nothing can touch our life, or interfere with our standing, yet, seeing that our state is imperfect and our walk imperfect, our communion is liable to be interrupted, and hence it is that we need

#### THE PRESENT WORK OF CHRIST FOR US.

Jesus lives at the right hand of God for us. His active intervention on our behalf never ceases for a single moment. He has passed through the heavens, in virtue of accomplished atonement, and there He ever carries on His perfect advocacy for us before our God. He is there as our subsisting righteousness, to maintain us ever in the divine integrity of the position and relationship into which His atoning death has introduced us. Thus we read, in Romans v. 10, "If, while we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." So also in Hebrews iv. we read, "Seeing then that

we have a great High-Priest that has passed through the heavens, Jesus the Son of God, let us hold fast the confession. For we have not a High-Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted, in like manner, without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Again, in chapter vii.—"But this Man, because He continueth forever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." And in chapter ix.—"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

Then, in the first epistle of John, we have the same great subject presented under a somewhat different aspect.—"My little children, these things write I unto you, that ye sin not. And if any one sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins; and not our sins only, but also for the whole world."

How precious is all this to the true-hearted Christian, who is ever conscious—deeply and painfully conscious—of his weakness, need, infirmity, and failure! How, we may lawfully inquire, is it possible for any one, with his eye resting on such passages as we have just quoted, to say nothing of his

own self-consciousness—the sense of his own imperfect state and walk, to call in question the Christian's need of the unceasing ministry of Christ on his behalf? Is it not marvelous that any reader of the epistle to the Hebrews, any observer of the state and walk of the most advanced believer, should be found denying the application of Christ's priesthood and advocacy to Christians now?

For whom, let us ask, is Christ now living and acting at the right hand of God? Is it for the world? Clearly not; for He says, in John xvii, "I pray not for the world, but for them which Thou hast given Me; for they are Thine." And who are these? are they the Jewish remnant? Nay; that remnant is yet to appear on the scene. Who are they, then? Believers—children of God—Christians, who are now passing through this sinful world, liable to fail and to contract defilement every step of the way. These are the subjects of Christ's priestly ministry. He died to make them clean: He lives to keep them clean. By His death He expiated our guilt, and by His life He cleanses us, through the action of the Word by the power of the Holy Ghost. "This is He that came by water and blood; not by water only, but by water and blood." We have expiation and cleansing through a crucified Saviour. The double stream emanated from the pierced side of Christ, dead for us. All praise to His name!

We have all, in virtue of the precious death of Christ. Is it a question of our guilt? It is canceled by the blood of atonement. Is it a question

of our daily short-comings? We have an Advocate with the Father—a great High-Priest with God. “If any man sin.” He does not say, If any man repent. No doubt there is, and must be, repentance and self-judgment; but how are they produced? whence do they proceed? Here it is: “We have an Advocate with the Father.” It is His all-prevailing intercession that procures for the sinning one the grace of repentance, self-judgment, and confession.

It is of the very utmost importance for the Christian reader to be thoroughly clear as to this great cardinal truth of the advocacy or priesthood of Christ. We sometimes erroneously think that when we fail in our work, something has to be done on our part to set matters straight between our souls and God. We forget that ere we are even conscious of the failure—before our conscience becomes really cognizant of the fact, our blessed Advocate has been to the Father about it; and it is to His intercession we are indebted for the grace of repentance, confession, and restoration. “If any man sin, we have”—what? The blood to return to? No; mark carefully what the Holy Ghost declares.—“We have an Advocate with the Father, Jesus Christ the righteous.” Why does He say, “the righteous”? why not the gracious, the merciful, the sympathizing? Is He not all this? Most surely; but not any one of these attributes would be in place here, inasmuch as the blessed apostle is putting before us the consolatory truth that in all our errors, our sins, and our failures, we have “a righteous” representative



ever before the righteous God, the holy Father, so that our affairs can never fall through. "He ever liveth to make intercession for us;" and because He ever liveth, "He is able to save to the uttermost"—right through to the very end—"them that come unto God by Him."

What solid comfort is here for the people of God! and how needful for our souls to be established in the knowledge and sense of it! Some there are who have an imperfect sense of the true *standing* of a Christian, because they do not see what Christ has done for them in the past; others, on the contrary, have such an entirely one-sided view of the *state* of the Christian that they do not see our need of what Christ is doing for us now. Both must be corrected. The former are ignorant of the extent and value of the atonement; the latter are ignorant of the place and application of the advocacy. Such is the perfection of our *standing*, that the apostle can say, "As He is, so are we in this world." If this were all, we should certainly have no need of priesthood or advocacy; but then, such is our *state*, that the apostle has to say, "If any man sin." This proves our continual need of the Advocate. And, blessed be God, we have Him continually; we have him *ever living for us*. He lives and serves on high. He is our subsisting righteousness before our God. He lives to keep us always right in heaven, and to set us right when we go wrong upon earth. He is the divine and indissoluble link between our souls and God.

#### PART IV

HAVING, in the three preceding papers of this series, sought to unfold the grand foundation-truths connected with the work of Christ for us—His work in the past and His work in the present—His atonement and His advocacy, we shall now seek, by the gracious aid of the Spirit of God, to present to the reader something of what the Scriptures teach us as to the second branch of our subject, namely,—

##### CHRIST AS AN OBJECT FOR THE HEART.

It is a wonderfully blessed thing to be able to say, “I have found an object which perfectly satisfies my heart—I have found Christ.” It is this which gives true elevation above the world. It renders us thoroughly independent of the resources to which the unconverted heart ever betakes itself. It gives *settled rest*. It imparts a calmness and quietness to the spirit which the world cannot comprehend. The poor votary of the world may think the life of the true Christian a very slow, dull, stupid affair indeed. He may marvel how such an one can manage to get on without what he calls amusement, recreation, and pleasure;—no theatres, no balls or parties, no concerts, no cards or billiards, no hunts or races, no club or news-room, no cricket or croquet parties.

To deprive the unconverted man of such things would almost drive him to despair or lunacy; but the Christian does not want such things—would not

have them. They would be a perfect weariness to him. We speak, of course, of the true Christian, of one who is not merely a Christian in name, but in reality. Alas! alas! many profess to be Christians, and take very high ground in their profession, who are, nevertheless, to be found mixed up in all the vain and frivolous pursuits of the men of this world. They may be seen at the communion-table on the Lord's day, and at a theatre or a concert on Monday: they may be found assaying to take part in some one or other of the many branches of Christian work on Sunday, and during the week you may see them in the ball-room, at the race-course, or some such scene of folly and vanity.

It is very evident that such persons know nothing of Christ as an object for the heart. Indeed, it is very questionable how any one with a single spark of divine life in the soul can find pleasure in the wretched pursuits of a godless world. The true and earnest Christian turns away from such things—turns away instinctively; and this, not merely because of the positive wrong and evil of them—though most surely he feels them to be wrong and evil—but because he has no taste for them, and because he has found something infinitely superior, something which perfectly satisfies all the desires of the new nature. Could we imagine an angel from heaven taking pleasure at a ball, a theatre, or a race-course? The bare thought is supremely ridiculous. All such scenes are perfectly foreign to a heavenly being.

And what is a Christian? He is a heavenly man;

he is a partaker of the divine nature. He is dead to the world—dead to sin—alive to God. He has not a single link with the world: he belongs to heaven. He is no more of the world than Christ his Lord. Could Christ take part in the amusements, gayeties, and follies of the world? The very idea were blasphemy. Well, then, what of the Christian? Is he to be found where his Lord could not be? Can he consistently take part in things which he knows in his heart are contrary to Christ? Can he go into places and scenes and circumstances in which, he must admit, his Saviour and Lord can take no part? Can he go and have fellowship with a world which hates the One to whom he professes to owe every thing?

It may perhaps seem to some of our readers that we are taking too high ground. We would ask such, What ground are we to take? Surely, Christian ground, if we are Christians. Well, then, if we are to take Christian ground, how are we to know what that ground really is? Assuredly, from the New Testament. And what does it teach? Does it afford any warrant for the Christian to mix himself, in any shape or form, with the amusements and vain pursuits of this present evil world? Let us hearken to the weighty words of our blessed Lord in John xvii. Let us hear from His lips the truth as to our portion, our position, and our path in this world. He says, addressing the Father, "I have given them Thy Word; and the world hath hated them, because *they are not of the world, even as I am not of the*

*world.* I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. *They are not of the world, even as I am not of the world.* Sanctify them through Thy truth; Thy Word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world." (Ver. 14-18.)

Is it possible to conceive a closer measure of identification than that set before us in these words? Twice over, in this brief passage, our Lord declares that we are not of the world, even as He is not. What has our blessed Lord to do with the world? Nothing. The world has utterly rejected Him and cast Him out. It nailed Him to a shameful cross, between two malefactors. The world lies as fully and as freshly under the charge of all this as though the act of the crucifixion took place yesterday, at the very centre of its civilization, and with the unanimous consent of all. There is not so much as a single moral link between Christ and the world. Yea, the world is stained with His murder, and will have to answer to God for the crime.

How solemn is this! What a serious consideration for Christians! We are passing through a world that crucified our Lord and Master, and He declares that we are not of that world, even as He is not of it. Hence it follows that in so far as we have any fellowship with the world, we are false to Christ. What should we think of a wife who could sit and laugh and joke with a set of men who had murdered her husband? and yet this is precisely what profess-

ing Christians do when they mix themselves up with this present evil world, and make themselves part and parcel of it.

It will perhaps be said, What are we to do? are we to go out of the world? By no means. Our Lord expressly says, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." In it, but not of it, is the true principle for the Christian. To use a figure, the Christian in the world is like a diver. He is in the midst of an element which would destroy him, were he not protected from its action, and sustained by unbroken communication with the scene above.

And what is the Christian to do in the world? what is his mission? Here it is: "As Thou hast sent Me into the world, even so have I sent them into the world." And again, in John xx. 21—"As My Father hath sent Me, even so send I you."

Such is the Christian's mission. He is not to shut himself within the walls of a monastery or convent. Christianity does not consist in joining a brotherhood or a sisterhood. Nothing of the kind. We are called to move up and down in the varied relations of life, and to act in our divinely appointed spheres, to the glory of God. It is not a question of what we are doing, but of how we do it. All depends upon the object which governs our hearts. If Christ be the commanding and absorbing object of the heart, all will be right; if He be not, nothing is right. Two persons may sit down at the same table to eat; the one eats to gratify his appetite. the

other eats to the glory of God—eats simply to keep his body in proper working order as God's vessel, the temple of the Holy Ghost, the instrument for Christ's service.

So in every thing. It is our sweet privilege to set the Lord always before us. He is our model. As He was sent into the world, so are we. What did He come to do? To glorify God. How did He live? By the Father. "As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me." (John vi. 57.)

This makes it all so simple. Christ is the standard and touchstone for every thing. It is no longer a question of mere right and wrong according to human rules; it is simply a question of what is worthy of Christ. Would He do this or that? would He go here or there? "He left us an example, that we should follow *His* steps;" and most assuredly, we should not go where we cannot trace His blessed footsteps. If we go hither and thither to please ourselves, we are not treading in His steps, and we cannot expect to enjoy His blessed presence.

Christian reader, here lies the real secret of the whole matter. The grand question is just this: Is Christ my one object? what am I living for? Can I say, "The life that I live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me"? Nothing less than this is worthy of a Christian. It is a poor miserable thing to be content with being saved, and then to go on with the world, and live for self-pleasing and self-interest—to accept

salvation as the fruit of Christ's toil and passion, and then live at a distance from Himself. What should we think of a child who only cared about the good things provided by his father's hand, and never sought his father's company—yea, preferred the company of strangers? We should justly despise him; but how much more despicable is the Christian who owes his present and his eternal all to the work of Christ and yet is content to live at a cold distance from His blessed Person, caring not for the furtherance of His cause—the promotion of His glory!



## PART V

IF the reader has been enabled, through grace, to make his own of what has passed before our minds in this series of papers, he will have a perfect remedy for all uneasiness of conscience and all restlessness of heart. The work of Christ, if only it be laid hold of by an artless faith, must, of blessed necessity, meet the former; and the Person of Christ, if only He be contemplated with a single eye, must perfectly meet the latter. If, therefore, we are not in the enjoyment of peace of conscience, it can only be because we are not resting on the finished work of Christ; and if the heart is not at ease, it proves that we are not satisfied with Christ Himself.

And yet, alas! how few, even of the Lord's beloved people, know either the one or the other. How rare it is to find a person in the enjoyment of true peace of conscience and rest of heart! In general, Christians are not a whit in advance of the condition of Old-Testament saints. They do not know the blessedness of an accomplished redemption; they are not in the enjoyment of a purged conscience; they cannot draw nigh with a true heart, in full assurance of faith, having the heart sprinkled from an evil conscience, and the body washed with pure water; they do not apprehend the grand truth of the indwelling of the Holy Ghost, enabling them to

cry, "Abba, Father;" they are, as to their experience, under law; they have never really entered into the deep blessedness of being under the reign of grace. They have life. It is impossible to doubt this. They love divine things; their tastes, their habits, their aspirations—yea, their very exercises, their conflicts, their anxieties, doubts, and fears all go to prove the existence of divine life. They are, in a way, separated from the world, but their separation is rather negative than positive. It is more because they see the utter vanity of the world, and its inability to satisfy their hearts, than because they have found an object in Christ. They have lost their taste for the things of the world, but they have not found their place and their portion in the Son of God where He now is at the right hand of God. The things of the world cannot satisfy them, and they are not in the enjoyment of their proper heavenly standing, object, and hope; hence they are in an anomalous condition altogether; they have no certainty, no rest, no fixedness of purpose; they are not happy; they do not know their true bearings; they are neither one thing nor the other.

Is it thus with the reader? We fondly hope not. We trust he is one of those who, through infinite grace, "know the things that are freely given them of God;" who know that they have passed from death unto life—that they have eternal life; who enjoy the precious witness of the Spirit; who realize their association with a risen and glorified Head in the heavens, with whom they are linked by the Holy

Ghost, who dwells in them; who have found their object in the Person of that blessed One whose finished work is the divine and eternal basis of their salvation and peace; and who are earnestly looking for the blessed moment when Jesus shall come to receive them to Himself, that where He is, they may be also, to go no more out forever.

This is Christianity. Nothing else deserves the name. It stands out in bold and striking contrast with the spurious religiousness of the day, which is neither pure Judaism on the one hand, nor pure Christianity on the other, but a wretched mixture, composed of some of the elements of each, which unconverted people can adopt and go on with, because it sanctions the lusts of the flesh, and allows them to enjoy the pleasures and vanities of the world to their heart's content. The archenemy of Christ and of souls has succeeded in producing an awful system of religion, half Jewish, half Christian, combining, in the most artful manner, the world and the flesh, with a certain amount of Scripture, so used as to destroy its moral force and hinder its just application. In the meshes of this system souls are hopelessly entangled. Unconverted people are deceived into the notion that they are very good Christians indeed, and going on all right to heaven; and on the other hand, the Lord's dear people are robbed of their proper place and privileges, and dragged down by the dark and depressing influence of the religious atmosphere which surrounds and almost suffocates them

It lies not, we believe, within the compass of human language to set forth the appalling consequences of this mingling of the people of God with the people of the world in one common system of religiousness and theological belief. Its effect upon the former is to blind their eyes to the true moral glories of Christianity as set forth in the pages of the New Testament; and this to such an extent, that if any one attempts to unfold these glories to their view, he is regarded as a visionary enthusiast, or a dangerous heretic: its effect upon the latter is to deceive them altogether as to their true condition, character, and destiny. Both classes repeat the same formularies, subscribe the same creed, say the same prayers, are members of the same community, partake of the same sacrament, are, in short, ecclesiastically, theologically, religiously one.

It will perhaps be said in reply to all this, that our Lord, in His wonderful discourse in Matthew xiii, distinctly teaches that the wheat and the tares are to grow together. Yes; but where? in the *Church*? Nay; but "in the field;" and He tells us that "*the field is the world.*" To confound these things is to falsify the whole Christian position, and to do away with all godly discipline in the assembly. It is to place the teaching of our Lord in Matthew xiii. in opposition to the teaching of the Holy Ghost in 1 Corinthians v.

However, we shall not pursue this subject further just now. It is far too important and too extensive to be disposed of in a brief article like the present.

We may perhaps discuss it more fully on some future occasion. That it demands the serious consideration of the Christian reader we are most thoroughly convinced; bearing, as it does, so manifestly on the glory of Christ, on the true interests of His people, on the progress of the gospel, on the integrity of Christian testimony and service, it would be quite impossible to overestimate its importance. But we must leave it for the present, and draw this paper to a close by a brief reference to the third and last branch of our subject, namely,

THE WORD OF CHRIST AS THE ALL-SUFFICIENT  
GUIDE FOR OUR PATH.

If Christ's work suffices for the conscience, if His blessed Person suffices for the heart, then, most assuredly, His precious Word suffices for the path. We may assert, with all possible confidence, that we possess in the divine volume of holy Scripture all we can ever need, not only to meet all the exigencies of our individual path, but also the varied necessities of the Church of God, in the most minute details of her history in this world.

We are quite aware that in making this assertion we lay ourselves open to much scorn and opposition, in more quarters than one. We shall be met on the one hand by the advocates of tradition, and on the other by those who contend for the supremacy of man's reason and will; but this gives us very little concern indeed. We regard the traditions of men, whether fathers, brothers, or doctors, *if presented as*

*an authority*, as the small dust of the balance; and as to human reason, it can only be compared to a bat in the sunshine, dazzled by the brightness, and blindly dashing itself against objects which it cannot see.

It is the deepest joy of the Christian's heart to retire from the conflicting traditions and doctrines of men into the calm light of holy Scripture; and when encountered by the impudent reasonings of the infidel, the rationalist, and the skeptic, to bow down his whole moral being to the authority and power of holy Scripture. He thankfully recognizes in the Word of God the only perfect standard for doctrine, for morals, for every thing. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be *perfect* [*απριος*], *thoroughly furnished unto all good works.*"

What more can we need? Nothing. If Scripture can make a child "wise unto salvation," and if it can make a man "perfect," and furnish him "thoroughly to all good works," what do we want of human tradition or human reasonings? If God has written a volume for us, if He has graciously condescended to give us a revelation of His mind, as to all we ought to know and think and feel and believe and do, shall we turn to a poor fellow-mortal—be he ritualist or rationalist—to help us? Far away be the thought! As well might we turn to our fellow-man to add something to the finished work of Christ, in order to render it sufficient for

our conscience, or to supply some deficiency in the Person of Christ, in order to render Him a sufficient object for the heart, as to betake ourselves to human tradition or human reason to supply some deficiency in divine revelation.

All praise and thanks to our God, it is not so. He has given us in His own beloved Son all we want for the conscience, for the heart, for the path—for time, with all its changing scenes—for eternity, with its countless ages. We can say,—

“Thou, O Christ, art all we want;  
More than all in Thee we find.”

There is, there could be, no lack in the Christ of God. His atonement and advocacy must satisfy all the cravings of the most deeply exercised conscience. The moral glories—the powerful attractions of His divine Person must satisfy the most intense aspirations and longings of the heart. And His peerless revelation—that priceless volume—contains within its covers all we can possibly need, from the starting-post to the goal of our Christian career.

Christian reader, are not these things so? Dost thou not, from the very centre of thy renewed moral being, own the truth of them? If so, art thou resting, in calm repose, on Christ's work? art thou delighting in His Person? art thou submitting, in all things, to the authority of His Word? God grant it may be so with thee, and with all who profess His name! May there be a fuller, clearer,

and more decided testimony to "the all-sufficiency  
of Christ," till "that day."

*C. H. M.*

