

by the promptings of instinct or revelation. And it shows, at least, how general is the conviction of men, that sin cannot be pardoned without some expiation made by a substitute. But a voice from the Scriptures replies, *It is not possible that the blood of bulls and of goats should take away sin.* The sinner sinks down in despair at this announcement. How well prepared, then, to receive another, issuing from the same inspired record!— *The blood of Jesus Christ cleanseth us from all sin. Christ being come, a high priest of good things to come, not by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.* The great central truth of a vicarious atonement gradually opens upon his agitated mind. At first, he sees it only dimly and doubtingly. But, ere long, his heart perceives that here is the divine remedy for its otherwise hopeless case. Here, *mercy and truth meet together ; righteousness and peace embrace each other.* Thus *God can be just, while he justifies the believer.* Faith can doubt no longer. It rushes to the cross, and pardon, peace, and holy joy succeed to anguish and despair. The most pressing want man ever experiences—the desire of forgiveness—is thus fully met ; and ever after, the pardoned sinner, addressing his Saviour, exclaims,—

“ E’er since by faith I saw the stream  
Thy flowing wounds supply,  
Redeeming love has been my theme,  
And shall be till I die.

“ Then in a nobler, sweeter song,  
I’ll sing thy power to save,  
When this poor lisping, stammering tongue  
Lies silent in the grave.”