

The Treasure of Grace

A Sermon

(No. 295)

Delivered on Sabbath Morning, January 22nd, 1860, by the

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At Exeter Hall, Strand.

“The forgiveness of sins, according to the riches of his grace.”—[Ephesians 1:7](#).

AS IS ISAIAH among the prophets, so is Paul among the apostles; each stands forth with singular prominence, raised up by God for a conspicuous purpose, and shining as a star of extraordinary brilliance. Isaiah spake more of Christ, and described more minutely his passion and his death than all the other prophets put together. Paul proclaimed the grace of God—free, full, sovereign, eternal race—beyond all the glorious company of the apostles. Sometimes he soared to such amazing heights, or dived into such unsearchable depths, that even Peter could not follow him. He was ready to confess that “our beloved brother Paul, according to his wisdom given unto him,” had written “some things hard to be understood.” Jude could write of the judgments of God, and reprove with terrible words, “ungodly men, who turned the grace of God into lasciviousness.” But he could not tell out the purpose of grace as it was planned in the eternal mind, or the experience of grace as it is felt and realized in the human heart, like Paul. There is James again: he, as a faithful minister, could deal very closely with the practical evidences of Christian character. And yet he seems to keep very much on the surface; he does not bore down deep into the substratum on which must rest the visible soil of all spiritual graces. Even John, most favoured of all those apostles who were companions of our Lord on earth—sweetly as the beloved disciple writes of fellowship with the Father and his Son Jesus Christ—even John doth not speak of grace so richly as Paul, “in whom God first showed forth all long-suffering as a pattern to hem which should hereafter believe on him to life everlasting.” Not, indeed, that we are at any liberty to prefer one apostle above another. We may not divide the Church, saying, I am of Paul, I of Peter, I of Apollos; but we may acknowledge the instrument which God was pleased to use; we may admire the way in which the Holy Ghost fitted him for his work; we may, with the churches of Judea, “glorify God in Paul.” Among the early fathers Augustine was singled out as the “Doctor of Grace;” so much did he delight in those doctrines that exhibit the freeness of divine favour. And surely we might affirm the like of Paul. Among his compeers he outstripped them all in declaring the grace that bringeth salvation. The sense of grace pervaded all his thoughts as the life blood circulates through all the veins of one’s body. Does he speak of conversion, “he was called by grace.” Nay, he sees grace going before his conversion, and “separating him from his mother’s womb.” He attributes all his ministry to grace. “To me, who am less than the least of all saints, is this grace given, that I should

preach among the Gentiles the unsearchable riches of Christ.” See him at any time, and under any circumstances, whether bowed down with infirmity, or lifted to the third heavens with revelation, he has but one account to give of himself, “By the grace of God I am what I am.”

There are no ministers who contend so fully and so unflinchingly for free, sovereign, unconditional grace, as those who before their conversion have revelled in gross and outrageous sin. Your gentleman preachers who have been piously brought up, and sent from their cradle to school, from school to college, and from college to the pulpit, without encountering much temptation, or being rescued from the haunts of profanity—they know comparatively little, and speak with little emphasis of *free grace*. It is a Bunyan who breathed curses, a Newton who was a ver monster in sin; it is the like of these, who cannot forget for one hour of their lives afterwards, the grace that snatched them from the pit, and plucked them as brands from the burning. Strange indeed that God should have it so. The providence is inscrutable that permits some of the Lord’s chosen people to wander and rove as far as sheep can stray. Such men, however, make the most valiant champions for that grace which only can rescue any sinner from eternal woe.

This morning we propose to expound to you “*the riches of God’s grace*; this is the *Treasure*; then, secondly, we shall speak of the “*Forgiveness of Sins*,” which is to be judged of by that *Measure*; the forgiveness is *according to* the riches of his grace; and we shall afterwards wind up by considering some of the *privileges connected therewith*.

I. First, consider the RICHES OF HIS GRACE. In attempting to search out that which is unsearchable, we must, I suppose, use some of those comparisons by which we are wont to estimate the wealth of the monarchs, and mighty ones of this world. It happened once that the Spanish ambassador, in the haleyon days of Spain, went on a visit to the French ambassador, and was invited by him to see the treasures of his master. With feelings of pride he showed the repositories, profusely stored with earth’s most precious and most costly wealth. “Could you show gems so rich,” said he, “or aught the life of this for magnificence of possessions in all your sovereign’s kingdom?” “Call your master rich?” replied the ambassador of Spain, “why; my master’s treasures have no bottom”—alluding, of course, to the mines of Peru and Petrosa. So truly in the riches of grace there are mines too deep for man’s finite understanding ever to fathom. However profound your investigation, there is still a deep couching beneath that baffles all research. Who can ever discover the attributes of God? Who can find out the Almighty to perfection? We are at a loss to estimate the ver quality and properties of grace as it dwells in the mind of Deity. Love in the human breast is a passion. With God it is not so. Love is an attribute of the divine essence. God is love. In men, grace and bounty may grow into a habit, but grace with God is an intrinsic attribute of his nature. He cannot but be gracious. As by necessity of his Godhead he is omnipotent, and omnipresent, so by absolute necessity of his divinity is he gracious.

Come then, my brethren, into this glittering mine of the attributes of the grace of God. Every one of God's attributes is infinite, and therefore this attribute of grace is without bounds. You cannot conceive the infinity of God, why, therefore, should I attempt to describe it. Recollect however, that as the attributes of God are of the like extent, the gauge of one attribute must be the gauge of another. Or, further, if one attribute is without limit, so is another attribute. Now, you cannot conceive any boundary to the omnipotence of God. What cannot he do? He can create, he can destroy; he can speak a myriad universe into existence; or he can quench the light of myriads of stars as readily as we tread out a spark. He hath but to will it, and creatures without number sing his praise; yet another volition, and those creatures subside into their naked nothingness, as a moment's foam subsides into the wave that bears it, and is lost for ever. The astronomer turns his tube to the remotest space, he cannot find a boundary to God's creating power; but could he seem to find a limit, we would then inform him that all the worlds on worlds that cluster in space, hick as the drops of morning dew upon the meadows, are but the shreds of God's power. He can make more than all these, can dash those into nothingness, and can begin again. Now as boundless as is his power, so infinite is his grace. As he hath power to do anything, so hath he grace enough to give anything—to give everything to the very chief of sinners.

Take another attribute if you please—God's omniscience, there is no boundary to that. We know that his eye is upon every individual of our race—he sees him as minutely as if he were the only creature that existed. It is boasted of the eagle that though he can outstare the sun, yet when at his greatest height, he can detect the movement of the smallest fish in the depths of the sea. But what is this compared with the omniscience of God? His eye tracks the sun in his marvellous course, his eye marks the winged comet as it flies through space. His eye discerns the utmost bound of creation inhabited or uninhabited. There is nothing hid from the light thereof, with him there is no darkness at all. If I mount to heaven he is there; if I dive to hell he is there; if I fly mounted on the morning ray beyond the western sea,

“His swifter hand shall first arrive,
And there arrest the fugitive.”

There is no limit to his understanding, nor is there to his grace. As his knowledge comprehendeth all things, so doth his grace comprehend all the sins, all the trials all the infirmities of the people upon whom his heart is set. Now, my dear brethren, the next time we fear that God's grace will be exhausted, let us look into this mine, and then let us reflect that all that has ever been taken out of it has never diminished it a single particle. All the clouds that have been taken from the sea have never diminished its depth, and all the love, and all the mercy that God has given to all but infinite numbers of the race of man, has not diminished by a single rain the mountains of his grace. But to proceed further; we sometimes judge of the wealth of men, not only by their real estate in mines and the like, but by what

they have on hand stored up in the treasury. I must take you now, my brethren, to the glittering treasury of divine grace. Ye know its names, it is called the Covenant, have you not heard the marvellous story of what was done in the olden time before the world was made. God foreknew that man would fall, but he determined of his own infinite purpose and will that he would raise out of this fall a multitude which no man can number. The Eternal Father held a solemn council with the Son and Holy Spirit. Thus spoke the Father:—"I will that those whom I have chosen be saved!" Thus said the Son:—"My Father, I am ready to bleed and die that thy justice may not suffer and that thy purpose may be executed." "I will," said the Holy Spirit, "that those whom the Son redeems with blood shall be called by grace, shall be quickened, shall be preserved, shall be sanctified and perfected, and brought safely home." Then was the Covenant written, signed, and sealed, and ratified between the Sacred Three. The Father gave his Son, the Son gave himself, and the Spirit promises all his influence, all his presence, to all the chosen. Then did the Father give to the Son the persons of his elect, then did the Son give himself to the elect, and take them into union with him; and then did the Spirit in covenant vow that these chosen ones should surely be brought safe home at last. Whenever I think of the old covenant of grace, I am perfectly amazed and staggered with the grace of it. I could not be an Arminian on any inducement; the ver poetry of our holy religion lies in these ancient things of the everlasting hills, that glorious covenant signed and sealed, and ratified, in all things ordered well from old eternity.

Pause here, my hearer, awhile, and think before this world was made, ere God had settled the deep foundations of the mountains, or poured the seas from the laver of the bottom of his hand, he had chosen his people, and set his heart on hem. To them he had given himself, his Son, his heaven, his all. For them did Christ determine to resign his bliss, his home, his life; for them did the Spirit promise all his attributes, that they might be blessed. O grace divine, how glorious thou art, without beginning, without end. How shall I praise thee? Take up the strain ye angels; sing these noble themes, the love of the Father, the love of the Son, the love of the Spirit.

This, my brethren, if ye think it over, may well make you estimate aright the riches of God's grace. If you read the roll of the covenant from beginning to end, containing as it does, election, redemption, calling, justification, pardon, adoption, heaven, immortality—if you read all his, you will say, "This is riches of grace—God, great and infinite! Who is a God like unto thee for the riches of thy love!"

The riches of great kings again, may often be estimated by the munificence of the monuments which they reared to record their feats. We have been amazed in these modern times at the marvellous riches of the kings of Nineveh and Babylon. Modern monarchs with all their appliances, would fail to erect such monstrous piles of palaces as those in which old Nebuchadnezzar walked in times of yore. We turn to the pyramids, we see there what the wealth of nations can accomplish; we look across the sea to Mexico and Peru, and we see

the relics of a semi-barbarous people but we are staggered and amazed to think what wealth and what mines of riches they must have possessed ere such works could have been accomplished. Solomon's riches are perhaps best judged of by us when we think of those great cities which he built in the wilderness, Tadmora and Palmyra. When we go and visit those ruins and see the massive columns and magnificent sculpture, we say, Solomon indeed was rich. We feel as we walk amid the ruins somewhat like the queen of Sheba, even in Scripture the half has not been told us of the riches of Solomon. My brethren, God has led us to inspect mightier trophies than Solomon, or Nebuchadnezzar, or Montezuma, or all the Pharaohs. Turn your eyes yonder, see that blood-bought host arrayed in white, surrounding the throne—hark, how they sing, with voice triumphant, with melodies seraphic, "Unto him that loved us, and washed us from our sins in his own blood, to him be glory and dominion for ever and ever." And who are these? Who are these trophies of his grace? Some of them have come from the stews of harlotry; many of them have come from the taverns of drunkenness. Nay, more, the hands of some of those so white and fair, were once red with the blood of saints. I see yonder the men that nailed the Saviour to the tree; men who cursed God, and invoked on themselves death and damnation. I see there Manasseh, who shed innocent blood so much, and the thief who in the last moment looked to Christ, and said, "Lord, remember me." But I need not turn your gaze so far aloft; look, my brethren, around, you do not know your next neighbour by whom you are sitting his morning, it may be. But there are stories of grace that might be told by some here this morning, that would make the very angels sing more loudly than they have done before. Well, I know these cheeks have well nigh been scarlet with tears when I have heard the stories of free grace wrought in this congregation. Then are those known to me, but of course not so to you, who were among the vilest of men, the scum of society. We have here those to whom cursing was as their breath, and drunkenness had grown to be a habit; and yet here they are servants of God, and of his church; and it is their delight to testify to others what a Saviour they have found. Ah, but my hearer, perhaps thou art one of those trophies, and if so, the best proof of the riches of his grace is that which thou findest in thy own soul. I think God to be gracious when I see others saved, I know he is because he has saved me; that wayward, wilful boy, who scoffed a mother's love, and would not be melted by all her prayers, who only wished to know a sin in order to perpetrate it? Is he standing here to preach the gospel of the grace of God to you to-day? Yes. Then there is no sinner out of hell that has sinned too much for grace to save. That love which can reach to me, can reach to you. Now I know the riches of his grace, because I hope I prove it, and feel it in my own inmost heart, my dear hearer, and may you know it too, and then you will join with our poet, who says—

"Then loudest of the crowd I'll sing,
While heavens resounding mansions ring
With shouts of sovereign grace."

Go a little further now. We have thus looked at the wine and treasures, and at the monuments. But more. One thing which amazed the queen of Sheba, with regard to the riches of Solomon, was the sumptuousness of his table. Such multitudes sat down to it to eat and drink, and though they were many, yet they all had enough and to spare. She lost all heart when she saw the provisions of a single day brought in. I forget just now, although I meant to refer to the passage how many fat beasts, how many bullocks of the pasture, how many bucks and fallow deer and game of all sorts, and how many measures of flour and how many gallons of oil were brought to Solomon's table every day, but it was something marvellous; and the multitudes that had to feast were marvellous also, yet had they all enough. And now think my brethren of the hospitalities of the God of grace each day. Ten thousand of his people are this day sitting down to feast; hungry and thirsty they bring large appetites with them to the banquet, but not one of them returns unsatisfied; there is enough for each, enough for all, enough for evermore. Though the host that feeds there is countless as the stars of heaven, yet I find that not one lacks his portion. He openeth his hand and supplies the want of every living saint upon the face of the earth. Think how much grace one saint requires, so much that nothing but the Infinite could supply him for one day. We burn so much fuel each day to maintain the fire of love in our hearts, that we might drain the mines of England of all their wealth of coal. Surely were it not that we have infinite treasures of grace, the daily consumption of a single saint might out-demand everything that is to be found upon the face of the earth. And yet it is not one but many saints, and many hundreds, not for one day, but for many years; not for many years only, but generation after generation, century after century, race after race of men, living on the fulness of God in Christ. Yet are none of them starved; they all drink to the full; they eat and are satisfied. What riches of grace then may we see in the sumptuousness of his hospitality.

Sometimes, my brethren, I have thought if I might but get the broken meat at God's back door of grace I should be satisfied; like the woman who said, "The dogs eat of the crumbs that fall from the master's table;" or like the prodigal who said, "Make me as one of thy hired servants." But you will remember that no child of God is ever made to live on husks; God does not give the parings of his grace to the meanest of them, but they are all fed like Mephibosheth; they eat from the king's own table the daintiest dishes. And if one may speak for the rest, I think in matters of grace we all have Benjamin's mess—we all have ten times as we could have expected, and though not more than our necessities, yet are we often amazed at the marvellous plenty of grace which God gives us in the covenant and the promise.

Now we turn to another point to illustrate the greatness of the riches of God's grace. A man's riches may often be judged of by the equipage of his children, the manner in which he dresses his servants and those of his household. It is not to be expected that the child of the poor man, though he is comfortably clothed, should be arrayed in like garments to those

which are worn by the sons of princes. Let us see, then, what are the robes in which God's people are apparelled, and how they are attended. Here again I speak upon a subject where a large imagination is needed, and my own utterly fails me. God's children are wrapped about with a robe, a seamless robe, which earth and heaven could not buy the like of if it were once lost. For texture it excels the fine linen of the merchants; for whiteness it is purer than the driven snow; no looms on earth could make it, but Jesus spent his life to work my robe of righteousness. There was a drop of blood in every throw of the shuttle, and every thread was made of his own heart's agonies. 'Tis a robe that is divine, complete; a better one than Adam wore in the perfection of Eden. He had but a human righteousness though a perfect one, but we have a divinely perfect righteousness. Strangely, my soul, art thou arrayed, for thy Saviour's garment is on thee; the royal robe of David is wrapped about his Jonathan. Look at God's people as they are clothed too in the garments of sanctification. Was there ever such a robe as that? It is literally stiff with jewels. He arrays the meanest of his people every day as though it were a wedding day; he arrays them as a bride adorneth herself with jewels; he has given Ehtiopia and Sheba for them, and he will have them dressed in gold of Ophir. What riches of grace then must there be in God who thus clothes his children!

But to conclude this point upon which I have not as yet begun. If you would know the full riches of divine grace, read the Father's heart when he sent his Son upon earth to die; read the lines upon the Father's countenance when he pours his wrath upon his only begotten and his well-beloved Son. Read too the mysterious handwriting on the Saviour's flesh and soul, when on the cross quivering in agony the waves of swelling grief do o'er his bosom roll. If ye would know love ye must repair to Christ, and ye shall see a man so full of pain, that his head, his hair, his garments bloody be. 'Twas love that made him sweat as it were great drops of blood. If ye would know love, you must see the Omnipotent mocked by his creatures, you must hear the Immaculate slandered by sinners, you must hear the Eternal One groaning out his life, and crying in the agonies of death, "My God, my God, why hast thou forsaken me?" In fine, to sum up all in one, the riches of the grace of God are infinite, beyond all limit; they are inexhaustible, they can never be drained; they are all-sufficient, they are enough for every soul that ere shall come to take of them; there shall be enough for ever while earth endureth, until the last vessel of mercy shall be brought home safely.

So much, then, concerning the riches of His grace.

II. For a minute or two, let me now dwell upon THE FORGIVENESS OF SINS. The *treasure* of God's grace is the *measure* of our forgiveness; this forgiveness of sins is according to the riches of his grace. We may infer, then, that the pardon which God gives to the penitent is no niggard pardon. Have not you asked a man's pardon sometimes, and he has said, "Yes, I forgive you," and you have thought, "Well, I would not even have asked for pardon if I thought you would have given it in such a surly style as that; I might as well have continued as I was, as to be so ungraciously forgiven." But when God forgives a man, though he be the

chief of sinners, he puts out his hand and freely forgives; in fact, there is as much joy in the heart of God when he forgives, as there is in the heart of the sinner when he is forgiven; God is as blessed in giving as we are in receiving. It is his very nature to forgive; he must be gracious, he must be loving, and when he lets his heart of love out to free us from our sins it is with no stinted stream; he doth it willingly, he upbraideth it not. Again: if pardon be in proportion to the riches of his grace, we may rest assured it is not a limited pardon, it is not the forgiving of some sins and the leaving of others upon the back. No, this were not Godlike, it were not consistent with the riches of his grace. When God forgives he draws the mark through every sin which the believer ever has committed, or ever will commit. That last point may stagger you, but I do believe with John Kent, that in the blood of Christ

“There’s pardon for transgressions past,
It matters not how black their cast;
And, oh! My soul, with wonder view,
For sins to come there’s pardon too.”

However many, however heinous, however innumerable your sins may have been, the moment you believe they are ever one of them blotted out. In the Book of God there is not a single sin against any man in this place whose trust is in Christ, not a single one, not even the shadow of one, not a spot, or the remnant of a sin remaining, all is gone. When Noah’s flood covered the deepest mountains, you may rest assured it covered the mole-hills; and when God’s love covers the little sins it covers the big ones, and they are all gone at once! When a bill is receipted fully there is not an item which can be charged again, and when God pardons the sins of the believer there is not one single sin left; not even half-an-one can ever be brought to his remembrance again. Nay, more than this; when God forgives, he not only forgives all but once for all. Some tell us that God forgives men and yet they are lost. A fine god yours! They believe that the penitent sinner finds mercy, but that if he slips or stumbles in a little while he will be taken out of the covenant of grace and will perish. Such a covenant I could not and would not believe in; I tread it beneath my feet as utterly despicable. The God whom love when he forgives never punishes afterwards. By one sacrifice there is a full remission of all sin that ever was against a believer, or that ever will be against him. Though you should live till your hair is bleached thrice over, till Methuselah’s thousand years should pass over your furrowed brow, not a single sin shall ever stand against you, nor shall you ever be punished for a single sin; for every sin is forgiven, fully forgiven, so that not even part of the punishment shall be executed against you. “Well, but,” saith one, “how is it that God does punish his children?” I answer, he does not. He chastises them as a father, but that is a different thing from the punishment of a judge. If the child of a judge were brought up to the bar, and that child were freely forgiven all that he had done amiss, if justice exonerated and acquitted him, it might nevertheless happen that there was evil in the heart of that child which the father, out of love to the child, might have to whip out of

him. But there is a great deal of difference between a rod in the hand of the executioner, and a rod in a father's hand. Let God smite me, if I sin against him, yet it is not because of the guilt of sin, there is no punishment in it whatever, the penal clause is done away with. It is only that he may cure me of my fault, that he may fetch the folly out of my heart. Do you chasten your children vindictively because you are angry with them? No; but because you love them; if you are what parents should be, the chastisement is a proof of your affection, and your heart smarts more than their body pains, when you have to chasten them for what they have done amiss. God is not angry against his children, nor is there a sin in hem which he will punish. He will whip it out of them, but punish them for it he will not. O glorious grace! It is a gospel worth preaching.

“The moment a sinner believes,
And trusts in his crucified God,
His pardon at once he receives
Redemption in full through Christ's blood.”

All is gone; every atome gone; gone for ever and ever; and well he knows it.

“Now freed from sin I walk at large,
My Saviour's blood my full discharge;
At his dear feet my soul I lay,
A sinner saved, and homage pay.”

Having thus spoken of the pardon of sin as being fully commensurate with the grace of God, I will put this question to my hearer: My friend, are you a forgiven man? Are your sins all gone? “No,” saith one, “I cannot say they are, but I am doing my best to reform.” Ah! you may do your best to reform, I hope you will, but that will never wash away a single blood-red stain of guilt. “But,” saith one, “may I, just I am, believe that my sins are forgiven?” No, but I tell thee what thou mayst do. If God help thee, thou mayst now cast thyself simply upon the blood and righteousness of Christ; and the moment thou dost that, thy sins are all gone, and gone so that they never can return again. “He that believeth on the Lord Jesus Christ shall be saved.” Nay, he is saved in the moment of his faith. He is no more in the sight of God received as a sinner; Christ has been punished for him. The righteousness of Christ is wrapped about him, and he stands accepted in the beloved. “Well, but,” saith one, “I can believe that a man, after he has been a long time a Christian, may know his sins to be forgiven, but I cannot imagine that I can know it at once.” The knowledge of our pardon does not always come the moment we believe, but the fact of our pardon is before our knowledge of it, and we may be pardoned before we know it. But if thou believest on the Lord Jesus Christ with all hine heart, I will tell thee this: If thy faith be free of all self-trust thou shalt know to-day that thy sins are forgiven, for the witness of the Spirit shall bear witness with thy heart, and thou shalt hear that secret, still small voice, saying, “Be of good cheer; thy sins, which are many, are all forgiven.” “Oh,” saith one, “I would give all I have for that.” And you might

give all you have, but you would not have it at that price. You might give the firstborn for your transgression, the fruit of your body for the sin of your soul, you might offer rivers of oil, and ten thousand of the fat of fed beasts; you would not have it for money, but you may have it for nothing; it is freely brought to you; you are bidden to take it. Only acknowledge your sin, and put your trust in Christ, and there is not one man among you who shall hear aught about his sin in the day of judgment. It shall be cast into the depth of the sea—it shall be carried away for ever.

I will give you a picture, and then leave this subject. See, there stands the high-priest of the Jews. A goat is brought to him: it is called “the scape-goat.” He puts his hands upon the head of this goat, and begins to make confession of sin. Will you come and do the like? Jesus Christ is the scape-goat; come and lay your hand on his thorn-crown’d head by faith, and make confession of your sin, as the high-priest did of old. Have you done it? Is your sin confessed? Now believe that Jesus Christ is able and willing to take your sin away. Rest wholly and entirely on him. Now what happens? The high-priest takes the scape-goat, gives it into the hand of a trusty man, who leads it over hill and down dale, till he is many miles away, and then, suddenly loosing its bonds, he frightens it, and the goat flees with all its might. The man watches it till it is gone, and he can see it no more. He comes back, and he says, “I took the scape-goat away, and it vanished out of my sight; it is gone into the wilderness.” Ah, my hearer, and if thou hast put thy sins on Christ by a full confession, remember he has taken them all away, as far as the east is from the west, they are gone, and gone eternally. Thy drunkenness, thy swearing is gone, thy lying, thy theft is gone, thy Sabbath-breaking, thy evil thoughts are gone—all gone, and thou shalt never see them again—

“Plunged, as in a shoreless sea,

Lost, as in immensity.”

III. And now I conclude by noticing THE BLESSED PRIVILEGES WHICH ALWAYS FOLLOW THE FORGIVENESS WHICH IS GIVEN TO US ACCORDING TO THE GRACE OF GOD. I think here are a great many people who do not believe there is any reality in religion at all. They think it is a very respectable thing to go to church and to go to chapel, but as to ever enjoying a consciousness that their sins are all forgiven, they never think about that. And I must confess that, in the religion of these modern times, there does not seem to be much reality. I do not hear at this day that clear ringing distinct proclamation of the gospel that I want to hear. It is a grand thing to carry the gospel to all manner of men, to take it to the theatre, and the like, but we want to have the gospel undiluted—the milk must have a little less water with it. There must be a more distinct, palpable truth taught to the people, a something that they can really lay hold of, a something that they can understand, even if they will not believe it. I trust no man will misunderstand me this morning in what I have said. There is such a thing as having all our sins forgiven now. There is such a thing

as knowing it and enjoying it. Now I will show you what will be the happiness resulting to you, should you obtain this blessing.

In the first place, you will have peace of conscience, that heart of yours that throbs so fast when you are alone will be quite still and quiet. You will be least alone when you are alone. That fear of yours which makes you quicken your step in the dark because you are afraid of something, and you do not know what, will all be gone. I have heard of a man who was so constantly in debt, and continually being arrested by the bailiffs, that once upon a time, when going by some area railings, having caught his sleeve upon one of the rails, he turned round and said, "I don't owe you anything, Sir." He thought it was a bailiff. And so it is with unforgiven sinners, wherever they are, they think they are going to be arrested. They can enjoy nothing. Even their mirth, what is it, but the colour of joy, the crackling of thorns under the pot; there is no solid steady fire. But when once a man is forgiven, he can walk anywhere, He says, "to me it is nothing whether I live or die, whether ocean depths engulf me, or whether I am buried beneath the avalanche, with sin forgiven, I am secure. Death has no sting to him. His conscience is at rest. Then he goes a step further. Knowing his sins to be forgiven he has joy unspeakable. No man has such sparkling eyes as the true Christian; a man then knows his interest in Christ, and can read his title clear. He is a happy man, and must be happy. His troubles, what are they? Less than nothing and vanity; for all his sins are forgiven. When the poor slave first lands in Canada, it may be he is without a single farthing in his purse, and scarcely anything but rags on his back; but he puts his foot on British soil, and is free; see him leap and dance, and clap his hands, saying, "Great God I thank thee, I am a free man." So it is with the Christian, he can say in his cottage when he sits down to his crust of bread, thank God I have no sin mixed in my cup—it is all forgiven. The bread may be dry, but it is not half so dry as it would be if I had to eat it with the bitter herbs of a guilty conscience, and with a terrible apprehension of the wrath of God. He has a joy that will stand all weathers, a joy that will keep in all climates, a joy that shines in the dark, and glitters in the night as well as in the day.

Then, to go further, such a man has access to God. Another man with unforgiven sin about him stands afar off; and if he thinks of God at all it is as a consuming fire. But the forgiven Christian looking up to God when he sees the mountains and the hills, and rolling streams and the roaring flood, he says, "My Father made them all;" and he clasps hands with the Almighty across the infinite expanse that sunders man from his Maker. His heart flies up to God. He dwells near to him, and he feels that he can talk to God as a man talketh with his friend.

Then another effect of this is that the believer fears no hell. There are solemn things in the Word of God, but they do not affright the believer. There may be a pit that is bottomless, but into that his foot shall never slide; it is true there is a fire that never shall be quenched, but it cannot burn him. That fire is for the sinner, but he has no sin imputed to him; it is all

forgiven. The banded host of all the devils in hell cannot take him there, for he has not a single sin that can be laid to his charge. Daily sinning though he is, he feels those sins are all atoned for; he knows that Christ has been punished in his stead, and therefore Justice cannot touch him again.

Once more, the forgiven Christian is expecting heaven. He is waiting for the coming of the Lord Jesus Christ, for if death should intervene before that glorious advent, he knows that to him sudden death is sudden glory; and in the possession of a quiet conscience and of peace with God, he can go up to his chamber when the last solemn hour shall come; he can gather up his feet in his bed; he can bid farewell to his brethren and companions, to his wife and to his children, and can shut his eye in peace without a fear that he shall open them in heaven. Perhaps never does the joy of forgiven sin come out more brightly than it does on a dying bed. It has often been my privilege to test the power of religion when I have been sitting by the bedside of the dying. There is a young girl in heaven now, once a member of this our church. I went with one of my beloved deacons to see her when she was very near her departure. She was in the last stage of consumption. Fair and sweetly beautiful she looked, and I think I never heard such syllables as those which fell from that girl's lips. She had had disappointments, and trials, and troubles, but all these she had not a word to say about, except that she blessed God for them; they had brought her nearer to the Saviour. And when we asked her whether she was not afraid of dying, "No," she said, "the only thing I fear is his, I am afraid of living, lest my patience should wear out. I have not said an impatient word yet, sir, hope I shall not. It is sad to be so very weak, but I think if I had my choice I would rather be here than be in health, for it is very precious to me; I know that my Redeemer liveth, and I am waiting for the moment when he shall send his chariot of fire to take me up to him." I put the question, "Have you not any doubts?" "No, none, sir, why should I? I clasp my arms around the neck of Christ." "And have not you any fear about your sins?" "No, sir, they are all forgiven, I trust the Saviour's precious blood." "And do you think that you will be as brave as this when you come actually to die?" "Not if he leaves me, sir, but he will never leave me, for he has said, 'I will never leave thee nor forsake thee.'" There is faith, dear brothers and sisters, may we all have it and receive forgiveness of sins according to the riches of his grace.