

the hands of God. He comes to God in faith. He has no righteousness of his own, and can never be justified, humanly speaking; yet GOD must justify him, or he is lost. God must act in pure grace, for all man's deeds are evil, deserving only the judgment of God. God must come forth and manifest Himself to be on the sinner's behalf—guilty, lost rebel though he be—for man, in all his thoughts, ways and acts, only shuts God out. It is *righteousness* the sinner needs, and he has none; he must stand before God in his own nakedness to answer for the sins he has committed. If the question of our deeds is brought before God there is nothing for us but everlasting judgment, for God is a righteous God. But now a righteousness *of God* is manifested, and it is offered to all. Man has been proved not only to be helplessly bound by his sins, but to love them. God has sent His own Son to tell out the love in the heart of God toward the world, which only brought into the light the character of man's heart. He was irreconcilable in his nature with God. And then God, in His own free, boundless grace, opened the question of man's sin *with His Son*. He demanded at His hand everything that sin had done against the glory and majesty of God; and Jesus, in His love for the poor helpless sinner, gave Himself up to satisfy every claim. Wondrous grace of God toward the sinner, who only hated God, and cast out His Son. But God has now condemned sin; the wrath of God and the punishment due to the sinner has descended upon the defenceless head of Jesus, who

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