

tiatory for all the world, he is the substitute for those who put their trust in Him, He has died the just for the unjust to bring us to God, but the result of His death will not only be of no avail for you unless appropriated by faith, it will infinitely increase your penalty, for while it is an awful thing to sin against God it is more awful still in its consequences to despise the grace and love that gave His Son and identify your-self with His murderers.

Turn now, O turn, accept His gracious offer, "acquaint now thyself with Him and be at peace."

THE CROSS.

THE Cross is the centre of all. There the history of man ends in responsibility, and there begins in grace reigning through righteousness. There good and evil are fully brought to an issue, hatred in man and love in God, sin and (in the effect of the cross) righteousness. There God is perfectly glorified morally, and man judged in sin and redeemed in righteousness, the dominion of evil destroyed, and that of man established in righteousness as God willed it should be, death and he that had the power of it set aside, and this by an act of love which set the Son of God as man at the head of all things in righteousness. All, through the cross, rests secure and immutable in result on the ground of redemption: what shall the end of the despisers of it be?

The gift of Jesus was the declaration of God's *love* (John iii, 16). ; the death of Jesus was the necessity of *righteousness* (John iii, 14).