

quiries,—How a sinner can come into the favor of God through our Lord Jesus Christ.

*B.* The sinner is bound in sin, and before he can enjoy the pardoning love of God, as did primitive christians, he must be made free.—

1. FROM THE LOVE OF SIN,—*by faith.*
2. FROM THE PRACTICE OF SIN,—*by repentance.*
3. FROM THE STATE OF SIN,—*by baptism.*

1. FROM THE LOVE OF SIN,—*by faith.*

So long as a man loves the state he is in he will not leave it. God's goodness demands the sinner's love and obedience, but the sinner loves his sins, and hates his Maker, and this keeps him from God.

*A.* I have often wondered why we should hate one who is so supremely good, as it is natural for us to love those who love us.

*B.* It is indeed wonderful. But although it is natural for us to love those who love us, we must believe that they do love us. It is natural for us to be afraid of those whom we have injured—especially if they have power to punish us and we fear they will do it. The sinner knows he has sinned against one who is able to punish him, and he is afraid to meet God. His shame, and fear, and aversion combined, grows together until it assumes all the bitterness, and malignity of a fixed enmity. The holy Spirit through the gospel destroys this enmity, and by fixing the love of God in its place, the enemy is reconciled. The Lord's displeasure could never destroy our enmity, or excite our love. But he employed another method to overcome our enmity, and draw us to himself. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world, through him, might be saved. He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God, John 3. When we believe what God sent his Son into the world to suffer for us, and fix our minds on the way in which he was tried, by the assaults of satan, the unrelenting enmity of those he came to save; and, finally, by the inconceivable agonies of the garden and the cross, we are constrained to say, and to feel, that he loved us; for herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, 1st John 4: 10. By such an extraordinary scheme of mercy, on which God has lavished the wisdom and the love of eternity, he surrounds the sinner with an influence