

neighbour, for example,) but it presents no good to him. There is no revealed object to produce good nor be man's good in him in living power. It works therefore wrath. Where no law is, there is no transgression.

Now grace works quite otherwise ; it does not require good where it is not, though it may *produce* it. It does not condemn the wicked, but forgives and puts away their sin. It presents to us an object, God Himself, but God come near to us in love. It does more, it communicates what is good. It is not a law. It does not require good where it is not, but produces it. It does not condemn the wicked, but it forgives and puts away their wickedness. It does not lead us to carry on the conflict between good and evil by pressing the evil on us, and making us feel it a burden not to be got rid of, and ourselves slaves to it, which the law does, making us feel "this body of death" as that *under whose power we are*, sold to sin, and, supposing we are regenerate, making us feel more truly and deeply that even this does not make us meet its requirements, so that we should be righteous by it, however much "to will is present with us," but the contrary. In a word, grace does not, in the knowledge of good and evil with which it deals, lead us to carry on the conflict by the sense of the power and dreadfulness of evil to which we are subject, and its consequences, but by the possession of perfect and divine good through which we judge the evil as raised above it by the possession of an ob-