

mation, as a system of doctrine, is the habitual state of many sincere souls now. But it is sad. Righteousness may reign for them with hope ; but it is not grace reigning through righteousness. I repeat, God is not known in His nature of love, nor indeed the present completeness of redemption.

The statement of John iii. begins with the need of man in view of what God is, as indeed it must ; but it gives as the source and result of it for the soul, its measure too in grace, that which was in the heart of God towards a ruined world. As in Hebrews x., to give us boldness to enter into the holiest, the origin is, " Lo ! I come, to do thy will ; " " by the which will we are sanctified by the offering of the body of Jesus Christ, once for all." The offering was the means, but He was accomplishing the will of God in grace, and by the exercise of the same grace in which He came to do it ; for " hereby know we love, that He laid down His life for us." So in Romans v., " God commends His love to us, in that, while we were yet sinners, Christ died for us." It is summed up in the full saying : " grace reigns through righteousness unto eternal life, through Jesus Christ our Lord " (Rom. v. 21).

We cannot present too simply the value of Christ's blood, and redemption and forgiveness through it, to the awakened sinner whom that love may have drawn to feel his need ; for by need, and because of need, the sinner must come—it is his only just place before God. The love of God,