

all the sin and evil has been put away. A single sin is more horrible to God than a thousand sins,—nay, than all the sins in the world are to us : and yet, with the fullest consciousness of what *we* are, all that God is pleased to be towards us is LOVE.

In Rom. vii. the state described is that of a person quickened but whose whole set of reasonings centre in *himself*. . . . he stops short of *grace*, of the simple fact that, whatever be his state, let him be as bad as he may, God is LOVE, and only love towards him. Instead of looking at God, it is all “I,” “I,” “I.” Faith looks at God, as He has revealed Himself in Grace. . . . Let me ask you “Am I—or is my state the object of faith?” No, faith never makes what is in *my heart* its object, but *God’s revelation of Himself in grace*.

Grace has reference to what God is, and not to what we are, except indeed that the very greatness of our sins does but magnify the extent of the “*Grace of God*.” At the same time we must remember, that the object and necessary effect of grace is to bring our souls into communion with God, to sanctify us, by bringing the soul to know God, and to love Him ; therefore the knowledge of grace is the true source of sanctification.

The triumph of grace is seen in this, that when man’s enmity had cast out Jesus from the earth, God’s love had brought in salvation by that very act—came in to atone for the sins of those who had rejected Him. In the view of the fullest development of man’s sin, faith sees the fullest de-