

upon them; but the whole human race are under the moral law, and being under that law as a covenant, and now thro' transgression a broken covenant, it only denounces its curses against them, and affords them not the slightest hope of mercy. Now, as we are told in the context, Christ came to redeem us from the curse of the law, to deliver us from the broken covenant of works, and to place us under an entirely different covenant, and to offer us life upon terms altogether different from those proposed under the old covenant. The terms of the old covenant were these. Do this and thou shalt live; and the terms of the new are, Believe on the Lord Jesus Christ, and thou shalt be saved. On our compliance with the terms of the new covenant, we are forever freed from the penalties of the old. That old covenant can neither condemn nor commend us, because we are now no longer under the law but under grace, and grace reigns, etc.

But while Christ came to redeem us from guilt and misery, He came to restore us to holiness, and to happiness, the result of holiness; and our restoration to holiness is effected by a divine agency.

All true believers stand in the relation of sons and daughters to God, and all that God hath wrought for them, and in them, with all the blessings he hath bestowed upon them, are the result of unmerited love eternal.

In love God sent His Son into the world, that thro' his finished work of redemption, he might raise the children of men to the rank of sons, and make them heirs of Heaven, and joint heirs with their Redeemer and Saviour. In the kingdom of Nature there are many striking manifestations of Jehovah's power, and in the kingdom of Grace in their state and character and con-