

ordinary effort. In nature his benevolence is every where apparent; His tender mercies are over all his works. Here no effort was in exercise. "He spake, and it was done, he commanded, and it stood fast." But in Redemption, He had to leave the bosom of the Father, lay aside for a season the glories of heaven, assume flesh and blood, and for thirty-three years be a man of sorrows and acquainted with grief. Review his history—survey his sufferings—think on his agony in the garden, his shame on the cross, his humiliation in the lowest parts of the earth. Think of all this, and you may form some faint idea of the misery endured, and the expenses incurred in the Redemption of fallen man.

And for whom were all these sufferings endured? Creatures vile and unworthy—enemies, who never desired nor deserved it. Benefactors and heroes appear in the pages of history as having done much good; and we wish not to detract from their merit. Yet how few of them have exercised a spirit of self-denial. How many, if motives were exposed to view, would be found to have sacrificed into their own net, and burned incense to their own drag. They have faced danger, they have endured many ills. But it was for glory—their liberties, their homes.

How different from our blessed Redeemer. "When we were without strength, in due time Christ died for the ungodly." "For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners Christ died for us." And can any reflect deeply upon all this, and not feel the force of the exhortation, "Ye are not your own, ye are bought with a price; therefore glorify God in your body and in your spirit which are his?" Justice is rendering

to every one his due: only be just, and you must do this duty. Gratitude is feeling thankfully for favours received: only be grateful, and you must do this duty.

His claims upon you and yours originate not only in what he has done for you, but in what you have done to Him. And what have you done? If true disciples, you have given him your heart; you have made him a cheerful, complete, unconditional surrender of your all. No matter when, where, nor how, if Christians, this has been done: your feelings were,

"Here Lord, we give ourselves away,
'Tis all that we can do."

And having thus spoken, you cannot, you will not now retract.

The examples of holy men recommend this duty. And surely, in a case like the present, their conduct is equivalent to a precept. Contemplate the Apostles. Reputation, wealth, privileges, opinions, ease, life, in short every thing dear to mortal man, they cheerfully resigned to Him. Nor was their conduct the effect of a misguided enthusiasm. No, it was sober, steady principle—principle formed in the closet, in the chamber, under the influence of private meditation, and in view of the solemnities of eternity. This was their motto: "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that he died for all, that they who live should not henceforth live unto themselves, but unto him that died for them and rose again."

And the same spirit of devotedness to their Master is apparent in the characters of holy men of later times. We witness it in Brainerd, Carey, and Payson. They thought, they spoke, they acted, they lived, they died for the Lord Jesus Christ. And one circumstance, very pleasing, and, in our view, very material to our present argument, is, that as they