

rice on his part which the bestowal of these implied,—the labour or suffering to which he had to submit, in order that they might become yours. Suppose, for instance, that a person desirous of conferring a pecuniary benefit upon another, finds that he cannot do so without straitening himself, giving up his ease, and enduring personal privations; the favour in such circumstances will obviously be much greater than if he had had no occasion to abridge his own comforts, or to put himself to any inconvenience. Or, to take an example of higher self-devotion,—suppose that a person, beholding a sword ready to be plunged into the heart of a friend, throws himself between his friend and the threatened danger, and receives the fatal weapon in his own breast. The survivor, as he bends uninjured over the lifeless body of the other, will be affected, if he has a spark of generous feeling, not so much by the reflection, This individual has saved my life, as by the thought, He has done it at the expense of his own. These, of course, are but feeble illustrations of the matter before us. No instances of mere human devotedness can for a moment be thought of as parallels to what Christ did for his people. Like some mountain, towering high above all the surrounding hills, and losing its summit in the clouds, his interference in their behalf stands alone, in a grandeur to which nothing else approaches. But I have adduced the cases supposed, to make plain the general principle on which we are to proceed, in endeavouring to form some faint conception of our obligation to Jesus. We must think, not merely of the fact that we are indebted to him for benefits of eternal preciousness, but we must remember, at the same time, that to procure these for us his blood was shed.

When Christ is said to have redeemed his people with his blood, we are not to limit the reference of the expression to the actual shedding of his blood. The atonement