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it was nothing of a meritorious nature in us. Whatever it was that determined him to set his love upon us, he would not have been violating essential justice, nor would he have given us any title to complain, if he had left us to perish and saved the fallen angels. This we express by saying that his love was sovereign in its exercise. And though the sovereignty of God must of necessity be always—even more perhaps than any other feature in the divine character—abhorrent to those whom the hand of mercy has not been stretched out to rescue, it should be received with profoundest adoration by us for whose redemption it has been the good pleasure of Jehovah's will to make provision, and who have been reconciled to him through his dear Son.

Of the greatness of the love which led Jesus to undertake our cause, I shall say nothing, except that, in the language of the apostle Paul, it "passeth knowledge." We cannot reflect on the particulars which have been brought forward in the previous part of this discourse, and which form the manifestations of the Saviour's love, without feeling that this is most literally the case. As there are depths in the ocean which no line can fathom, heights in the atmosphere to which no wing can soar, amplitudes in space which no instrument of the astronomer can measure, so the love of Christ, in its fulness, is beyond our comprehension. To understand it aright would require more than the strength of a seraph's mind, to feel it aright would require more than the glow of a seraph's heart, and to speak of it as it deserves to be spoken of, a seraph's speech would be inadequate.

A consideration of the motive which led to Christ's interposition on our behalf is the only thing, after what was previously adduced, that could be imagined as wanting to render his claim upon our gratitude complete. Had one of our fellow-men conferred upon us great benefits, at much