

indeed the objects of everlasting love—that the thoughts of the Eternal respecting us, before all worlds, were thoughts of compassion?—and, that, in the fulness of time, love divine, unmerited, and unsought for, has so powerfully operated upon our mind as to reduce us to the obedience of the faith, and constrain us to offer up ourselves and all that we have and are, as a sacrifice, holy and acceptable to God through Jesus Christ? O! let us ever remember that love divine, eternal, and ineffable, is the great cause that we are what we are; and that God's great design in the bestowment of that invaluable blessing, is to render us spiritually beautiful, holy, and amiable in his sight. When we are thus devoted and given up in heart to God, our Christian experience will resemble that of the Saints of old,—“We love him, because he first loved us.”

II. The mediation of our Lord and Saviour Jesus Christ, is another argument why believers should be holy, exemplary, and wise, and have the glory of God and the advancement of pure religion in view in all their pursuits. “He hath given himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.”

The pollution and depravity of the natural man, are, in every part of the word of God, represented to be very great, so great, that the very humbling statement and interrogation, concerning the heart, the most depraved part of depraved man, frequently, though in a different form of words, grate upon our ears.—“The heart is deceitful above all things, and desperately wicked; who can know it? To remove pollution from the heart, and put order and holy awe into the intellectual parts, was a work which the art of man could never invent, and to which his unsanctified heart would never submit. Certain forms of discipline have indeed been proposed, but they have always in their application been found to be deficient. The mighty current of unsanctified nature and unmortified lusts, could not be commanded or chained back, by all the feeble restraints which impotent man in the summit of his boasted wisdom could bring to bear upon them. But, behold, a divine expedient is made known in the still small voice of the sacred page:—The God-man Saviour, in an obscure part