

be deduced from the facts which he has accumulated. But from all these darkling agitations the humble christian is set free. "We all, with unveiled face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—(2 Corinth. 3, 18.) While, however, we remember, that the whole assemblage of the divine perfections shine with transcendent and unsetting glory in our redemption; the fact under consideration fixes our present attention, particularly on the love manifested in the design of the gospel;—the wisdom displayed in the plan of its operation, and on the power demonstrated by its efficiency.

The appropriate and benevolent end of the gospel is '*To save them that believe.*' The suitability and amplitude of its provisions for this purpose are truly worthy of the donor, and admirably calculated to heal all our sorrows, and to save us from all our sins. Are we guilty?—It offers pardon. Are we depraved?—It displays the energies, and promises the gift of the renewing Spirit. Is death appalling?—The religion of the gospel extracts the monster's sting, and lights up the iris of immortal hope, to relieve the gloom that mantles the dreaded vale, and cheer the believer's passage to the realms of bliss. And from the enjoyment of these inestimable blessings none are excluded, but those who shut the door of mercy against themselves, by unrelenting hostility against God. Associate with a view of the grandeur, perpetuity, and freeness of this salvation, a remembrance of the divine victim who bled and expired to procure it, and of the total unworthiness of the recipients; and then resist if you can the overcoming emphasis with which such considerations convey to the heart the sublime and scriptural apothegm—'*God is Love.*' Never are we so sensible of the poverty of human language—never so desirous of being able to speak with the tongue of angels, as when attempting to expatiate on the enrapturing theme of redeeming love. We labour under the burden of the subject, and our words are lost! Nor were the inspired writers themselves strangers to such feelings, whenever they endeavoured to convey to those to whom they wrote or spoke, an adequate idea of the love of God to our alienated world. Pointing to the cross on which angels bend their astonished eyes, they exclaim '*herein is love!*' intimating that in comparison of this every other instance of the divine benignity falls into the shade. "Hereby they tell us God hath commended his love toward us;"—hath given us the very highest expression of it. And thus, they invariably refer us to the evidences and effects of his love: but the love *itself*, they never once attempted to define; and the reason is as obvious as it is consoling—because it is *indefinable*. Perfectly analogous to these declarations, but more emphatic, are the words of our Lord himself. "God so loved the world, that he gave his only begotten Son."—(John 3, 16.) Till therefore we are able to estimate the value of the gift, we must be satisfied to know of the love of God, that it "passeth knowledge." But though we cannot comprehend it, we may surrender our hearts to its transforming and practical influence. Let then, the believing contemplation of such amazing mercy, enkindle in our breasts an inextinguishable flame of reciprocal affection—

Bound every heart! and every bosom burn!
Praise! flow forever, (if astonishment
Will give thee leave,) my praise forever flow—
Praise ardent, cordial, constant.'

Hence, also, we receive a spirit-stirring impression of the value of a human soul. Was our salvation an object sufficiently dignified to draw forth the most signal display of the divine perfections?

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