

atmosphere of Paradise obscured by sin—the primeval pair driven from the garden—the unborn millions of our family all dying in Adam, inheriting the curse, and certain, if left to themselves, to lie for ever under condemnation. He saw this, and his heart yearned over the lost children of men. They had no claim upon his favour; every thing was the reverse. They had no advocate to plead with him on their behalf, except their misery appealing to the infinite tenderness of his nature. But pity prevailed. He engaged to become the Surety of his people; and to hew out of the quarry of perdition, in which mankind were universally sunk, stones which he might build into a living temple that should stand as an eternal monument of redeeming mercy.

As the love which induced Jesus to undertake his people's redemption was unmerited on their part, so it was perfectly sovereign on his. The rebellious angels, when they fell from their first estate, had no way graciously opened up for their recovery and restoration to the divine favour. Christ did not assume their nature, nor help them. He left them to endure the consequences of their transgression. Why did he not act in a similar manner toward us? The only answer which can be given is one which resolves the difference into Christ's sovereignty. In calling this procedure sovereign, we do not mean that it was arbitrary, or without reason. It would be blasphemy to attribute to the Saviour any thing like caprice in the selection of the objects of his compassionate interference, or to say that in passing over one, and saving another, he was guided by no principle of determination. Unquestionably, in both cases he must have had a principle of determination, and one that was worthy of himself. But we are quite unable to tell what was the ground of the preference that Christ showed to the fallen family of mankind above the angels that sinned; we merely know that