

s buffeting, its mock
of thorns,—Calvary,
inward gloom occa-
sionally which that outward
shad-
edly shadowed forth,
on the question being
man's salvation? he
"O God!"

and constant, my be-
lief of gratitude to
Thee, and hath
and his Father," at
has secured our sal-
vage from accursed death en-
slavement! May we not
be used up at such a cost
ever?"

to notice the reason
of our redemption: he

believers on account
of the obedience
of commandments. "He
loves them, he it is
who shall be loved of
all manifest myself
in passages is a sen-
sitive perception of
their desires them to
be obtained in an ear-
nest in the spirit of
the subject of the
and so far there-
fore contemplate with satis-

faction. "The righteous Lord loveth righteousness, his
countenance doth behold the upright." Christ cannot but
delight in those who bear his image. But the love men-
tioned in the text as having moved Jesus to lay down his
life for his people, was of an entirely different nature from
this. Instead of being elicited by the perception of excel-
lence in those who were its objects, it was itself the prime
source of every thing good in them. When Christ under-
took our cause, we were viewed by him, not as wearing the
image of God, but as persons who had lost that image by
the fall—not as clothed with the beauties of holiness, but
as guilty and depraved. We were contemplated as sunk
in the pit of corruption, and destitute of every thing that
could recommend us to his favour. "Scarcely for a right-
eous man will one die; yet peradventure for a good man
some would even dare to die. But God commendeth his
love toward us, in that, while we were yet sinners, Christ
died for us."

In contradistinction to the complacent and approving
affection with which Jesus regards his people after their
conversion, and which always bears a proportion to the
measure of their holy conformity to himself, the love re-
ferred to in the text may be termed a love of compassion.
The good Samaritan found the traveller, who had been
robbed by thieves on his way from Jerusalem to Jericho,
stretched half-dead upon the roadside, and the spectacle of
perishing helplessness awakened his pity. So Christ beheld
us lying in our blood; and our time, the time of our eter-
nity, was a time of love. In the remoteness of a past
eternity, the picture of a fallen world rose before his view.
He perceived the progenitors of the human race, formed in
innocence and happiness, and placed in a paradise where,
in addition to every terrestrial comfort, they enjoyed sweet
and unbroken communion with their Maker. He perceived
a total eclipse come over the beauty of this scene—the