

from the Lord. No man can say that Jesus is Lord, but by the Holy Ghost. This love of Jesus to man is, however, always seeking to enter into man—(Rev. iii. 20)—pressing, as it were, for admittance—and is *then* received, and not before, when man is *willing* to receive it—that is, *opens* his heart to all its holy influences. Hence the practical nature of this doctrine, which you have so often heard from me in direct words, and which has been so interwoven into all my Sermons. *Love God supremely, and your neighbour as yourself, and do unto others as you would have others do unto you.* That is the Religion I have taught you, my Brethren, as you all know; and no other than such Christians can *name* the Lord Jesus without profanation. Hence the Lord forbade the Devils to mention His name; and the ban or interdict is really against all *men* who falsify His word by denying the *spirit* of the Gospel precepts!

It is this *inward* love of Jesus for the sinner, this *Divine* love, which brought the Lord down from Heaven, to seek and to save the lost, and to give his life a ransom for many, that is the controlling motive of Christian obedience. That dreadful feature of wrath, which, however, is often the leading motive to arrest the impenitent, is *forgotten* as the mind rises into a higher region, and recognises the great truth that *Jesus* is the Lord, and that *He* is almighty to save! Fear then gives place to love, and the heart is set at liberty. This is the “love of Christ, which *passeth knowledge*,” and which is but dimly seen by the mere natural man. The common view taken of the sufferings of Christ to save the sinner is too often confined to the mere *natural* feelings, though even these feelings are intended to have a powerful influence upon the character; but the true nature of His suffering for sinners, and in their stead, is seen in its power to produce a change in the *moral* character of man; and instead of being confined to the mere *natural sensibilities*, its influence becomes spiritual, and touches the heart itself with a sense of the awful and mysterious love of God. There is something vast, mysterious, and awful about it then; it lays hold of the inmost feelings, controuls the religious sentiments, and originates them where they did not exist before. But, on the system that *man* has made, this motive-power is well nigh lost; he looks upon the sufferings of the blessed Saviour as demanded by *another* Being; and while the mere natural sensibilities are excited by these mysterious sufferings, the natural man still refuses to sacrifice his sins! The view of the atonement which I have taught, instead of