

iniquitous sentence, its scourging, its buffeting, its mock sceptre, its purple robes, and crown of thorns,—Calvary, with its cross, its darkness, and the inward gloom occasioned by the desertion of his Father which that outward darkness so expressively yet imperfectly shadowed forth,—were all present to his view, when, on the question being put, who shall go on the errand of man's salvation? he answered, "Lo, I come to do thy will, O God!"

If these things be so, how deep and constant, my believing friends, should be our emotions of gratitude to Christ! He "washed us from our sins, and hath made us kings and priests unto God and his Father," at the expense of "*his own blood*." He has secured our salvation by an ignominious, painful, and accursed death endured in our room. O matchless sacrifice! May we not well say, "Unto him" who has purchased us at such a cost "be glory and dominion for ever and ever?"

III. This leads me, in the last place, to notice the reason which moved Christ to interpose for our redemption: he "loved us."

We sometimes read of Christ loving believers on account of the holy graces which they manifest, and the obedience which they render to the divine commandments. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself unto him." The love spoken of in such passages is a sentiment of holy complacency, awakened by a perception of those qualities in believers which Christ desires them to possess. Every true believer (as we explained in an earlier part of the discourse) has been renewed in the spirit of his mind, and made to a certain extent the subject of the sanctifying influence of the Holy Spirit, and so far therefore is one whom the Saviour must contemplate with satis-