

its influence, you would feel that he who gave such a display of love can require nothing unreasonable, but that to him justly belong all that you have and every effort you can make to advance his purpose. What would have been our condition had God not devised and made known the way of salvation? What mind can comprehend the matchless love revealed through Christ? The dignity and glory of him who was given to be the propitiation for our sins, furnish the only standard by which we can measure the magnitude and tenderness of this love. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ is "God manifested in the flesh;" he is "God's unspeakable gift;" so that the love displayed through him has "a breadth and length, a depth and height, surpassing knowledge." Think, then, that God needs us not—that he was under no obligation to make us the objects of his love—that he might in justice have left us to perish in our sins—that notwithstanding this he not only spared us, but gave his well-beloved Son to suffer and to die that we might live. Has love so undeserved, so immeasurable, and so indispensable to our happiness not a claim to our admiration and gratitude? Nay! What limit can be set to the extent of his claims that we yield to all that he requires? All that Christ undertook and endured was for our salvation, and according as we estimate this demonstration of love, and value the blessings procured, we shall realize the sentiment,—

Were the whole realm of nature mine,  
That were a present far too small;  
Love, so amazing, so divine,  
Demands my soul, my life, my all.

Let the love revealed through Christ, then, be the subject of your frequent thought, praying that you may feel its constraining power, and then his service will be to you

the service of the purest satisfaction; your regret will be, not that so much is required, but that you cannot do more for him whose benefits exceed all computation. You will thus grow in the grace recommended in the text.

(3.) This grace may be cultivated by contrasting time with eternity, and considering the influence which our conduct in time will have on our condition throughout eternity. The present time is the seed time for eternity, and according as a man sows now, so shall he reap in future. Christ teaches that every act of benevolence, done in obedience to him and for his sake, will be a treasure laid up in heaven, and that whatever is done in relation to his cause or to his people, from regard to him, will be considered as done to himself. If you could realize the idea thus expressed by Christ, you would see the strongest reason that can be presented, that we identify his interests with our own. He made our interests his by becoming a substitute, by doing all that was necessary for our salvation, by continuing our Intercessor, and watching over our spiritual welfare still, and is it too much that we make his interests ours, as the expression of our gratitude to him for the invaluable blessings which he has obtained for us? You may refuse, and prosper to the full extent of your desires in all your plans, but death will strip you of everything pertaining to time, so that your present success will benefit you nothing in the future state. If you give your heart to these earthly objects, or shut it against the claims of Christ, or the calls which by his providence he makes that you render unto him according to the benefits done unto you, you sow to the flesh, and must reap the reward of the earthly minded, "the covetous, or unrighteous, who shall not inherit the kingdom of God." By thus looking, as you suppose, to your own interests in time, you lose all interest