

multitudes who speak of him as their Saviour. They think that they sufficiently honor him as such, when they are willing that his sufferings should be held as a compensation for their sins, so that they may be saved from going down into the pit. They have no perception of his personal excellencies. They have no appreciation of the nature of the work which he accomplishes, as one who saves his people from their sins. They have no desire, indeed, to be saved from that which they roll as a sweet morsel under the tongue.

But those to whom the grace of God comes not merely as an external object presented in the word, but as a quickening sanctifying principle securing for itself a lodgment in the heart, these are very differently affected; for they see the king in his beauty, their hearts acknowledge that he is fairer than the children of men; and, in listening to his words, they feel that there is a sweetly constraining influence in that grace which is poured into his lips. The same heavenly influence which has opened their eyes to see the suitableness of Jesus as a Saviour, has affected their hearts by discoveries of his divine glory; and the result is, that both from a sense of duty, as acknowledging that they are not their own but have been bought with a price, and also from a delight in him whom they love, they yield themselves to his disposal, saying with Saul of Tarsus, "Lord, what wilt thou have me to do?" God works in them both to will and to do of his good pleasure. "If a man love me," says Christ, "he will keep my words." Christ is precious to them that believe; and truly precious is his word to all those to whom he himself is precious. Where Christ is entertained in the heart, every word of his is felt to have the authority of a law. They who truly admire him delight in the study of his character. The more frequently and stedfastly that they contemplate this character, the more is their admiration increased. The features which they delight to contemplate become deeply engraven on their own heart; and thus, with open face beholding as in a glass the glory of the Lord, they are changed into the same image from glory to glory, even as by the Spirit of the Lord. The alacrity with which they give themselves to duty, the enjoyment which they have in it, show how truly they have entered into the mind of him whose meat it was to do the will of him that sent him, and to finish his work.

Hereupon it follows, "and my Father will love him." And is there then a sense in which it is warrantable to say that the love of the Father to believers is consequent upon their love and devotedness to the Son? Such unquestionably is the doctrine of this passage, in which Jesus is explaining the principle upon which it is that he manifests himself to his disciples, and not unto the world. In the next verse he says, "He that loveth me not keepeth not by sayings," which is the case with all those who are described as still being "of the world." But in the words which we are now considering his language is, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." But here again it may be asked, How can this accord with the statement in the first Epistle of this same Evangelist, the fourth chapter, and tenth verse, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins:" and again, in the nineteenth verse of the same chapter, "We love him, because he first loved us"? In order to understand this, let it be observed, and the distinction is important, that love may be viewed either with respect to the delight which it takes in promoting the happiness of its object, or with respect to the delight which it takes in the object itself. First, there is what is called the love of benevolence—of good will—or of good pleasure, under the influence of which he by whom the affection is entertained takes a pleasure in promoting the well-being of him who is the object of it, independently altogether of any thing in this object deserving of such an affection. An illustration of this love may be seen in the affection of a parent, which leads him to frown upon the disobedience of an undutiful son—to mourn over his departure from the paths of righteousness, and perseveringly to employ means for reclaiming him. Secondly, there is what is called the love of complacency or delight, by which is meant the affection entertained towards an object that is beheld with approbation—an object which presents features of character that are agreeable to him by whom the affection is entertained. An illustration of this may be found in the case of the parent just referred to, when his efforts to reclaim his profligate son are at length crowned with success, and he meets in that return of duty and affection from