

constraineth us." Not his love *to* Christ, but *Christ's love to him*, was the thought before his mind. This, once apprehended, became his ruling principle. He had been a poor, *dead* sinner, as were all the race of Adam—dead in the worst sense of the word—dead spiritually—dead to God; and a dead thing can yield nothing but *corruption*, as it is said, (Rom. iii, 13.) "Their throat is an *open sepulchre*." The soul within is *dead*, and the stench of its corruption issues through the lips. "Their tongue and their doings are against the Lord." (Isaiah iii, 8.) Such had Paul been, and such are thousands now; they have a zeal for God, are earnest in the cause of what they call religion, but are strangers to the love of Christ. Wanting this, they are wanting everything that is really valuable in the eyes of God. For what is it that *God* values? Is it not His precious Son? And what is it that the poor sinner, who has been taught of Him, esteems beyond all else? Is it not the same blessed object—the adorable Son of God? For what is seen in Him? *Love*, unspeakable, eternal love, to the *guilty, lost*, and ruined sons of men. Love so rich, so full, so vast, as to lead Him out from that glory which He had with His Father before the world was, to become a man of sorrows down here—poor, despised, rejected—not having where to lay His head, though He was the Maker and Lord of all; yea, a love so deep, so compassionate, as to lead Him to endure the bitter, shameful, and accursed death of the cross, that He might save, pardon, bless, and lift up from the depths of everlasting ruin and perdition,