

is the same "even as the rest," whose selfishness leads them to grosser sins. All alike are exposed by nature to the divine wrath, and for the same cause.

This does not conflict with God's love. In fact it is the love of God that intensified His wrath. The wrong deeds or the perverse disposition of your child whom you love and care for, stirs your heart to deeper indignation, than the same evils in others, in whom you have no interest. It is the wrath of love.

Thus we have set before us the sad and awful picture of what man is in his natural state. It will be well for those who glory in the dignity of manhood, and his wonderful achievements, to read carefully this passage. It is the divine estimate of man's character, and the experience of every candid soul assents to its correctness.

2. HOW GOD SAVES (vs. 4-7).

This bring us to the marvelous work of God's grace for such as have been described. The trouble with those who complain of God's injustice towards His creatures, is that they stop too soon. They read His expressions of wrath, and say, "Such a God is not a God of love." They should put with it what His grace has done for the children of wrath. From the last verse, we should expect to read of some dreadful manifestation of His holy wrath. But to our astonishment and delight, we find the next words to be: *But God, who is rich in mercy for His great love wherewith He loved us when we were dead in sin.* So there was something else in the heart of God besides wrath. There was a richness, a wealth of mercy, and a love that was great. And this mercy and love outstripped