

ceiving this word walked forth, or rose up, in the liberty of a present salvation. He feared not, he doubted not. He no longer judged that distance from the Lord became him, but he left all else in the distance, that he might then and there, at that moment and on that spot, in nearness to Christ, begin the long and bright and happy future of his eternity. (Luke 4.)

And a little further still, a little onward in the same chapter, as though to bring this matter to the simplest, surest conclusion, we get the case of the palsied man. There, the Lord says, "Man, thy sins are forgiven thee." And when this offends the religious human mind which instinctively thinks of forgiveness as a future thing, a thing to be reserved for another and a higher court, for the day of judgment rather than for the cross of Christ to decide and pronounce, Jesus has but to repeat the thought, and say, "The Son of man hath power upon earth to forgive sins;" and seals it by healing the man of his palsy. He insists on a *present* salvation. If the prophecy of Isaiah, as we lately observed, was in company with the angels, and the glory, and the anointed vessels of the Spirit, so are the works and the words of the Son of man now.

It is indeed salvation that has come down from heaven to earth, a present salvation, and all join in uttering and celebrating this great mystery. But how, I ask, has this been communicated? What style has accompanied the gift?

The opening of St. Luke, already referred to, is full of character in connection with this. All is sal-

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