

full propitiation and satisfaction to Divine Holiness and Justice, 'for the sins of the whole world;' and then the pardon and justification of the sinner and his acceptance to divine favor; also, full redemption from the captivity and power of sin, through faith in the efficacy of that propitiation and redeeming work of the Saviour. In the latter texts the same propitiation is evidently implied and alluded to; and the divine nature of the Saviour is also set forth in the words, "the great God and our Saviour Jesus Christ," which, according to the Greek original text, mean and designate one and the same Divine Person. And further are shown the designed redemption of Christians from all iniquity, their peculiarity in the performance of good works, and their "blessed" and comforting "hope" of everlasting felicity at the final coming of their gracious God and Saviour.

But returning to the words of our text, it may first be remarked—as a universal truth—that the way to secure permanent happiness has been the enquiry and endeavor of every human being; and it has also been equally true that none have obtained that enduring blessing from merely earthly ways or means. The wisest of men, in his book, "The Preacher," though a king, and having had every variety of such means within his power, and having employed them all for effecting that object, has left on record the most decisive testimony of their utter inability to secure the desired result. He has repeatedly declared of them all, —of the various schemes and courses of pleasure; of the pursuits of pride and ambition; the possession of riches; the varied acquisitions of human skill and knowledge; and of every other object and pursuit of a merely worldly nature,—that, as to the attainment of satisfying and permanent happiness, they are only "vanity and vexation of spirit." The most experienced and wisest of heathen philosophers and other sages, in all countries and ages, who have spoken or written on the subject, have given similar testimony. As to all these last, there could have been no other result, for they did not seek aright the knowledge of the true God from his visible work of creation, for which neglect, as Scripture declares, "they had no excuse." Not using the degree of divine light which was put within them, they universally and utterly failed to find, either as to *this life* or any supposed *future*