

into all truth," stated the intention and effect of their Divine Master's perfect obedience, and meritorious sufferings, in terms which admit of no limitation;—if St. Peter declare, that * "God is not willing that *any* should perish, but that *all* should come to repentance;"—if the beloved Disciple assure us, that † "Jesus Christ the righteous is the propitiation for *our* sins, and not for *our's* only, but also *for the sins of the whole world*;"—if the Author of the Epistle to the Hebrews assert, that Christ was to ‡ "taste death *for every man*;"—if the great Apostle of the Gentiles, reasoning. § at one time, from the effects of Adam's transgression to those of Christ's redemption, and, || at another, from the benefits of our Redeemer's death to the evils of our first Parent's fall, evidently assume that they are co-extensive, and both, in the strictest sense, *universal*;—if further, he pronounce it to be ¶ "a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world *to save sinners*," and if *all men* be, as we know they are unquestionably, *sinner*s;—if he affirm, that "the

* 2 Peter iii. 9.

† 1 John ii. 1, 2.

‡ Hebrews ii. 9.

§ Romans v. 18.

|| 2 Corinthians v. 14.

¶ 1 Timothy i. 15.

B

grace

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