

ness that all was short-lived and fading. They felt that their structure of happiness was built on the sand, and that its existence would depend upon the state of the elements. Beautiful, indeed, might it appear in the calm sunshine, but it could not stand the shock of the storm and tempest; the rising floods would undermine it—two sweeping tempest would overturn it, and hence they lived in constant terror of the day of darkness. They had labored earnestly to discover the solid rock; they searched for a point where the rising waters could not reach them; they longed for a firm foundation upon which they might build with a feeling of safety. And such a foundation the Lord Jesus revealed: "Whosoever shall drink of the water that I shall give him, shall thirst no more; but it shall be in him a well of water, springing up to life everlasting." It was His prerogative to give those riches which fade not away in the using—"treasures in heaven, where neither moth nor rust can corrupt, and where thieves cannot break through and steal." Worldly circumstances might change—poverty might succeed wealth, and sickness health, but neither poverty nor sickness could rob them of their hopes and deprive them of their happiness. Their inheritance, like the Giver, could not be affected by the changes of earth. Like the moss-grown rock amid the ever-ebbing and flowing waves of ocean, it remained firm, unchanging and unchanged. As the summit of some grand mountain peak rising calmly above the eddying mist-clouds and the region of tempests, the object of their hopes rose grandly and reposed calmly in the light of heaven. To this high-flooded eminence the anxious soul might mount and repose until the tempest swept by and the storm was over. Faith, extending its pinion, with flight more rapid than that of the heaven-soaring eagle, would bring the believer up to his resting-place, and to inherit the objects of his faith and hope. The gospel which brought life and immortality to light, revealed that which the soul of man craves and longs for—*something steadfast and unmoveable*, permanent and unfading. And in granting this, truly might our Lord be called "the desire of the nations."

But, fourthly, this title—"the desire of all nations"—is applicable to Him, because He has already had admirers and followers in every nation, and all nations shall yet know Him.

One proof of the divine origin of Christianity may be drawn from the fact of its being adapted to the wants of all men. The plan of salvation must be from the Father of this universal brotherhood of mankind, else it would not meet the wants of all mankind as it does at present. Whatever originates with man is partial; whatever comes from God is universal. Human laws and customs vary in different lands, and at different periods of the national history. That which is wholly

adapted to the Western mind and the state of Western civilization, may not, and often does not, suit the inhabitants of Eastern climes. Systems of philosophy and modes of thought are ever liable to vary with changing circumstances, but the Word of God never varies nor changes. Christ, as a Saviour, meets the wants of all men. In Him there is neither Jew nor Gentile, Barbarian nor Scythian, bond nor free. Abraham, in his tent among the mountains and vales of Palestine, saw him afar off, and was glad. John in the land of Uz, knew that his Redeemer lived, and was willing, therefore, to die. Moses, in the land of Egypt, esteemed his reproach. Persia sent forth her wise men to pay homage to the Infant Jesus in Bethlehem. At the Pentecostal feast were representatives of all nations, anxious with reference to a common salvation. John the Evangelist saw a great company, which no man could number, assembled from all nations and kingdoms and tongues and people—all tuning their harps to one grand song that rolled through the vaults of heaven—"Halleluiah! glory, and honor, and immortality, be to the Lamb for ever and ever. And what were all those but the firstfruits of a harvest still more bountiful and glorious. In them we have an illustration of the power of the gospel, and the firstfruits of that which it shall ultimately accomplish. And what is the desire of the nations at present? and what is the explanation of all the labor and anxious upheavals and manifest unrest and anxious tossings of this heavy-laden world? Does not all this anxiety shew a discontent with the present, and a yearning anxiety for something better—a wish to be something other than it presently is? True it is, indeed, that this something is not sought for in the way of God's appointment, and that the immediate object of desire cannot satisfy the longings and yearnings which they are meant to appease; yet all goes at least to shew that mankind fell—that all is not right with them—that there is a want which must be supplied before they can enjoy solid peace. And is it not the gospel that can bring this peace, and supply this consolation? Is not He whom the gospel reveals who is "the desire of all nations"—who can supply the wants, and bestow true consolation? Ye brethren, and such consolation shall yet be their's. The heathen shall be given to Christ for His inheritance, and the uttermost part of the earth for His dominions. From the sea to sea and from shore to shore shall roll the glad tidings of salvation. The light shall penetrate into the darkest recesses of Pagan idolatry, and the idols, seen in all their hideous deformity, "shall be thrown to the moles and to the bats." Righteousness shall flow down our streets like a great river, and wickedness shall hide its head. Nation shall not rise against nation, nor longer study the art of war. That picture of peace once seen