

iversal sympathy for every character and condition. No characteristic of our Lord is more remarkable than his many-sidedness. And it is so because it thoroughly corresponds with the ideal of humanity. Nothing can be more misconceived than the representation of him as a Jew, the product of his race, the embodiment of the spirit of his age and his religion. On the human side alone, he is ideal man. No capacity, no weakness, no aspiration of men, but has its profoundest counterpart in him, and therefore its sympathy and inspiration. He is of all men the most human, most manly, and therefore most helpful. "The Word became Flesh."

And this truth appears more conspicuously in the *death* of Christ. As this was the real and spiritual sacrifice, offered once for all, it was necessarily for all at once. No longer under the conditions of the ritual, with High Priest, and altars and temples, all of which were the instruments of restriction to a chosen race, it was the subject of which these were the shadow. And therefore when the real sacrifice was paid, these must be for ever done away. When Christ died types and predictions were emptied of all value. And as real, it was also adequate in its value for the sins of all men, and precisely adapted to the condition of all men as sinners. And on the other hand, and as a consequence also of its reality, the conditions of its efficacy can only be faith. As Paul argued and Luther preached, faith only must be necessary to its effect. Every one who accepts it must be saved by it. And faith is a personal

condition, possible for all men everywhere by the aid of God's Spirit. The very nature of the atonement involves its universality. The death of Christ would not be proclaimed, without in the very statement including its application to the world. John the Baptist would not point to the Lamb of God, as the real fulfilment of the typical sacrifice, without adding in the same sentence, which taketh away the sin of the world. Jesus could not say to Nicodemus that he was to be lifted up, without adding as its necessary complement, that he would draw all men unto him. So Paul declares that the Cross is the point of union between Jew and Gentile, and between man and God. "It pleased the Father that in him should all fulness dwell; and having made peace through the blood of his Cross, by him to reconcile all things unto himself; by him, I say, whether they be things on earth or things in heaven. And you that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled." He could not die, in the nature of things, for a class, or for a nation. Such provision must be for the race.

And as he passed to his throne it certainly must be to have dominion over the whole earth, and not earth only but heaven. Now if in the incarnation and death of Christ the idea is necessarily included of abundant application, of wealth in provision, of a glorious conquest of humanity, is it possible that any believer should by faith so come into union with that death, as to receive its pardoning benefit,