

heaven and which are on earth, even in him." And this salvation is thus said to have been appropriated when revealed, both by Jews and Gentiles, and then, "sealed by the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

2. I might dwell on the evidences of this universal adaptation in the first form of the promise of this salvation, as it came into history. It was for man. A promised man from heaven should win salvation for men. And even when in the development of the purpose, the election of God was narrowed to a nation, the promise was not narrowed; for the blessing of Abraham was to include all nations. And, as the apostle argues, the law which was given afterwards could neither annul the promise nor add to its conditions. And in like manner, we might recall the prophecies of Messiah's Kingdom, which are of universal scope, including all without distinction, and into the complete establishment of the reign of righteousness. With all this pride and hatred of Gentiles, and mistakes as to the spiritual meaning of their own prophecies, the Jews never dreamed that these were to be confined to themselves. The law should be perpetual, but the nations were to be admitted to its privileges; so that our Saviour testified to the Pharisees, that "they compassed sea and land to make one proselyte." The whole Old Testament is full of this idea of universal salvation.

But turning to the New Testament.

3. We might dwell at length on the Person and Work of Christ, in order to appreciate how impossible it is to associate any idea of restriction with these. In him the love of God has its highest manifestation, He considered not his own glory, but sacrificed himself for men. He passed over angels, that were fallen in order to devote himself to a most foreign mission, to another world, and to a lower and lost race. How much is implied in that phrase, characteristic of the Gospel of John, *God sent him* into the world! It implies the eternal pre-existence and therefore the divine dignity of the Lord. It shows the infinite love of God in the sacrifice of such a Saviour. It implies the preparation and equipment of the Son in the character of the Revealer of the Father, his representative and agent in the execution of his purpose. Sent him away, from God, from glory, from heaven, to the life on earth, to the cross and sepulchre; and thereby constituted him the type of all who are to engage in any part of the work of promoting the purpose of his sending.

"The word became flesh." In the Incarnation the universality of this salvation is conspicuous. He became man for all men. Not for the Jews, nor favoured races of men, the philosophical, the refined, the heroic, the cultured. Such distinctions vanish beneath the infinite condescension of his coming. The lowest are no more removed from him than the highest, the best no better worth in his sight than the lost and lowest. Light of the world! Un-