



Is the God of the Jews only, and not of
the Gentiles also? Romans 3/29.

Whenever man looks upon man, he sees
his brother. We are bound together not merely
by a common relation to God as our creator,
for in that sense the whole universe is one, but
we are the descendants of the same parents. God
has made of one blood all men that dwell
upon the face of the whole earth. The constant
though slow operation of various causes, has
^{indeed} produced great diversities among the different
races of men, as to the colour of the skin, &
& physical constitution, but these diversi-
ties are not inconsistent with commonity of
origin. They are far less than those which
exist among the different varieties of the
~~same species~~ ^{of plants}, & even the same speci-
es of animals. And we know from experience,
that whenever any peculiarity is once establish-
ed, it is transmitted from generation to gener-
ation. The type is fixed; or if changed at all
by a change of circumstances, it is by the same

process as that by which it was originally induced. The points however as to which the races of men differ, even as to their physical organization, are as nothing compared to those, in which they corresponded. They all have the same members, the same organization, the same form & number of the teeth, the same skeleton, the same muscles, the same distribution of blood-vessels & nerves, the same apparatus for respiration & digestion, & all endowed with the same senses. No comparative anatomist could hesitate, on the principles of his science, to pronounce any two ^{men, however they might differ,} specimens of ~~any~~ ^{one} race, to be members of the same race. The soul however is the great distinction of man, & it is that all men have souls, spirits endowed with intellectual, social & moral faculties & affections, that proves them to be one great brotherhood. The different varieties of our race may differ in the strength of their intellectual powers, as members of the same family differ, but no tribe

a nation has any intellectual or moral faculty, which is not common to the whole race. All men therefore belong to the same order of intellectual beings; they all have one & the same spiritual nature.

We can go one step further, they are all sinners. The apostasy is common to the whole race. This is a bond of union, which supposes more than a common origin. Even from the same ^{first &} common parent, we might have expected, ^{some of his} descendants, to be holy, even if some were deformed. As all are endued with the powers suited to the knowledge & service of God, there can be no satisfactory reason assigned for the departure of all from God, except that all were included under the same covenant; that all were represented in Adam, & all fell with him in his first transgression. We stand related therefore to ~~our fellow men~~ each other ~~as~~ not only as fellow creatures, or as fellow men, descendants of the same parent, but as fellow sinners; we have not only a common origin, ~~a common origin,~~ a common nature, but a common depravity.

and a common condemnation.

The ~~same~~ nature & moral state of all men being the same, it is obvious that their spiritual wants must be the same. They all need pardon, reconciliation to God, the renovation of the heart, and preparation for that everlasting state to which all ^{are} destined. It is this community of nature, character, necessities & destiny, which renders a common or universal religion possible. If the different tribes of men ^{had} a different moral or intellectual nature, ~~if~~ were some sinners & others unpolluted; ~~and~~ ^{if} the law & covenant under which they were placed ^{were} different, it is plain that the same system of religion, would not be suitable to all. But since all are men, the descendants of the same parent, involved in the same apostasy, suffering under the curse of the same law, a system adequate to the salvation of one, may be, & in fact is, suited for all.

The suitability & sufficiency of the redemption revealed in the gospel for the salvation of all men; or the adaptation of the gospel

to the necessities of the whole human family,
is a topic on wh. the apostle often insists,
which he specially urges in the passage
whence the text is taken. Is he the God of the
Jews only? is he not also of the gentiles? Yes, of
the gentiles also.

This is a truth with which
we are so familiar that we ~~little~~ do not
appreciate its importance. We are accus-^{ed} custom-
ed every day to look abroad on the varied
beauties of the earth, its hills & vales, its
lakes & rivers, its fields & forests; ^{we can see these wonders without exertion;} every night
we have gorgeous canopies of heaven spread
over our heads, and seldom lift our
eyes to behold its glories; but ~~to~~ the blind
when suddenly restored to sight, ~~to~~ are
filled with ecstasy, in view of ~~them~~ what we
look on with cold indifference. So the ~~glorified~~
truth that God is not a national God, not
the God of any tribe or people, but the God
& Father of all, when first clearly revealed to
the apostles filled them with astonishment
& delight. They were ~~to~~ shown in ~~seeing~~

the knowledge of His Son. They considered
their own nation as Holy, ~~connected to God,~~
and all other, as ~~common~~ unclean. They re-
garded Jehovah as their God, & not as the God
of the Gentiles. They supposed his Son was to be
their King, & not the King of the whole earth.
They expected to be made his Kingdom, & to
rule over all other nations; who were to be
as ^{their} fountains of wine & drawers of water, dugs to be
filled full with the crumbs which fell from
their masters table. There is not in the Bible
one record of ^{sudden} a more remarkable ~~event~~ change, than that
which took place in the views & character of the
apostles ^{by the resurrection of Christ} by the operation of the Spirit at the day of
Pentecost. Before they were Jews, afterwards they
were Christians. Before, they interpreted all
the promises as ^{as} relating to their own nation,
the only Jerusalem of which they could form
a conception, was the city where David ~~lived~~
~~had~~ lived & died; the only temple of which
they had any knowledge was that in which
they had ^{worshipped} their childhood, ~~worshipped~~ God;
but when they received the Spirit, the scales

fell from their eyes; they saw to their mat-
ion ~~dark~~ ~~from~~ ~~their~~ ~~view~~ & the church rose
on their enraptured sight; The Jerusalem that
now is, disappeared, when the ^{new} ~~treasury~~ ~~Jeru-~~
salem, ~~the city whose builders & makers~~
~~god~~, was seen descending out of heaven; The
Temple on Mt. Zion was no longer glorious,
by reason of its surpassing glory of that living
Temple, of the habitation of God & his Spirit.
Old things passed away, all things became
new. What they had mistaken for the build-
ing, proved to be the ~~same~~ scaffolding; The
sacrifices, ablutions, ^{the burning incense} the pompous ritual
of the old economy, so long regarded as the
substance & the end, ^{are} ~~was~~ found to be mere
~~of~~ shadows; ^{What was} the blood of bulls & goats
~~lost~~ ~~all~~ ~~its~~ to the blood of Him, who possessing
an Eternal Spirit, offered himself unto God;
What ~~where~~ were priests & levites, to the great
High Priest, Jesus, the Son of God? What were
the blessings of the old theocracy secured by
the sprinkling of the ashes of a heifer, to
the eternal redemption secured to Him
who is a priest for ever after the order

reaching deck? What was access to of outer court
of a temple in wh. every symbol of gods & divine
presence was hidden ~~to~~ by a veil, to access
to God himself by the Spirit? What ^{were} ~~was~~ the
trials of Israel coming up to Jerusalem, to the
law professors of nations; the Gentiles coming
to light of new Jerusalem, & brings to the
brightness of her rising; multitudes fr. Midian
& Ephraim, they too fr. Sheba bringing gold with
them; the flocks of Tedan Shecharaim, the
~~ships fr. Tarshish~~, the sons of strangers & the
forces of the Gentiles, flying as a cloud, and
as the doves to their windows to that city
whose walls are salvation whose gates are
praise; where the sun is no more of light
by day, nor of moon of night, but Jehovah is an
everlasting light, & her God her glory.

This change in views of a apostle seems
to have been almost instantaneous. While
Christ was upon earth, they were constantly
misunderstanding his sayings, ^{on, & night on wh. he} & were even con-
^{was betrayed} sidering who should be greatest in his king-
dom. But the ornament they received the

baptism of the Holy Ghost; they ceased to speak
or act like Jews, ^{and} but announced at once a
religion for the whole world. —

I. In this sudden & wonderful change, which led
them to see that the Gospel was devised & designed for
all men, there are several points of great interest
involved. The first & most comprehensive is that
announced in the text, that God is the God of the
Gentiles as well as of the Jews. It is very obvious
that the Jews generally, & the apostles as Jews,
entertained very contracted & erroneous views
on this subject, before they were enlightened
by the Holy Ghost. They mistook the spirit
even of the old dispensation. ~~For although~~
It is true that Jehovah chose their nation
to be ^{his} a peculiar people ~~to himself~~, & was their
God in a sense in which he was not the
God of the heathen. He revealed himself in
a peculiar manner; instituted for them a
~~complete~~ system of religious observances; sent them
his prophets to declare his will; exercised over them
a special providence; & constituted them in the
strictest sense a theocracy. But there is nothing in

The S. T. wh. justified the proud & self-righteous spirit wh. the Jews manifested towards the heathen. They were not authorize to look upon them as reprobates shut out from the hope of salvation; as unworthy of ~~communion with them~~ ^{having the true religion} self made known to them & urged in their acceptance. The surprise expressed by the apostles that God had granted unto the Gentiles repentance unto life; that the gate of heaven was wide enough to admit more than the descendants of Abraham, shows how entirely they had misconceived the spirit of their own religion.

Their great mistake, however, was in supposing, that the exclusive ^{sovereignty did exist,} character, ~~as far~~ was to be perpetual. They mistook a temporary, for a permanent arrangement, & supposed that the extension of glory of the theocracy wh. was to take place under the Messiah, ~~was~~ ^{wh} involved nothing beyond the exaltation ~~ex~~ ^{extended} dominion of their own nation. Their national pride blinded them to the plainest declarations of their own scriptures, wh. foretold that God would pour out his Spirit upon all

that ^{the} Messiah was to be a light to the
flesh, that ^{the} Gentiles were to be in-
vited to make ^{the} way of salvation of God to the
~~descent into the Kingdom of Christ,~~ ends of the
earth; that the sons of strangers were to have a
place & a name ^{as} better than of sons & of
daughters, & that the Redeemer the Holy One
of Israel, was to be ^{also} called The God of the
whole earth. - Even the beautiful & affecting
parables of our Lord, designed to rebuke this
~~very spirit,~~ & to correct the narrow national
ity of his disciples, failed to produce on their
minds any adequate impression. Though they
were told that ^{the} prodigal son was to be restored
to his place in his father's family, clothed in the
^{best} robe, & rejoiced over with the joy peculiar to
^{the} recovery of the lost; yet they understood it
not. But, when, after his resurrection, Christ
opened their understandings that they might
understand the Scriptures, & especially after
^{the} effusion of the Holy Spirit, they discovered
that God was God not only of the Jews only,
but also of the Gentiles, & the discovery
wrought an immediate change in their
whole character & purposes. -

It is not to be supposed that the ~~multitude~~
and low conception of Jehovah as a local
Deity, confined in his sphere to any one place,
or restricted in his power or authority to any
one people. From the beginning they had been
taught that he was the Creator of all things,
that he filled heaven & earth, that he was
almighty, doing his pleasure among the
rulers of heaven & the inhabitants of earth.
But they believed him to be indifferent to
the welfare of other nations; they did not
know that he had purposes of mercy for the
Gentiles as well as for themselves. When they
called Jehovah their God, they meant not only
to say that he was the God whom they ac-
knowledged, but that he belonged exclusively
to them, that ^{they} monopolized his favour &
held the sole reins of his kingdom. What
Christ taught them by his own exposition
of his Spirit, was that God was as fa-
vourably inclined to the Gentiles as to the
Jews; that the same Lord was rich towards
all who called upon; that there existed no

reason in the divine mind or in the divine
purposes, why the teachers should not
be fellow heirs & partakers of the grace
of the gospel, why they might not be fellow
citizens of the saints & of the household
of God. This is what is meant by his being the
head of; gentiles as well as of the Jews. He
stands in; same relation to both; he is as
favourable to the one as to the other; as
ready to receive one as the other; as ^{willing} ~~ready~~
to receive forgive & save one as the other.

Christ came not as; minister of the cir-
cumcision only, but also that; gentiles
ought glorify God for his mercy, as it is writ-
ten, Rejoice ye gentiles with his people. and again,
Praise; Lord all ye gentiles, and him all ye
people. This is ^{our} ground, brethren, on wh. we stand.
We are in; church not by courtesy of man,
not by toleration, not as strangers & proselytes,
but as fellow citizens & fellow heirs.
We that were not beloved are now beloved,
we that ~~are~~ ^{were} not his people, are now his peo-
ple, tho' Abraham be ignorant of us, & though
Israel acknowledge us not. It is this glorious

truth. That God is the God of the Gentiles, that
he is rich in mercy ready to forgive all
who call upon him, that expands the gospel
to the dimensions of the whole earth. It is no
longer the sluggish Jordan flowing in its narrow
bed; it is a sea of glory that flows from
pole to pole. The every dove of God are now
seen to be commensurate with his ubiquity,
wherever he looks down on men, men may
look up to him & say, Our Father! Praise
him therefore O ye Gentiles, laud him O
ye people, for Israel's God, is ^{our} God & Father.

II. Another great truth discovered by the apostles,
wh. led them to see the universality of the gos-
pel to all men, is the spiritual nature of
Christ's Kingdom. The old economy ~~with its~~
~~at that time~~ was incapable of including all
nations. The single provision which fixed the
worship of God to one place, rendered its gene-
ral diffusion impossible. Without shedding of
blood there was no remission; but sacrifices
could be offered only at Jerusalem. There were
the priests, the altar, the laver; there was
the symbol of the divine presence; this then

all ~~these~~ people of god were required to ap-
pear three times every year. Innumerable
cases ~~were~~ ~~annoyed~~ ~~occurred~~ which rendered
~~necessary~~ ^{necessary} attendance at the place where god
had recorded his name. It was impossible
therefore that men could live in obedience
to the ~~old~~ requirements of the old dispensation,
at any great distance from Jerusalem. When
our Lord ~~had~~ announced a radical change in
the whole economy of religion, one which dis-
enthralled it from all such trammels, when
he said to a woman of Samaria, "Woman, believe
me, thou shalt worship the Father, when we shall neither be
in this mountain, nor yet at Jerusalem, worship the
Father; The hour cometh, and now is, when the
true worshippers shall worship the Father
in spirit & in truth; for the Father seeketh such
to worship him. God is a Spirit; and they that
worship him, must worship in spirit and
truth. — It is here declared, not only, that the
worship of god was no longer to be confined
to any one place; but that ^{there} was to be a great
change in the nature of the service re-

quited. There was much in the ancient in-
stitutions which rendered them a yoke whi-
ch neither Law nor Gentiles were able to bear,
which made it impossible that the whole
world should be subjected to that mode
of worship. ~~What was the Jewish religion without~~
~~sacrifices & access to the temple, & how could~~
~~these be enjoyed by distant nations? The Heb-~~
rew ritual could not be observed out of Jew-
ry, and almost all the blessings of the
old covenant were connected with those forms
of worship. Those who were afar off were with-
out an offering, without a priest, without ac-
cess to God. The lamentation of David when de-
prived of access to the courts of God, his ear-
nest longing after liberty of approach to the
place where God revealed his glory, shows
how intimately the blessings of the ancient
people of God was connected with the services
of the Sanctuary. But now whenever two or
three are met together in the name of Christ,
there is he in the midst of them, ^{There} Temple in whi-
ch his people now worship, is not a temple made

with hands, but that spiritual temple is made of
ant hands; it is wherever the Omnipresent God
manifests his presence; its pillars rest upon
4 four corners of earth & its top reaches
above 4 heavens. The southern African & the
northern Greenlanders are included within
its ample courts. The sacrifice which is
now offered is not 4 blood of bulls & goats,
but the precious blood of Ch^t as 4 a lamb
without spot or blemish. The incense wh.
now rises before the throne of God is not
that wh. comes from brazen censers, but
from living hearts. The whole character
of the religious worship introduced & re-
gulated by the gospel is of a kind that it
may be 4 conducted in a manner as ac-
ceptable & as profitable in all places as
in any one place. Wherever God the omni-
present Spirit is, there he may be worship-
ped in spirit & in truth. —

Again, under the old economy the church
had a visible head, who dwelt at Jeru-
salem; by him 4 annual a solemnity for the

Swiss of the people was made; he was their
instructor before God; he was the medium
of communication between God & his people;
and the arbiter, judge & director of the
whole congregation. Those who were at a
distance from the High Priest, were neces-
sarily cut off from many of the most im-
portant advantages of the theocracy. Un-
der the gospel all this is changed. The head
of the church is no longer a man dwelling
in any one city, but Jesus Christ exalted
at the right hand of God; every where acces-
sible, every where present by his Spirit to
guide & comfort his people; ever living
to make intercession for them; & who by the
one offering up of himself has made an
end of sin & brought in everlasting righte-
ousness. ~~The blessings of the gospel therefore~~
~~may now be as fully enjoyed in a desert,~~
~~as in the midst of the proudest city of Chris-ten-~~
~~dom, in the thatched cottage of the swi-~~
~~ssman, as in the splendid Cathedral.]~~
The blessings & benefits connected with

the old economy were in a great mea-
sure of a temporal nature. This the
apostle expresses by saying that its ser-
vices availed only to the purifying of the
flesh. Considered in themselves they could
do no more than secure for those who obey-
ed them, the advantages of the external
theocracy; those who were circumcised
were recognised as members of the Hebrew
commonwealth; those who kept the
law had the promise of fruitful sea-
sons; those who ~~so~~ had forfeited their
right ~~to~~ of access to the sanctuary, had
it restored by offering a sacrifice; those
who were defiled by any unceremoni-
al uncleanness, might be purified within
in the temple by officiating priests. A-
part from its reference to the gospel, the blessings
secured by the dispensation were exclusively
of an external temporal kind; it was impossi-
ble that any of its rites should take away sin.
Now these benefits were not only of compara-
tively little value, but they were necessary

confined to a very limited sphere. They
could not extend beyond the circle of
which Jerusalem was the acceptable cen-
tre. ~~We may imagine~~ How low must have
been the conceptions of the blessings of the
Messiah's reign, entertained by those who
considered his kingdom as but an exaltation
& enlargement of the system wh. prevailed be-
fore the advent. ~~But can conceive also how~~ ^{And}
~~much~~ great must have been the change
in the views of the apostles when they came
to discover that the kingdom of Ch.^s was not of this
world; that its blessings were not temporal
advantages, but the forgiveness of sin, reconcil-
iation with God, the renewal of the heart,
& ~~and~~ eternal life. These are blessings of
infinite value. They are not connected with
^{any} locality. They are not more needed by ^{one} ~~some~~
set of men, than by another. If these are ^{the} blessings
secured by Christ, & not worldly honours, or
wealth, or power, or headship over others
or a dominion, then indeed, there is no reason
why the gospel may not be preached

to all men. This is an inheritance which is not lessened by the number of the heirs. It is not like the division of an estate, or the partitioning of a kingdom, where $\frac{1}{2}$ share of each is small in proportion to $\frac{1}{2}$ number of the recipients. The fact, therefore, that the worship ~~service~~ required by the gospel is an spiritual service; that the blessings which it secures are spiritual blessings suited to the necessities of all men, ~~which are~~ ^{not} ~~valued to any~~ ^{one} ~~though shared in by multi-~~ ~~tudes;~~ & that the head of this new covenant thro' whom these blessings are dispensed is ⁱⁿ every where present & every where acceptable renders $\frac{1}{2}$ gospel suited to the wants of the whole world. \rightarrow

III. Another point of no less importance is that $\frac{1}{2}$ atonement by which these blessings of pardon, regeneration, reconciliation & eter-
nal life are secured, is ~~sufficient~~ ^{sufficient} such as to lay an ample foundation for the offer of salvation to all men. This is a point ^{also} with regard to which the minds of the apostles

must have undergone a ^{great} change, as great. Under the old dispensation the blessings of the theocracy were secured by the sacrifices made on the great day of atonement, when the sins of the people ~~were~~ were confessed by the High Priest, ^{as} their representative, laid upon the head of the victim, a propitiation made by the blood sprinkled upon ^{the} mercy seat, as ^a symbol of the throne of God. By this atonement the sins of ^{the} people considered as sins not ^{of} the against ^{the} external theocracy were forgiven, ^{and} ^{the} bless. of that dispensation were actually secured. This atonement was in every sense limited. It was limited in ^{its} design to that one people. It had no reference whatever to any other nation. It was limited in its value, inasmuch as it was destitute of any intrinsic worth, & derived all its efficacy from ^{the} sovereign appointment of God. It was moreover limited in its very nature, being attached to a national covenant, it was available for none who were not included in that covenant. It was a Jewish sacrifice, designed for Jews; be-

longing to the covenant made with Jews,
describing blessings in which Men make
had no concern.

In complete contrast with this is a Atonement
made by the Son of God. It was not limited in
its design to any one people. Christ himself
said that he came to lay down his life for
his sheep, & other sheep he had who were not of
that fold, and in this sense it is said that he
is of propitiation for our sins, and not for ours only
but for ^{of} sins of ^{of} whole world. Or as this same
apostle expresses it, Jesus died for that nation
and not for that nation only, but ^{also} that
he should gather together in one the children
of God that were scattered abroad. He is there-
fore called ^{not} the Saviour of the world. ^{Lews, but the Saviour of the}

Neither is this atonement limited in its value. Its
value is not to be measured by the intensity or
duration of the Saviour's sufferings; but by the
dignity of his person. This doctrine is expressly &
constantly taught in the word of God. In contrast
ing the sacrifices of the old covenant with that
of the new, the apostle does not insist upon the

greatness of the Saviour's sufferings, but upon the
fact of his being eternal son of God. The ancient
sacrifices are said to be inefficacious & therefore
^{because they had no intrinsic value} often repeated; his is declared to be effectual once
for all, ^{because} ~~but~~ he offered up himself. It ^{is} the nature
of the offering which ^{gives} ~~gives~~ it its value. And as the
dignity of Christ's person is infinite, so is the
value of his sacrifice. If it sufficed to salva-
tion of one man, it is sufficient to the sal-
vation of all men. ~~It is like the light of the sun,~~
~~for millions can see by it as well as ^{an} indi-~~
~~vidual.~~ The light of the Sun, ~~has~~ as far as our
world is concerned, is not measured by the number
of those who enjoy its brightness. Millions can see
by it, as well as a single individual. It is not the
less because many are affected by it; neither
^{is it} ~~is it~~ greater, though but one eye ~~was~~ enjoyed the light.
So also the value of the atonement ~~has~~ no relation
to the number of the saved. It is as great now as it
ever was; and can neither be increased nor di-
minished, because it is absolutely infinite,
it can be measured by nothing but the infinite
dignity of the Son of God. It was not indeed the

divine nature in Christ that suffered; but still ^{his} sufferings were those of a divine person. In the case of a man, ~~it is the man that suffers~~ it matters little whether the pain arises from his body or soul, it is the man that suffers. So in the case of Christ, though it was the human nature that suffered, it was still the one person who as he proposed a divine nature, was & is of infinite ⁱⁿ exaltation & dignity. ~~Thus it is~~ There can be therefore no limitation in the value of the atonement.]

Neither is ^{it} limited in its nature. It is not more limited to one man than to another. As ~~in~~ ^{an} ~~the case of the~~ ^{annual} atonement made under ~~of~~ old dispensation, ~~was~~ belonged to the covenant formed with the whole people of Israel, & was ~~it~~ its nature suited to all ~~who~~ included within that covenant; so the atonement or work of Christ, fulfills the conditions of that covenant under which all on an kind are placed. He perfectly obeyed the precepts & suffered the penalty of the law, ^{ly} which ^{all mankind} ~~bound~~ ~~all mankind~~; hence his righteousness, ~~is~~ being what was due from

each & all every man, is in its nature suited to each & every man.

It is because of a atonement is not limited by the purpose of God, to any one people; because it is infinite in value; & because it is in its own nature equally applicable to all men, that the gospel, which is ^{the} offer of salvation on the ground of this atonement, is suited to all men. We are authorized to ^{go to} the Jews & Greeks, to Barbarians Scythians, bond & free, yea to every creature under heaven, ^{with the} offer ~~of~~ ^{of} salvation on the ground of this infinitely valuable & universally suitable atonement. And if any man refuses the offer & is lost, ~~it is~~ his blood is upon his own head. [He is condemned because he believes not on the only begotten Son of God; he rejects the counsel of God, & refuses the offer of his mercy.] He is not lost for the want of an sufficient atone-ment, but because he rejects that which is of infinite value & suited to all his necessities. There is nothing more legibly impressed on the surface of the New Testament than that the gospel may be preached

to all men, & the gospel is the annuncia-
^{offer}tion of pardon & eternal on the ground of what
Christ has done & suffered; his righteousness
therefore, or his atonement must be such that
any and every man may accept & plead it before
the throne of God. . . omit

[It is no doubt true that whatever God does
he intended to do; & it is no less true that he
never intended or purposed what in fact he does
not accomplish. If therefore ~~he does not in fact~~
~~save all men, he never intended to save them.~~
we can learn what God does in time, we know
what he purposed from eternity. And as we
know that God does not in fact save all men,
we know that such was never his purpose,
& since he does in fact make the atonement
effectual to ^{and} salvation of his own people, of
them only, we know that such was his pur-
pose or design in sending his Son to be a sa-
crifice for sin. Christ did not come merely to
make salvation possible, but actually to save
his people from their sins. He did not merely
remove obstacles out of the way, but he actual

3

saves his people by his death. Such was therefore
his intention, & ^{consequently} the covenant had therefore in
the purpose of God a reference to the salva-
tion of his people, which it had not to those
who perish. It in fact secures & salvation of all
those given to him by the Father. But this is an
effect which flows from a covenant or purpose
of God, rather than from ~~its~~ ^{the} nature of it; we
do not see it as an covenant. What therefore the Bi-
ble teaches as to the limitation of the covenant
in the design of God, is no objection the suitability
of the gospel to all men. The Bible is as well suited
to enlighten and sanctify one man as another, but
of revelation wh. it contains was made with the
definite design to sanctify the people of God, &
not merely to make the sanctification of all
men possible. So the covenant of Ch. was made
with the definite design to save his own sheep,
not merely to make of salvation of all men
possible. Yet we send the Bible to all men,
& we ~~preach~~ offer salvation in the name of Ch.
to all men. The gospel is not harmonized. We
can go with it round to the world, & announce

to every creature that Christ has died for just for
of unjust to bring us unto God & that whosoever
believes in him shall not perish but have
eternal life.]

IV. Again, the gospel is suited for all
men because its requisitions, or the condi-
tions of salvation which it proposes are
~~suited to all~~. It requires nothing impossi-
^{such as all may perform}ble. It does not require us to ascend into
heaven or to go down into the deep. All
its demands are simple, intelligible, and
reasonable. It requires nothing that it is
peculiar to any sex, age, or class of men.
It is not a religion for the rich in distinction
from the poor or for the learned from the
unlearned from the rich. [Prince of Peace must
be saved, if saved at all, on precisely the
same terms.] It is not a system of philosophy,
intelligible only to the learned; nor is it
a superstition which none but the ignorant can
embrace. It is both simple & transcendent.
In all that is essential intelligible to
a child, ^{and yet the subject of delight and} ~~in the dot of the tongue the grasp~~

and wonder to angels. It does not suspend sal-
vation to any particular ecclesiastical con-
nexion, a matter determined, in $\frac{1}{2}$ vast
majority of cases, by accident of birth. It
does not require that we should decide be-
tween conflicting churches, wh. has the true
succession; ^{nor does it} make grace & salvation to
depend on $\frac{1}{2}$ administration of a will of man.
It is not a religion of any one sect, a church,
or outward organization. All that it de-
mands is nigh thee in ^{thy mouth} thy heart; that is, the
word of faith wh. we preach, that if thou shalt
confess with thy mouth $\frac{1}{2}$ Lord Jesus, & shalt be-
lieve in thy heart that God hath raised him
from the dead, thou shalt be saved. For with
the heart or an believeth unto righteous-
ness, with $\frac{1}{2}$ or doth confession is made
unto salvation. It is one God wh. shall jus-
tify $\frac{1}{2}$ circumcision $\frac{1}{2}$ faith, & uncircumcision
through faith.

^{moreover}
The law, which the gospel contains
as $\frac{1}{2}$ will full obedience, is ~~with~~ great law
of love, wh. commends itself to every man's

conscience, & is suited to all the relations ^{while}
of domestic, social, & political life. It re-
quires nothing which disturbs anything
that is good, & it can amalgamate with
nothing that is evil, it is still a principle
which admits of being acted out, ^{under all circumstances} & of ac-
commodating itself to all the states of so-
ciety & all persons of government.

How free, how catholic, how joyous,
how pure & elevated is the spirit of the gospel.
^{which} revealing God as an universal Father, ~~making~~
~~no distinction between Jew & Greek but being in-~~
rich in mercy towards all who call upon him.
which makes ^{known} a religion, confined to no local-
ity; burdened by no expensive ritual; con-
ferring on those who embrace ^{it} no ~~particular~~
worldly ^{exclusive privileges} ~~advantages or superiority~~, but the
spiritual blessings of pardon, & holiness, which
reveals an atonement, or in scriptural lan-
guage, a righteousness sufficient for all
& suited to all; which offers this righteous-
ness to all on conditions which any human
being by the grace of God may perform, and

moral ~~principles~~ ^{ecclesiastical} precepts & ^{whose} principles of reli-
gious duty, & organization admit of being
carried out with equal purity & power
in all ages & in all parts of the world.

There are three imperfections from this sub-
ject which can hardly fail to suggest them-
selves to every mind.

1. The first is that the characteristic of the
gospel which we have been considering,
is one of the strongest collateral proofs of
its divine origin. No religion can be true
wh. is not suited to feel its reputed author,
& to man for whom it is intended. Now
if gospel is worthy of God because it supposes
him to be as he in fact is, not a national
God, but the God & father of all men; and it is
suited for to man, because it meets out the
wants of any one class, or any one class of wants,
but it meets all the wants of every class, tribe, or
nation. But besides this, this catholicity is
a very attribute of the gospel, which it would
be most difficult to account for on the
assumption of its human origin. The apostles
were Jews; the very name for all that is nar-

Now, national exclusive. How is it that
the most enlarged, catholic, comprehensive
system of religion should owe its origin to
such men? A work must partake of the cha-
racter of its author; but we know that the
apostles as men, ~~possessed of the Spirit~~
~~and~~, had all of narrow exclusive spirit of
their countrymen. ~~Even~~ They retained this
spirit ^{as long as their master was upon earth, and when he} ~~to the very last, and when their master~~
died, they seemed ready to despair, saying we
trusted it had he he who should have redeemed
Israel. And the last question, wh. My, but to him
just as he was ascending to heaven, was, Lord
wilt thou at this time restore again the
kingdom to Israel? Showing that they were
still looking for an earthly & exclusive king-
dom. Yet within a few days these ^{men} began to preach
that the kingdom of Ch. was a spiritual kingdom,
not designed specially for Israel, but for all
mankind. This fact admits of no other solution
than that recorded in the Acts. After they received
the promise of the Father, they spoke as they were
moved by the Holy Ghost. The gospel is not the product

of Jewish records, but of men divinely in-
spired & inspired.

There is still another light in which
this ^{subject} ~~subject~~ may be viewed. The revelations
of God are divided into three great stages,
those made before the advent of our Lord,
those made during his public ministrations,
& those made after the effusion of
the Holy Spirit. A comparison of these dif-
ferent portions of the word of God, would af-
ford the strongest evidence of the divine
origin of the whole. In the first all ^{seems} ~~is~~ ^{at first} ~~is~~
is national & exclusive. The ^{exaltation} ~~exaltation~~ of the
~~at~~ Jerusalem, ^{and} the ^{exaltation} ~~dominion~~ of laws, ^{these} would
~~seem~~ to be of grand object of desire. Still
there is a constant gleaming through of
the unimpeded glory; constantly recurring
indications of a spiritual Zion & of a spiri-
tual kingdom of God; conveyed however in a
way that renders it little surprising that
they were overlooked or misunderstood. The
personal instructions of our Saviour were convey-
ed mostly in parables, designed to correct the

misapprehensions & to repress the false expec-
tations of his counsellors, but rather
in disclosing ^{fully} the ~~full~~ nature
of his Kingdom & the design of his
redemption. The descent of the Holy Spirit, is
like a flood of light upon the whole; every
thing is disclosed, what ~~was~~ ^{was} ~~was~~ ^{was} implied
or indicated is brought clearly into
view; what was dark is now explained,
~~and what was before. We often mistake~~
~~in attributing too little influence to the~~
~~light shed by the books of H. on those~~
~~who preceded them. It is a clear exhibition~~
of the whole economy of redemption made
in the books written after the day of Pentecost,
which enables us to see so much
of the gospel in the Law & the prophets. But
the remark which, our present object sug-
gests is, that the relation of these several
portions of H. to each other, ~~as~~ written at
intervals in the course of a 1500 years, af-
fords a most conclusive proof of their be-
ing the work of one omniscient Spirit, who

men it should be sent to all men. This
is the inference wh. if a apostle draws from
his doctrine. If says he ~~god~~ there is no
difference between the Jew & Greek, if the same
if God is rich towards all who call upon
him, then ^{it follows} ~~the inference~~ is that all should
call upon him; But how shall they call
on him in whom they have not believed?
and how shall they believe in him whom
they have not heard? & how shall they hear
without a preacher? and how shall they
preach, except they be sent? The gospel being
sent to all & needed by all men, not for
their temporal well being but for their eter-
nal salvation, woe is to us if we do not
send it to them. This is an obligation which
rests on all, who have ^{of} ~~the~~ ^{minister &} ~~learned~~
people, men & women, young & old, all are
bound to do what they can to make known
this salvation to the ends of the earth.

Suppose your father had left a large estate,
would you be acting honestly, if you entered
on the inheritance, and never apprized your

starving fellow beings, whose right is as clear as
your own; that there was such a profusion ^{of} ~~to~~
in wh. they had an interest. Alas, ^{of} this ~~course~~
than this ^{are we} ~~course~~ all more or less guilty.

Let us then hereafter enter for ourselves more
fully into the spirit of the truth that God is not
the God of the Jews only but also of the gentiles,
Let us remember that the unsearchable riches
that are in Christ Jesus, is an inheritance
open to all the poor & perishing, and while
we thankfully apprehend those riches for
ourselves, let us labour that they be made
~~to~~ accessible to all men. —

OCT. 15. 1842.

Preached in y^e Chapel Oct. 16. 1842.

for D. W. Elroy, Nov. 13th 1842.

for W. Hall-Townson, Dec. 4 1842.

Princeton Church Dec. 25. 1842

Chapel Sep. 7. 1856.

Chapel Sep. 10th 1865.

First Church Sep. 15. 1866.

3^d If the gospel is thus suited to the highest
wants of man, if it fully meets all the needs
of his moral nature; if it offers us all the
need to prepare us for a eternal world,
then the sacred ministry of the gospel is
of greatest blessing any community can
enjoy. It is the object of that ministry, to un-
fold the nature of the gospel, to urge its
claims, & to enforce its duties. And
God has made the ministry of the word,
a great means of communicating these bless-
ings to mankind; for it is by the faithful preaching
of it, he saves them from perdition. As you, my
Brethren, by the good providence of God, are again
to enjoy ^{the} ~~the~~ ^{great} ~~great~~ ^{bles.} ~~services~~ of a minister
of the Gospel, I pray of God, I pray for the
same abundance of blessing of the
blessing - of the people of God.

