

"The blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John i: 7. "There is therefore now no condemnation to them that are in Christ Jesus," Rom. viii: 1. "Ye are complete in him." Who can bring a clean thing out of an unclean? asks the prophet. And the answer is, "not one"; that is, not one human being; but God can. You have seen the landscape all silvered over with dew, so beautiful and pure you might imagine it the tears that angels weep over a fallen world. Reflect that it was taken up from the gutter and filth of the pool and the street, purified in the heavens above, and given back to earth as the God-given gift of Him who can do whatsoever He pleaseth—of Him who is mighty to save.

II. *Jesus is a willing Savior.* If this nation was willing to put forth all its power, many of the moral reforms that have limped along for generations would be speedily effected. Political corruption is no more difficult to put down than piracy, the curse of alcohol than the curse of slavery; but all men will not put forth their power. But Jesus is willing to save. He came for that end. Hear His own blessed invitation, "Come unto me all ye that labor and are heavy laden," and "He that cometh unto me I will in no wise cast out," and neither did He ever turn any away. The little children, the blind man, the harlot, the publican, the Samaritan woman, the thief on the cross—all testify to this most precious truth, "Him that cometh unto me I will in no wise cast out."

III. *Christ is a living Savior.* Not dead, as so often pictured in art, and even in theology, where so much is made of the death of Christ. We do not say, Make less of this great central doctrine of the Cross. Christ and Him crucified must ever be the cardinal doctrine of salvation. But the resurrection is just as true, and just as blessed a doctrine to the believer. "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." And Christ emphasizes this doctrine when

He says, "Because I live, ye shall live also." "I in you, and thou in me." "Yet, not I, but Christ liveth in me," says Paul. A living Savior that has triumphed over death and hell is a precious doctrine to the believer.

IV. *A present Savior is Jesus.* Not far away in heaven, which, we imagine, is some remote region beyond the range of human ken; but present with us on the earth. And not merely so at the communion table or in our closets, but present with us every day and in every place. "Lo, I am with you alway." Nor was this said only to those disciples whom He then addressed, for He added, "even to the end of the world." He is with us in our daily toils, temptations and trials. He came to the two disciples on their way to Emmaus, taught them, comforted them, and revealed Himself to them. He came to Peter at his daily employment, fishing, and after an unsuccessful night, and first spoke to him about his work, and wrought a miracle to encourage him. Oh, if we could realize that Christ is with us in business, in joy and in sorrow!

V. *Christ is a personal Savior.* Not only for Christians in the mass, but for each one in particular. He is the Good Shepherd that calleth His sheep by name, as we do our household pets or our children. He therefore knows us individually—our weaknesses, infirmities and temptations. Thomas lived in this general impersonal faith all through the ministry of Christ, just as many now live. But the Master knew it would never support Thomas in the trials that awaited him. Thomas was not with the other disciples at the first appearance of Christ after the resurrection; and when told that they had seen the Lord, he declared that he did not believe, and would not believe, unless he should see the print of the nails, and put his hand into the spear-gash in the Savior's side. At the next appearance Thomas was present, and Christ told him to put his hand into His side, and be not faithless, but believe. Then it was that Thomas came