

died shall most assuredly be saved?" In what book of the Bible, in what chapter, or verse, is such a promise recorded? There is no such promise as this in any part of the inspired volume. On the contrary we are expressly told that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world: but that the world through him might be saved." John III. 16, 17. In I. Timothy II. 4-6 we read, that God "will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

"He tasted death for every man." Heb. II. 9. "He is the propitiation for our sins: and not for our's only but also for the sins of the whole world." 1. John II. 2. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2. Pet. II. 1. There seems to us to be no truth more frequently, or clearly, or expressly taught in the Bible than the universality of the atonement of Christ. Many perish for whom Christ died, and the reason, the only reason why they perish is because they will not come to Christ that they might have life; they neglect the great salvation, they deny the Lord that bought them; they receive not the love of the truth that they might be saved. Yet in the face of plain passages of Scripture far too numerous to cite Mr. Spurgeon tells us that "all for whom Christ died shall most assuredly be saved."

The promise to this effect given to Christ by the Father, of which Mr. Spurgeon speaks, must be a promise with which we have no means of becoming acquainted. It must be in that secret will of God from which our author gives us various passages in his published works. Though Mr. Spurgeon professes to be somewhat