

paper on which we write? Has such purity been sustained and proved to the world in the most favoured nation, or community, or family whose name is on the world's record? Ah! the answer is not only a negative but a sad one. And yet it is quoted as though it were scripture—"The blood of Jesus Christ cleanseth from all sin." Or, we ask again, have the true children of God, while in this world been so effectually cleansed from all sin, that no defilement, no imperfection attaches to them? O, if it were so, I should love for once to shake hands with each of the company thus made perfect in this life-time. But is there such a passage as that we have been citing, in the writings of that inspired apostle whom Jesus so loved? Let us read it as it is. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." Here are specified two prominent, distinguishing traits of Christian character—'walking in the light,' which Christ imparts, and having fellowship with His people, "one with another." This settles the matter, that whatever benefit is here promised or set forth, it is the portion and heritage of His own adopted children. And it is just the benefit and blessing which, of all others, meets their necessity, and inspires their hope. In their conflicts with sin; and self with the world, the flesh and the devil; with the consciousness of their own impotency and imperfections, how could they bear up under the load! On what ground dare they hope for an entrance into the presence of God and the everlasting kingdom? Ah, just this: "The blood of Jesus Christ cleanseth us from all sin;" our robes shall have been "washed and made white in the blood of the Lamb." It is the *finishing*, the completeness of salvation in behalf of God's dear people, to which the apostle here has reference. Timid, fainting believer, take hold of this hope.

A second passage which we note, is found 1 Timothy iv. 10. This too, is often quoted in abridgement, "Who is the Saviour of all men, especially of those who believe." The *words* are there, but cited in this abridged form, and especially as the phrase "Saviour of man," comes into the passage, it is oftentimes regarded and quoted as a text pertaining to the future and final salvation of man through the power and grace of our Lord Jesus Christ. Such a salvation is indeed made sure to the believing and faithful children of God, but we must look elsewhere than to this text to find the promise of it. The advocates of universal salvation love to quote this passage, and to hear it quoted in this abridged form. And if the gospel and final salvation of mankind be the theme here, how can we miss of receiving the theory of that sect? Certainly, if the doctrine of the final universal salvation of mankind is taught in the New Testament, let us receive it at once. "It is a blessed doctrine," said one of its adherents to me, "if I was only sure that it was true." "But," says a Christian brother, "I am not quite prepared to embrace that theory—all men indiscriminately to be saved." What then is to be done with this text? Why, some good Christian men try to make a shift and dispose of it, by saying that Christ *offers* to become the Saviour of all men. But then, does the text tell of what Jesus offers to do? Are not the words "Who is the Saviour of all men?" And again, does Jesus offer to save any *except those who believe*? Moreover, how is the declaration: "Is the Saviour of all men," whether they believe or not, to be made to comport with the Saviour's own words, "He that believeth not shall be damned?" Then what about the special salvation? Is it not possible that some of us have stumbled at this passage, much more than we need to have done? To us now, it seems clear that the Apostle has no direct reference to what is properly called *gospel* salvation. "For therefore we both labour and suffer reproach, because we trust in the *living God*, who is the Saviour of all men, specially of those who believe." How are the labourers suffering reproach? Because they trusted in the living God who is the Saviour, Protector, Defender of all men, "specially of those who believe." Certain it is, that the living God is the Upholder and Protector of all men. "In Him we live and move and have our being." He kept those men in life who reproached and persecuted the Saviour and His Apostles; they were protected