

then taken away." Moses "supposed his brethren would have understood how that God by his hand would deliver (*soterian*) them." In this sense, God is the Saviour of all men; and ever since the commencement of the creation God has exercised a particular providence over those who have loved and served him; hence the Apostle adds, "especially of them that believe."

2. Salvation from sin. Acts ii. 47, "And the Lord added the saved to the church daily." (See Griesbach,) "*should be*," is supplied.—1 Cor. i. 18, "To us who *are saved* it [the preaching of the Cross] is the power of God;" xv. i. "By which you *are saved* if you keep in memory what I preached unto you," &c. 2 Cor. ii. 15, "We are unto God a sweet savor of Christ in them that *are saved*, and in them that perish." 1 Peter iii. 21, "The like figure whereunto even baptism doth also *now save us*." Eph. ii. 5-8, "By grace *are you saved*." Titus, iii. 5, "He *hath* saved us by the washing of regeneration and the renewal of the Holy Spirit." To this list might be added almost every occurrence of the words *save*, *saved*, and *salvation*, in the New Testament. These portions of the word of God will speak no other language than a present salvation, that is, a complete deliverance of the soul from the guilt, pollution, and dominion of sin. With reference to this salvation, the Apostle speaks when he says that "God will have all men to be saved, and to come to the knowledge of the truth."

3. In relation to the ultimate and complete salvation, that to which your question refers, consult the following Scriptures:—1 Cor. v. 5, "Deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Rom. v. 9, "Being justified by his blood we *shall be saved* from wrath through him;" xiii. 2, "It is high time to awake out of sleep for now is our salvation nearer than when we believed." Phil. ii. 12, "Work out your own salvation with fear and trembling," &c. 2 Tim. ii. 10, "I endure all things for the elects' sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." Heb. v. 9, "And being made perfect he became the *author of eternal salvation* to [the whole human family? no!] *all them that obey him*." Permit me here, Sir, to remark, by the way, that were there no other declarations in "the book" relative to the final destiny of the human family, this ought to set the question at rest. Here we have the only place in the volume of inspiration where the words *eternal* and *salvation* are united, and here we are informed who shall enjoy this blessedness—"all that obey him." Is not this equal to a positive declaration that none will enjoy this eternal salvation but those who obey him?

Here, then, it is proved beyond a doubt, that the word *salvation* has reference to a present deliverance from physical ills—from sin—and from threatened punishment to the disobedient and ungodly. Before, then, Sir, I touch your main pillars, may I be permitted to enquire, from what does "universal grace" save all men? Remember that men cannot be saved from that danger to which they never have been exposed. All men are not exempt from suffering at the present time—all men are not saved from their sins; and more than this, "universal