

Patriarchs and Apostles, Fathers and Reformers, Episcopalians and Presbyterians, Luther and Calvin, Knox and Bradford, Rutherford and Bishop Hall, Wesley and Whitefield, Martyn and M'Cheyne,—all are alike agreed in feeling their own sinfulness. The more light they have, the more humble and self-abased they seem to be. The more holy they are, the more they seem to feel their own unworthiness, and to glory, not in themselves, but in Christ.

Now, what does all this tend to prove? To my eyes it seems to prove, that human nature is so tainted and corrupt that, left to himself, no man could be saved. Man's case appears to me a hopeless one without a Saviour,—and that a mighty Saviour too. There must be a Mediator, an atonement, an Advocate, to make such poor sinful beings acceptable with God:—and I find this nowhere excepting in Jesus Christ. Heaven for man without a mighty Redeemer,—peace with God for man without a mighty Intercessor,—eternal life for man without an eternal Saviour,—in one word, salvation without Christ,—all alike appear to me utter impossibilities.

I lay these things before you, and ask you to consider them. I know it is one of the hardest things in the world to realize the sinfulness of sin. *To say* we are all sinners is one thing; to have an idea what sin must be in the sight of God is quite another. Sin is too much part of ourselves to allow us to see it as it is. We do not feel our own moral deformity. We are like those animals in creation which are vile and loathsome to our senses, but are not so to themselves, nor yet to one another. Their loathsomeness is their nature, and they do not perceive it. Our corruption is part and parcel of ourselves, and at our best we have but a feeble comprehension of its intensity.

But this you may be sure of, if you could see your own lives with the eyes of the angels who never fell, you would never doubt this point for a moment. Depend on it, no one can really know what man is, and not see that the doctrine of our text must be true. There can be no salvation except by Christ.

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