

on our subject contained in those famous words of Christ to the woman of Samaria. We have found that implication to be an exclusive claim for Christianity (Christianity then still subsisting in the form of Judaism, therefore much more for Christianity in its later, its fulfilled, its final form)—an exclusive claim, I say, for Christianity to be the trustworthy offerer of salvation to mankind. With his pregnant choice of word, Jesus, that weary Syrian noon, touched, in His easy, simple, infallible way upon a thing that is fundamental, central in religion, any religion, all religion—namely, its undertaking to *save*. Whatever religion fallaciously offers to save is, unless I have misunderstood Him, according to Jesus, a false religion. However much truth a given religion may incidentally involve, if its essential offer is a fallacious offer, then, by this rule, though it may not be wholly false, it is yet false *as a whole*, since its whole value is fairly measured by its value in that, its essential part. The only religion that can be accounted true is the religion that can trustworthily offer to save. That religion is, according to Jesus, the religion that springs out from among the Jews, which religion, whether or not it be also Judaism, is of course, at any rate, Christianity.

It seemed desirable to pay what may have seemed to some disproportionate attention to the words of Jesus, spoken at Jacob's Well, for the twofold reason that, first, here was a case, perhaps unique, of express contrast drawn by Him between His own and a particular competing religion; and, secondly, those words of His assumed the true, the essential Judaism, Judaism independent of form, of ritual, to be identical with Christianity. But we are far, very far, from being limited to that one instance of the teaching of Jesus when we seek to know His mind on the important subject which we are considering. The hostile attitude of Jesus toward any and every offer other than His own to save is to be recognized in many supremely self-asserting, universally exclusive sayings of His—sayings so many, indeed, that it would half absorb my allotment of space merely to quote them all.

"No man cometh unto the father" (that is, no man is saved) "but by Me." "I am the bread of life." "If any man thirst, let him come unto Me and drink." "I am the light of the world." "I am the door of the sheep; all that came before Me are thieves and robbers." "I am the door; by Me, if any man enter in, he shall be saved."

Such are a few specimens of the expressions from Jesus' own lips, of sole, of exclusive claim to be Himself alone the Saviour of men.

It may be answered, "But Jesus also said, 'I, if I be lifted up, will draw all men unto Me;' and we are thence warranted in believing, of many souls involved in alien religions, that, drawn, consciously or unconsciously, to Jesus, they are saved, notwithstanding the misfortune of their religious environment."

To this, of course, I agree. I am grateful that such seems, indeed, to be the teaching of Christianity. I simply ask to have it borne steadily in