

mere affectation on my part, not to say something about it. If Christ is the only way of salvation, what are we to feel about many people in the world? This is the point I am now going to take up.

I believe that many persons would go with me so far as I have gone, and would go no further. They will allow my premises. They will have nothing to say to my conclusions. They think it uncharitable to say anything which appears to condemn others. For my part I cannot understand such charity. It seems to me the kind of charity which would see a neighbour drinking slow poison, but never interfere to stop him;—which would allow emigrants to embark in a leaky, ill-found vessel, and not interfere to prevent them;—which would see a blind man walking near a precipice, and think it wrong to cry out and tell him there was danger.

I believe the greatest charity is to tell the greatest quantity of truth. I believe it is no charity to hide the legitimate consequences of such a text as we are now considering, or to shut our eyes against them. And I solemnly call on every one who really believes there is no salvation in any but Christ,—and none other name given under heaven whereby we must be saved,—I solemnly call on that person to listen to me, while I set before him some of the tremendous consequences which the text involves.

I am not going to speak of the heathen, who have never heard the Gospel. Their final state is a great depth, which the mightiest minds have been unable to fathom. I am not ashamed of leaving it alone. One thing only I will say,—if any of the heathen, who die heathen, are saved, I believe they will owe their salvation, however little they may know it on this side of the grave, to the work and atonement of Christ. Just as infants and idiots among ourselves will find in the last day they owed all to Christ, though they never knew Him, so I believe it will be with the heathen, if any of them are saved, whether many or few. For this I am sure of, there is no such thing as creature merit.