

away from the promised Canaan. (Amos v. 25, Acts vii. 43.)

And thus it is with ourselves. We are to maintain those truths or mysteries which the tabernacle and its furniture represented: and the apostle commits our entrance into Canaan to that. "If ye continue in the faith;" and again, "if ye keep in memory what I have written unto you." Our safety, our rest in the heavenly Canaan, depends on our keeping the truth.

This, however, is to be added—that not merely for our own safety's sake, but for Christ's honour, is the truth to be kept.

This is to be much considered. Supposing for a moment, that our own safety were not concerned in it, Christ's honour is, and that is enough. Such a thing is contemplated in 2 John 10: the elect lady was inside the house—she was in personal safety, but she has a duty to perform to "the doctrine of Christ;" so that if one come to her door, and bring not that doctrine, she must keep him outside, and refuse to have him where she is.

Title to entrance is confession to that doctrine, a confession of "Jesus Christ come in the flesh," a confession that involves or secures the glory of His person. A full confession to His work only will not do. The one outside may profess a sound faith as to the atonement, sovereignty of grace, and like truths; but all this is not a warrant for letting him in. There must be confession as to His person also. "Whosoever transgresseth, and