

your soul, you will be strong to fight with your corruptions."

We have in the above passage something very plausible, something in parts very grand, something the mind is often glad to catch at, something of truth, rays of divine light, if you will; but we have teaching here so persistently put forward on a subject so momentous, so essential, so weighty and vital, that it is worth examining to see what it really means, and whether on the whole it will not mislead us, whether it will not make us take that to be Christ's gospel which is not his. The man who wrote the passage is, I believe, a witness for Christ, a mistaken witness, but a witness; one having, for aught I know, faults, failings, shortcomings, perhaps sins, but one whose life as a whole is a witness for the Lord Jesus. In that capacity he has a right to feel assured of his salvation. "Whosoever therefore shall confess me before men." But you see he does not put it on those grounds. He grounds his salvation on the fact that Christ died for sinners, instead of founding it on the fact that in some humble way he is his follower and witness. Christ in the last day will acknowledge his followers, all of them, the humblest; and proud shall we then be of the recognition. He will not, I say, deny the humblest and meanest of his disciples. Yet he hath said: "He that denieth me, him will I also deny before my Father which is in heaven." Christ there grounds my salvation—on what? On my being a witness for him; not alone on his having died to save. Yet how different a thing does the gospel become according as it is

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