

are to believe at once on the Saviour just as we are, for He then is exalted to give repentance and remission of sins.

There remains then, lastly, the religion of God our Saviour, in which alone I proceed to show you is eternal life. The words of my text are, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." These are the words of Jesus of Nazareth. To prove that they are his words, we have only to refer to the language of the Apostle, in Philippians ii. 10, 11, where he applies to our blessed Saviour these words: "At the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord." So in the twenty-third verse, immediately following my text, we read: "I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, That unto me every knee shall bow, every tongue shall swear." You have therefore evidence in the passage that He to whom we are to look is our God and Saviour Jesus Christ.

Christ our Saviour is God. Fallen as man is, it is unworthy of him; nay, I will say with all soberness, degrading even to him, to look to any being for everlasting happiness short of God. Ruined as the soul is,—weak, stained, paralysed as it is,—it is too noble a thing to bow itself in religion before any except the living and only true God. To bring man directly to God just as he is, is the grand characteristic of true religion; to keep man from God, and detain him with the Priest, the sacraments, the ceremony, is the grand effort of all false religions. But no angel, no saint, no created being, however pure or exalted, may dare to come between me, a believer, and God my Saviour. If I cannot, my dear friends, have a God to take care of my soul, I will risk the experiment of taking care of it myself. It is too great to be committed to an angel; too precious to be trusted to a creature. Arm of flesh