

We must look far above and beyond them both.' Wero both to become vocal, they would say, We are not, the one the Christ, nor the other the Holy Spirit. Lift your eyes far above us; we must decrease, He must increase. We are ordinances; do not degrade us by dishonouring the Lord of the ordinance. Arrayed in glories that belong not to us, we cease to be of service.

The Priest further says, If not to these, look to the priesthood and be saved. The Apostle says: "Who then is Paul, and who is Apollos, but ministers by whom ye believed?" The minister is glorious only in the reflected light of his Master. A true minister will try to hide himself in the shadow, lest he should intercept one ray of light and love streaming from "the brightness of the Father's glory." It is his grand effort to turn every eye and every heart from himself to Jesus, —to be content to be nothing, that his Lord may be seen to be all. By so doing, he proves his unction from on high; he carries credentials visibly authenticated, and souls won by his ministry are its fruits and proofs. His language—earnest and affectionate language ever is—"Look not to me; behold the Lamb of God; He only is the Christ the Saviour; He only has the words of eternal life." So taught the Apostles, and so teaching we vindicate ourselves to be their successors. Thus we preach not man, not ourselves, but Christ the Lord, and ourselves your servants for Christ's sake.

I have shown that man *natural* cannot save himself; I may add, that man *ecclesiastical* is just as helpless.

Man cannot save himself; neither in cassock, nor in surplice, nor in ermine, nor in lawn, nor in royal robe, can man save himself.

The last formula of the religion of the Priest that I shall mention is, his bidding you look to Repentance. Repentance is not a Saviour. The tear of repentance is expressive of the inward contrition we feel, not expiatory of sin that we have been guilty of. We are not to seek to repent first, and to believe next; but we