

ing in connexion with this truth. If I could read of one soul in it, who was saved without faith in a Saviour, I might perhaps not speak so confidently. But when I see that faith in Christ,—whether a coming Christ, or a crucified Christ,—was the prominent feature in the religion of all who went to heaven;—when I see Abel owning Christ in his better sacrifice, at one end of the Bible, and the saints in glory in John's vision, rejoicing in Christ at the other end of the Bible;—when I see a man like Cornelius, who was devout and feared God, and gave alms, and prayed, not told that he had done all, and would of course be saved, but ordered to send for Peter, and hear of Christ;—when I see all these things, I say, I feel bound to believe that the doctrine of the text is the doctrine of the whole Bible,—no salvation, no way to heaven excepting by Jesus Christ.

Reader, I do not know what use you make of your Bible,—whether you read it, or whether you do not,—whether you read it all, or whether you only read such parts as you like. But this I tell you plainly, if you read and believe the whole Bible, you will find it hard to escape the doctrine of the eighteenth Article of the Church of England, already quoted. I do not see how you can consistently reject what I have been endeavouring to prove. Christ is the way, and the only way, —Christ the truth, and the only truth,—Christ the life, and the only life.

Such are the reasons which seem to me to confirm the truth laid down in our text. What man is,—what God is,—what the Bible is;—all appear to me to lead us on to the same great conclusion,—no possible salvation without Christ. I leave them with you, and pass on.

III. And now, in the third and last place, *let me show you some consequences which flow naturally out of our text.*

There are few parts of this subject which seem to me more important than this. The truth I have been trying to set before you, bears so strongly on the condition of a great proportion of mankind, that I consider it would be