

There are few stronger assertions than this, throughout the whole thirty-nine Articles. It is the only anathema pronounced by our Church from one end of her confession of faith to the other. The Council of Trent in her decrees anathematizes continually. The Church of England does it once, and once only. And that she does it on good grounds, I propose to show you by an examination of the Apostle Peter's words.

In considering this solemn subject, there are three things which I wish to do.

I. First, to show you the doctrine here laid down by the Apostle.

II. Secondly, to show you some reasons why this doctrine must be true.

III. Thirdly, to show you some consequences which naturally flow from the doctrine.

I. *First let me show you the doctrine of the text.*

Let us make sure that we rightly understand what the Apostle Peter means. He says of Christ, "Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved." Now what is this? On our clearly seeing this, very much depends.

He means that no one can be saved from sin,—its guilt, power, and consequences,—excepting by Jesus Christ.

He means that no one can have peace with God the Father,—obtain pardon in this world,—and escape wrath to come in the next,—excepting through the atonement and mediation of Jesus Christ.

In Christ alone God's rich provision of salvation for sinners is treasured up. By Christ alone God's abundant mercies come down from heaven to earth. Christ's blood alone can cleanse us. Christ's righteousness alone can clothe us. Christ's merit alone can give us a title to heaven. Jews and Gentiles, learned and unlearned, kings and poor men—all alike must either be saved by Jesus, or lost for ever.