

of this tabernacle is dissolved, we have a building of God—"I know whom I have believed,"

Know then this truth enough for man to know, That knowledge of God is life for man below.

And so continues Christ: This is life eternal to know thee the only true God. To know thee as thou art in and of thyself—the self-existent, all-sufficient, independent, infinite, eternal and unchangeable one, who only hath immortality, and who dwells in light which no man hath seen or can see. To know thee as the author and source of being beside. To know thee as the one God, and as the only true God. Such knowledge of God, possessed by any creature, or by any race of creatures, who have an unbaissed understanding and a pure heart, would and does issue in all those thoughts and ideas and views of God, and in all those feelings towards God in which natural and emotional life consists, and which constitute the very essence of the life of God in the soul of man.

HOW LIFE IS SECURED.

Christ however does not stop here. Had he done so woe had been to man, and death rather than life eternally. He did not stop here. He went further, and it is just at this point where he and all else who would lead and guide, or who have attempted to lead and guide men to the knowledge of God, part company to meet no more. Christ went further, and said, "This is life eternal to know thee the only true God, and Jesus Christ whom thou has sent;" so that the knowledge of Jesus Christ is on the same level with the knowledge of the only true God. It is of the same necessity with the knowledge of God. It is an essential part of the knowledge of God, without which being in the possession of man, at least eternal life could not be his.

For is it not in Jesus Christ that God is known, so as to be trusted, and feared, and loved, and served by man? Is it not in Jesus Christ that God inspires confidence in himself in the human heart, and love to himself, and desires after himself, and delight in himself? Is not Jesus Christ the revealer of God? He that hath seen me hath seen the Father. And the revealer of

God, not to fill up the blank of Atheism, nor to personate and vivify, and give volition and action to the dead inexorable of Pantheism, nor to proclaim the folly and degradation of idolatry only, nor even to take away from the Unitarian what he believes is the only true doctrine of a God at all, but the revealer of God as the Lord God, merciful and gracious, long-suffering—abundant in goodness and truth—forgiving iniquity, transgression and sin, and that will by no means clear the guilty. And is not Christ the propitiator of God as well as the revealer? Has he not been set forth a propitiation? Is he not declared to be the propitiation for our sins, and for the sins of the whole world? Nay, more, is not Christ as the propitiator, and in the fact or work, if you will of propitiation, the grand out-standing proof of the love of God? The words deserve to be quoted in this regard, even though ye know them, and be established in the faith of them. God is love, and in this was manifested the love of God that he sent his only begotten Son into the world that we might live through him. Herein is love—not that we loved God, but that he loved us, and sent His Son to be the propitiation for our sins. And then is not Christ, as thus, the revealer and propitiator of God—the medium of intercourse between God and man—the daysman, the mediator—the living and officiating high priest, as well as the one complete and final sacrifice for sin? And is it not thus through him that we draw nigh to God; aye, even into the holiest of all, while on earth, and into heaven itself when the time our departure has come? And thus is it not that in the most natural and rational way possible there is scope given for all those movements of our souls towards God and godliness, in which eternal life consists. Let me know God in all his essential attributes, and in all his moral excellencies as well, and let me know Him as a God in Christ—revealed in Christ—propitiated in Christ—accessible in Christ, as this same Christ is presented to my understanding, and to my faith in the Holy Scripture, and though dead I shall live—I have an object of faith which satisfies my