

come,—if they shall fall away to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame.”

Jews and Gentiles both saw Him go into Heaven, where He now sits at the right hand of God, there to intercede and to accept from us our smallest and most imperfect services done for His sake. All will again see Him when He comes to judge the quick and dead; but before that time the prophecy in Isaiah 10, 22, to which St. Paul alludes in Romans 9, 27, must be fulfilled:—“For though Thy people Israel be as the sands of the sea, yet a remnant of them shall return.” St. Paul, in Colossians 1, 15, speaks of Christ as “the image of God, and by Him—that is, Christ—all things were created.” He then goes on to show that He reconciled us to God by His death on the cross, and also shows that by His Holy Spirit even those who are *aliens* and enemies will be brought to trust and believe in him.

Although the subject to me seems exhaustless, still, I think I have written enough to show that Christ had, while on earth, the dignity, authority, and power belonging to God; and, therefore, that His divine nature was complete. That it is a great mystery none can deny, but that we must believe in it, if we ever wish to see God and dwell with Him, is a fact which Scripture clearly proves; and if God, as God, requires His justice to be satisfied; if, as Christ, He has shown His love and requires ours in return; if, as the Holy Spirit, He is willing to come in mercy, and only asks us to pray for His help, why cannot we humble ourselves to see things as He chooses,—be like little children, “humble, teachable, and mild,” willing to learn in the way God chooses for us, even though it is not exactly the way that will satisfy our pride of intellect, or pride of any or every sort. We know that “we now see through a glass darkly, but then face to face.” Now we know in part, but then shall we know also as we are known. There is evi-