

You cannot reject this, and yet fall back on the supposition generally admitted by the enemies of Christianity, that Christ was a great and good man. If these things are not true, then he who declared them was consciously all his days, in life and death an arch deceiver. It is impossible, unless the light of reason has been violently extinguished, to look to the Christ of the Gospel, and count him a dark false deceiver. I say it is impossible; and that impossibility throws you over at a bound into the glorious assurance that all his word is true. Here is the shortest and surest course of instruction in the Christian evidences: Go to the Christ of the New Testament, the Christ of Matthew and Mark, and Luke and John, of Peter and Paul; keep him company a while, and gravely study his character. Follow his steps, and listen to his instructions. See him while he mightily works, and meekly endures: hear his reproof of sin, and his compassion for the sin-doer; join the congregation who listen to his sermon, and stand beside him while he spends the night on the mountain-top in prayer; go in with him to Pilate's judgment seat, and stand on Calvary near the Cross; go and form acquaintance with Christ in his ministry among men, and say whether he is the worst of men or the best, for one or other of these two he must be—say before your conscience and God—say on the brink of time and the threshold of eternity, is he false and bad, or is he pure and true? Pure and true like heaven, like God you must pronounce him to be; the very laws of your being compel the confession. And where does this confession place you? In a moment, and by one sure step, it lifts you from the deep miry pit of manifold unbelief, sets your feet upon a rock, and fills your mouth with praise. It is fixed that Christ is true: you accept him as he is: you take him at his word. He is God with us: he has gone to prepare a place for us, and he will come again, for he has said so. The fullness of the Godhead dwells in him, and it dwells in him that I may reach it. When my heart simply recognizes Christ as the Son of God, and yet my brother, the recognition makes me a new creature.

When we know him as God with us, we accept him as our Redeemer. Through faith his people are in him, and so partake of his salvation.

In our text it is expressly said, you are complete; that is, full in him. It is not easy to satisfy a man. It is both solemnizing and glad some to observe how wide is the chasm which divides our nature from the most fully developed of the lower animals. Give them enough of convenient food, and they lie down content. When an ox has gathered his fill on the meadow and lain down to chew the cud, you could not make him happier though you had all in earth and heaven at your disposal. You would only disturb his peace by adding to his portion. But ah, how different is a creature made up like the ox of flesh and blood when God has breathed into the body an immortal soul. Here, in a moment, is a capacity which heaven and earth could not fill. It was a true instinct in the apostle Philip that prompted him to say to Jesus, "Lord, show us the Father, and it sufficeth us." There that simple Galilean was right. He expressed a truth which all the learning of the schools cannot discover. Perhaps, at that stage of his instruction, the disciple did not understand all that his own words contained. To us under the ministry of the Spirit their meaning shines more clearly through. In a human spirit there remains an aching emptiness although it has gotten a whole world as its portion. This incapability of having enough, as a characteristic of humanity, is a sublime and awe-inspiring thing. It may, in some of its manifestations, become pitiable or ludicrous; the rich miser's complaint of poverty provokes scorn or laughter; but this is only a beautiful human countenance twisted into a caricature; the human countenance in symmetry and life is not a contemptible but a glorious sight. The impossibility of satisfying man though you should give me a whole world, greatly comforts me. It lifts me high above all other creatures that are visible. It brings me up nearer to God than other beings that I know. I am glad to learn that I am incapable of being satisfied with created things; for I desire to be kept open and empty until God be mine, and then the craving of my spirit shall cease.

In our Brother, bone of our bone and flesh of our flesh, dwells the fullness of the Godhead. When I am through faith spiritually inserted into