

reference to the coming and the work of Christ, are but the crossings of a dark mind and of a hard heart, and hereafter as heretofore they will be bootless. Yes—and still the old story of Christ in his cradle, and of Christ on his cross, of Christ in his grave, and of Christ on his throne, of Christ dying for our sins, and rising again for our justification, and able to save to the uttermost all that come unto God by Him; the old story of Christ and Him crucified, of Christ and Him glorified retains its perennial freshness, for it never palls, and its indescribable and its indestructible charm; for it never becomes common place to the weary and heavy laden soul of man: and the point of the story must be held at all risks, and maintained at all hazards—that it is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom my Lord and my Master I am chief.

JESUS NOT A MERE PIETIST.

These words tell us, last of all, that Jesus Christ is not a Pietist; O no. These words tell us that Jesus Christ held it, and taught it, and prayed for it, that knowledge is the essential element of eternal life. This is life eternal that they might know Thee the only true God, and Jesus Christ whom thou hast sent. Words worthy of Him who is the light of the world. Words worthy of Him in whom was light, and the light was the life of men. Words worthy of Him who said, I am the light of the world, he that believeth on me shall not walk in darkness, but shall have the light of life. Words worthy of Him who abolished death and brought life and immortality to light by the Gospel. Why, in these words, there is afforded insight the deepest into the meaning of these recondite terms—knowing and being—and their closest possible conjunction as well. This is life eternal—the highest style of being—to know Thee the only true God and Jesus Christ whom thou hast sent, the widest—the broadest stretch of knowing.

And so, whatever this life eternal be, it is but the complement—the outcome of the knowing of the true God, and of Jesus Christ whom He hast sent.

LIFE ETERNAL.

This eternal life may be in the movement of the soul heavenward and Godward. It may be in the humiliations of contrition, in the repositings of trust, in the ardours of love, in the ecstasies of delight. It may be in the out-breathings of desire which naught but the presence of God can satisfy, and in the in-drawings of joy which naught but the light of the countenance of God can supply. It may be in the inclination of the soul towards the true and the beautiful and the good, and in a con-naturalness to these in all its habitudes and postures and frames, even as it is natural for the needle to point itself to the Pole, and for the sunflower to turn itself to the sun. It may be in the due valuation and preference of moral and spiritual excellence wherever found, and in whatever degree. Especially it may be in delight in God, in joy in God, and in peace with God as the supreme good—in such peace and joy and delight as David had when he said, "I will both lay me down in peace, and take quiet rest, for thou Lord makest me to dwell safely," and as Habakkuk had when he said, "yet will I rejoice in the Lord, and be joyful in the God of my salvation"—and as Peter had when he said, "whom having not seen ye love, in whom though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls." This eternal life may lie in all this, and in a vast deal more, which eye hath not seen nor ear heard, nor hath entered into the heart of man to conceive, and which need not be further adverted to here. But whatever it supposes, and whatever it includes, it rests on knowing. This is life eternal, to know. To know, according to Christ, is to live. To know rather than to be ignorant. To know rather than to speculate, to assume, to theorise. And how is this word echoed out of the chambers—out of the innermost shrine of the human soul. All light with this light of life, now we know, said the disciples. We believe and are sure, we know that we are of the truth. We know that we have passed from death to life. We know that when the earthy house