

deed, it seems plain that if Christ was not God no man will be saved ; for, without the divine nature was complete in Christ, no man will appear before God.

As soon as the Jew learns to know that the Messiah has come, I believe he will put to shame the Christians of the present day, whose faith is certainly not that of Abraham, nor their deeds those which St. Paul taught. How plainly both Jew and Gentile, in their unbelief, follow up Adam's great sin of pride ; both are too proud to believe that God took upon Him the nature of man, whom He made after His own image, as if all things are not possible with God. If we could once feel His love—a love so great that, when enduring the most intense agony, He cried out, "Father, forgive them, for they know not what they do,"—so great that He ever loveth to make intercession for us, (Hebrews 7, 25,) and so great that through Him, St. John says, "we have become the sons of God," and, though called so, we are not inspired men ; but in his first epistle, he tells us "that we shall see Him as He is when we are made like Him."

"I am the way, the truth, and the life." It seems to me that Christ has made the way clear. The Holy Spirit plants the truth in our hearts, and God is the life. Christ was circumcised to fulfil the law, and he was baptized to set us an example of the sacrament that He wished to introduce, which was to take the place of circumcision in the Christian Church. "Go ye and baptize all nations in the name of the Father, the Son, and the Holy Ghost." The Father sends the Son, and He imparts the Holy Spirit. All three persons here hold a personal office, and are all three made equal. The baptism is to comprise all three, and then follows the promise—"Lo, I am with you always, even unto the end of the world." Yes, He is with us to guide us and keep us from the Evil Spirit, whose constant employment is to hinder us from doing good and to induce us to do evil (Galations 5, 17 ; Romans 7, 23). Some Gentiles say