

must do as I say.' There are Christians still in the bonds of Judaism, who believe in a similar god, just as there are politicians great and small, who appoint to the administration of just and true laws, men who daily break them in thought, word and deed. Scotus Erigena was deemed a heretic in his time and long after, but his heresy was that of Christ and His apostles when he said that morality resided in the subjective will of God. For the subjective will of God is the nature of God, that which Christ came to manifest, and into which, by divine grace we are to grow. No other religion has such a goal, nor such a conception of human duty.

An analysis of the divine nature in its communicable attributes, would mean a complete system of ethics, altogether beside and beyond the limits of this lecture. It would reveal many elements common to other creeds besides the Christian. The filial piety of Confucianism, the Buddhists' love of peace, the temperance of the Mahometan, the reverence of the Parsee, are all sparks from the one divine fire, and the apologists for alien faiths have some truth on their side when they declare that almost every Christian virtue is taught in their schools; but, one and all, their rule of life is the acquisition of merit, the purchase of heaven, the religion of the Scribes and Pharisees which Christ ever condemned. What is the peculiarly Christian concept of the divine character? It is Christ Himself. It is that of Supreme Divinity emptying self for a time of glory and power and blessedness, of the Lord of all the worlds coming to one of the least of them wherein he had no place to lay his head, of the King of Kings descending to apostate man, not to be ministered unto, but to minister, of the Prince of Life submitting to the power of death for man's redemption. In the face of Christ, God manifest in the flesh, we look unflinchingly upon the

advocates of all other creeds in all lands and ages, and, with firmer confidence than even the psalmist of old or the Maccabees who made his words their battle-cry in the war for liberty, exclaim, 'Who among the gods is like unto Thee, O Jehovah!'

The Christian ethic does what no other moral system pretends to—it sinks self. Christianity rightly understood, is the grave of selfishness. To live like Christ is to live for others; and therein, not in any exclusivism, or personal merit, or cleansing of the outside of any cup or platter whatsoever, lies the higher life, the life of God in the soul of man. To live for others is to live to God, and to live in the divine atmosphere which is love. I do not know if there be any man or woman called by the Christian name who is bound more than another to strive after the complete exemplification of this supreme feature of Christian character; but, if there be any such, it must assuredly be he who, like Christ, calls himself a minister. *Servus servorum* he calls himself who professes to sit in St. Peter's chair, and once a year he comes down and washes the feet of a few poor men prepared for the perfunctory ceremony. 'I will believe you to be the successor of the apostles,' said Agobard of Lyons to the Pope, 'when I see you perform the works of an apostle.' Count Tolstoi, Mr. Howells, and other leaders of thought, are striving to teach altruism, the beauty and dignity of life spent for the good of others. That is our special mission who preach the Gospel of Christ, and, therefore, of all men we need to know and to love Him, showing that the same mind is in us that was in Christ Jesus. Christianity will prove itself invincible throughout the world over every form of mingled error and partial truth, when its combined theology and practice shine forth in plain characters out of the happy and beneficent lives of all who call themselves by the Christian name.