

What did he mean when he said, "I will give my flesh for the life of the world?" They could not hear the saying in that day. They did not see the deeper spiritual meaning underlying the figure. And again, "Except ye eat the flesh of the Son of Man and drink is blood ye have no life in you." A little further on he says in explanation, "It is the spirit that quickens, the flesh profiteth nothing, the words that I speak unto you they are spirit and they are life." But we are told to wholly depend upon its merits. Whose testimony must we believe? I will believe in that of Jesus as it agrees with right common sense, and the living evidence in my own heart. Nothing of an external nature can suffice. "Other foundations can no man lay than that is laid which is Jesus Christ." And for this we must give up the world. What world? Why the hardness of heart, the indifference, and carelessness with which we follow our Maker, our wrong preferences, all our unjust dealings with our fellow-men, and all this for the Spirit of God, the Christ. And what constitutes this Christ. Paul says, "when it pleased God to reveal His Son in me," this means no outward man, his attention was turned away from the outward, and he adds, "I conferred not with flesh and blood," and further on he declares that this "Christ which we preach was a stumbling block unto the Jew, and unto the Greeks foolishness, for the Jews required a sign and the Greeks sought after wisdom, but unto them which are called, both Jews and Greeks Christ the power of God and the wisdom of God." This, then is the Christ we preach, the power of God, and the wisdom of God, which is revealed in the soul, and this never was crucified, never could be nailed to the cross. We can reject its councils and refuse to receive it but we cannot destroy it.

Jesus used many parables and figures of speech that were familiar to his hearers to teach them truths that were

hidden, and people have come to take the figure for the fact. Thus we wrong the Master. He did not address them to our credulity, but to our reason. And properly used they lighten up the truth in a wonderful manner.

I have often been led to review that important parable of the Prodigal Son. It is universally applicable to the human need. It starts with the child in the Father's house, meaning as I understand it a heavenly state, a state of innocence, it sets before us his departure—the result of a free-will choice after the years of judgment come, it follows his wanderings farther and farther from his home, lower and lower into degradation and sin, till it seems that all is lost. In this lowest state he comes to his sense of his condition, he feels an aching void within, he finds that sensual things cannot satisfy the spirit and remembering, not fearing the wrath to come, but remembering the good things in the father's house he said from his aching but repentant soul I will arise and go to him, and will confess unto him that I have sinned against heaven and before thee. Mark the humility. He came into a condition to meet his father. Do we hear the father saying as some suppose that before a restoration is made some innocent being must satisfy His honor by bearing the sins and suffering on the cross. No! he knew his suffering, he knew the state of his heart that his repentance was sincere, and the father ran to meet him while yet a great way off, and fell upon his neck; he clothed him with his best robe which was his own spirit, his overflowing love, and there was great rejoicing. And why? Because this my son was dead, and is alive again; he was lost, and is found. He had become dead to everything good as the result of sin. He had dug his own grave in the lusts of the flesh and had buried himself in it, yet after all he experienced a resurrection the most important that can concern man. It shows a way to come forth even