

or inventions of the wicked one. He recognized the elements of truth there were in their beliefs, and he laid hold of these to lead the believers in them on to a sense of their need of Christ and His gospel. But it is to differ diametrically from the apostle, to infer, because elements of truth might be found in their religions, that the believers in them were independent of Christ and his salvation, or that the obligation on us who have the gospel, to go and preach it to them who have it not, was in any way less imperative or less urgent.

It was a heartfelt sense of his own need, and a personal knowledge and experience in his own soul that produced in the apostle's mind this deep conviction that men needed Christ and his salvation. And a similar sense of our need of Christ, and a similar experience of his saving power will produce in us similar convictions, and impress upon us a far deeper sense of our obligation and knowledge of preaching the gospel to every creature.

2nd. The text shows also the terribly sad and guilty condition of those to whom Christ was preached and who despised and rejected him.

The apostle's great anxiety for his countrymen was due in part to his special affection for them as his kinsmen, but it was due also to his agonizing sense of their awful guilt in having misused their peculiar knowledges and having rejected the Saviour. In like manner Christ's tears over Jerusalem welled up from a deep fountain of patriotic love, but it was the sin and the consequently aggravated doom of the nation that made them flow. "This is the condemnation that light has come into the world and men have loved darkness rather than light because their deeds were evil."

3rd. The passage shows how much greater an evil sin is than suffering.

The apostle was willing to make any sacrifice and endure any suffering if only Israel might be saved, but he could not commit sin.

There is nothing which God, who gave his Son to die for us, would not sacrifice in his infinite love and compassion, and there is nothing which Christ, who died for us, would not sacrifice if only we might be saved—nothing but one thing—that is he cannot do the slightest wrong. Oh that we all regarded sin as the supreme evil and sought the kingdom of God and his right-

eousness as the supreme good and realized that it is to be found only in trusting in the Saviour and living in union and communion with him.

4th. The text shows how very fully faith in Christ and the grace of God can reproduce in the human soul the character of God. To be like God is the ideal of manhood. Man was made in God's image and we were redeemed that the unaccomplished purpose of creation might be gloriously fulfilled in us, that we might be recreated in God's image and made partakers of the divine nature. Jesus is the proof that men may be like God. In him the truly divine and perfect human meet. We see also in the course of christian history not a few Christ-like souls in whom the gospel has had something like its perfect work. We see Paul, how much of the mind and spirit of Christ are reproduced in him who could utter the words of the text and embody the spirit of them in his life. What a rebuke, and at the same time, what a stimulus for us to see what the grace of God can do for us and in us, and what encouragement too in working for the salvation of others—what a blessed and inspiring hope that even the vilest and most degraded may be washed, and justified in the name of the Lord Jesus and may yet see God as he is, and be like him.

ADDRESS OF REV. J. MORTON TO THE MISSIONARY, AT MR. MACRAE'S INDUCTION TO THE MISSION CHARGE AT PRINCETOWN.

You have already, within a few months, at your Licensure and Ordination, been solemnly addressed as to the duties of your office. I shall, therefore, confine myself to two points.

You are a missionary. Besides having the care of these gathered into the church you are sent to the multitude lying in heathenism, and I propose to speak in the first place of your attitude to the heathen. You will find in this district a great many people, scattered geographically over miles of country and scattered or divided from each other religiously. Besides the Mohammedans there are a great variety of Hindu Sects. Panth, they are called, which literally means paths, and in these various paths leading only to a wilderness of doubt and uncertainty, the people pursue their weary way.

This multitude is not always clean and sweet, not always intelligent and interest-