

but to them who by patient continuance in well-doing seek for glory and honor and immortality, He will give eternal life.

A complete knowledge of the God of Christianity and a perfect response to that knowledge will call forth every element of worship which can possibly be found in the human heart. Awe, reverence, adoration, praise and gratitude, fear, faith and love, submission, obedience and hope are all awakened, evoked and perfected by the God of Christianity. To this fact the prayers of the ages and the hymns of the Church give abundant proof. Now as all the rays of the solar spectrum when blended give pure white light, so all the elements of worship when united must produce perfect worship; this perfect worship which combines every worshipful element found in human nature is produced only by Christianity. We conclude, therefore, that a God whose being, character, will and work, evoke every worshipful feeling and thought of which man is capable must be, like the ocean to a fish, like air to a bird, like light to an eye, like love to a heart, the counterpart and the correlate of man's religious being and spirit, mind and heart, the everlasting Truth, the eternal Reality.

This fact is evident also from the satisfaction of certain spiritual wants which are fully met in the God of Christianity. There are two things which are common in the religious worship of the world; these are sacrifices and priestly intercession. Whatever may have been the origin of sacrifices and of priesthood, they are manifestly designed to avert divine anger, to render the divine mind propitious and to secure the divine favor. Although they may sometimes simply express a desire to purchase the divine permission to follow a certain course of life and to receive the coöperation of the divine will, yet they very commonly express a feeling of imperfection, a conviction of sin and a sense of guilt on the part of the offerer of sacrifice and the subject of priestly intercession. That which the offerer, evidently, desires, on whatever grounds he may expect it to be obtained, is the approbation and favor of the being to whom the sacrifice is offered. If the sacrifice is to avert divine wrath, the offerer craves divine favor; if it is to atone for guilt, he desires pardon; if it is to secure help, he desires divine forbearance and divine assistance; moreover, penitence for sin, repentance of evil, crying out for help are not confined to any age or any race, but they are human and world-wide experiences.

Now the God whom Christianity claims to reveal is the counterpart of this human want. God is merciful, sparing those who have offended; patient, waiting in long suffering for the repentance of sinners; forgiving, putting away from His mind the remembrance of guilt; gracious, bestowing favor upon the penitent and humble, and helping all who seek His help. God meets and satisfies all the wants of the human heart which sacrifices and priestly intercessions express.