

moment of spiritual exaltation. His mind leaped the narrow boundaries of Palestine where He was rejected, and swept over a world of Gentile peoples, who in time were destined to be gathered to Him "as clouds and doves to their window." Stricken and afflicted to-day, in accordance with prophecy, yet was this humiliation to Him the path of triumph; through this suffering should come glory. Christ was subject to the universal law that through sacrifice is power. Nothing is more deceptive than a judgment based on temporary reverses. God's plans cover an immense sweep of time. With Him a thousand years are as one day. With Him a seeming reverse is like the backward movement of a spoke in a wheel,—simply a part in the great onward movement of the whole. These is no gain without the sacrifice of inferior advantages. This is the universal and inevitable law. The wheat gathered at harvest is good for food and is designed for food. Yet it must not all be used for food. Some of it must be buried in the earth, seemingly to perish, in order that a fresh supply and a great increase be secured for future use. In the same manner must man spend his time and strength. Not all of it can be used for present advantage. He must be ready for present sacrifice to obtain greater future gain. Christ would die upon the cross to live forever in men's hearts. We, His followers, must refuse no temporary self denial if we would gain the largest influence for good. It takes resolution to make this sacrifice. Even Christ shrank from it; His soul was troubled and He prayed to escape it, for "He was in all points tempted like as we are, yet without sin". But He speedily rallied, and with sublime courage pushed on to the crucial hour. Death was essential to His triumph. It should do for Him what life could not do.

Christ here indicates very briefly some of the things which would be accomplished by His death. One was that by it God would be glorified,—not only God the Son, but God the Father. Such a sacrifice showed boundless love; it brought divinity into a new and tender relation to humanity, it threw a resplendent light on the character of the Son and thus on Him who sent Him, for "he who hath seen the Son, hath seen the Father also". From that black noon on Calvary when Christ died in agony on the cross, Christ was understood by men as never before. His character was made clear. His superabounding love, His intimate relation to men as their Father, His desire for their happiness, His tender and self-sacrificing care, His abhorrence of sin, His anxiety to save the sinner, all was illumined so that the whole world might see it and rejoice in it. We know God through nature, through revelation and through Christ. In nature God appears inexorable and to a certain extent impersonal. The ocean with its tides and storms, the tornado, the earthquake, the thunder-bolt, the volcanic eruption, all bespeak an irresistible and pitiless force, uninfluenced by individual considerations. The Bible before Christ's time made God known as personal. This was the great triumph of Judaism. There were occasional glimpses of God's love, but for the most part His sovereignty, majesty, righteousness, justice and awfulness, stood forth. This was quite as much as weak man could learn in one lesson. Then came Christ as the express image of the divine person, but clad in the garb of humanity and thus bringing God down to human comprehension. Christ was love incarnate, and coming in accordance with God's plan and as the manifestation of God, He gave mankind an entirely new idea of God. His death was the consummation of His revelation of character, the seal and conclusive proof of all that His life had shown Him to be. In His death, then, was He glorified and God's name forever glorified. Such a revelation of God in Christ naturally wins men. The death of Christ had peculiar power in drawing men to Christ. By this new view of God's character as seen in Christ, they were persuaded to be reconciled to God and to become His loyal subjects. Through the crucified Christ is man's rebellion ended and the kingdom of God established.

CHRIST'S POWER AVAILABLE THROUGH FAITH.

But Christ's power failed in the case of many of the Jews. They did not receive Him; they obtained no benefit from His coming. Why was this? Because, powerful as Christ is through His death, His power is efficacious only through our exercise of faith. There is a mysterious electricity in the air, but it must be gathered and sent along a wire to be of service. Christ is a mysterious and mighty force to bring men a blessing, but only as they accept His power and utilize it by faith.

Through faith in Christ *we see God*. There is no other

way to have this heavenly vision. We must put ourselves in touch with Christ, commit ourselves to Him, follow Him. Thus only shall we know Him and, knowing Him, know the Father also. Through faith in Christ *we find light*. "Whosoever believeth on me may not abide in the darkness". A comprehension of God's way among men and the gracious meaning of His darkest providences comes to us. We follow Christ through the gloom and out into the day. Once more; through faith in Christ *we gain eternal life*. Rejecting Christ we come into judgment. Accepting Him we pass this dread ordeal and are ushered into the unending peace of harmonious relations to a Heavenly Father.

Dean Farrar and the Boys.

We heartily wish that all our Canadian boys could have heard the fine speech of Dean Farrar on Speech Day at Dover College. The Mayor of Dover called it a "marvellous address." Anyway it was most inspiring and greatly interested and effected the boys who heard it. We regret that we have only space for the closing remarks. There was something related in connection with the late President Garfield, who was himself at one time a teacher, which was worth repeating. "Boys," said the master, "the roof of this schoolhouse forms a watershed for the whole continent, so that a mere breath of air, a flutter of a bird's wing, decides whether a drop of water shall make its way to the torrid gulf of Mexico, or the frozen gulf of the Saint Lawrence. Your actions are like that." The slightest thing might forever afterwards decide the current of their lives (applause). De Quincey, one of the greatest writers of whom any country could boast, had fallen when a youth into the fatal habit of opium-taking. "Oh, Spirit of Merciful Interpretation," he cried, "Angels of Forgiveness,"—writing of a period of total eclipse, for the habit followed him through life and made of him at times an utter imbecile—"I attribute it to my own unpardonable folly." To that folly he traced his ruin. The evil phantom pursued him. Remorse gathered round him, overshadowing every step he took. Oh the bitterness of his words,—that he, a boy, not 17 years old, by blindness, by listening to one false voice, to the impulse of his own bewildered heart, by one erring step, should have laid the foundation of a life-long repentance! To each one of them there came such moments for Decision. In one form or another the questions of life presented themselves to all of them. He hoped that each one of the boys of Dover College intended to be a distinguished man (applause.) Good! At a very large school in London those boys who intended to be distinguished were invited to hold up their hands. Every hand went up (cheers). Every single boy meant to be a Field-Marshal at least, or perhaps an Archbishop, and very glad indeed was he to feel that they were so determined to get on in life. It was perfectly right. Dean Smith once addressing the boys at a prize-giving quoted the phrase of Lord Beaconsfield, "I bid you aspire" (cheers). They must remember that at any rate there was one failure which none need have. Everyone could be a good man if not a "great" one as the world sometimes rated "greatness." Sir Walter Raleigh wrote with a diamond on a window pane,

"Faint would I climb, but that I fear to fall,"

and Queen Elizabeth wrote beneath it,

"If thy heart fail thee, do not climb at all."

For success they must indeed have thoroughness and doggedness, will and resolution, but that diamond-writing on the glass reminded him of another diamond-writing by one of the English Royal family, "Oh, keep me innocent." There were earlier words, "Keep innocence and do the thing that is right, for that shall bring a man peace at the last," a secret of life which none could know too well (applause). But he must conclude. He would do so with one short anecdote and one short piece of advice. As for the anecdote: There was a saintly hermit in old days who was exceedingly anxious to save his soul by giving gifts to God. Satan, disguising himself as an