the Atonement, as the natural expression of the life the Atonement brings, and they are clothed in heavenly beauty, and brought within the reach of all.

This is the point at which Christ took issue with current opinions. The Greeks said: Cultivate life to the highest point of perfection. Christ said: Sacrifice life at every point, and this only leads to perfection. The Jews said: Conquer the world by the force of arms. Christ said: Conquer the world by suffering, and enter into glory by the way of the cross. The sacrifice of the lower fleshly life is the only way into the higher life of the soul. The abandonment of carnal pleasure is the only entrance to spiritual joy. The mortification of the passions and forces by which men conquer on earth, is the condition on which the exercise of spiritual power, which tells for eternity, is granted to us. Reserve your life to yourself, and all this will be lost; sacrifice it for Christ's sake, and everlasting achievements will be your gain There are two things which may be done with a corn of wheat—keep it or sow it. To keep it means its preservation, to sow it, its destruction. But the preserved seed abides alone; while the grain that perishes in the process of growth is multiplied a hundred fold. So is it with every human soul.

II.—CHRIST'S DOCTRINE OF NON-RESISTANCE TO EVIL

must be taken into account in any discussion of the Christian's relations with the world. Matthew states it in these words:— " Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth. But I say unto you, that ye resist not evil ; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man should sue the at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." This has been the subject of innumerable disputes. Like many another principle it has brought blessing when practised, but perplexity when men have tried to fit it into a system. Besides, it takes such direct issue with one of the first