

"mine host and of the whole church," evidently a man possessed of wealth, and gifted moreover with the disposition to make a hospitable use of it. Further, "Erastus the Chamberlain of the city saluteth you." A greeting his from one high in station, to whom this large and wealthy commercial city has given an important trust.

Now after all these is the salutation of the modest, humble Quartus. His fame is not in all the churches like that of Timothy; he has no work to do such as busied Tertius, Paul's secretary. He has neither the wealth of Gaius nor the rank of Erastus. But he is a Christian. He has experienced the love of God in his own heart, and his love goes out to his unknown-brethren in a distant city. He craves a line of that letter for himself, and there it stands to all time, the salutation of "Quartus a brother."

I. Such was Quartus. And when we ask ourselves, as we do to-night, what is his message to us? the reigning thought must surely be, the brotherliness of Christianity. Here is practical proof of a new, real and mighty bond between those whom country, language and race separated. Here we are brought face to face with one of the most wonderful revolutions known in human history. The Bible, it is true, says far less about the brotherhood of man than the current literature of the day would lead us to suppose; but such an illustration as this, of the working of the principle of love, is worth pages of mere theorizing about the doctrine that God is the Father of all, and that we all are brethren.

If we would know a little of the significance of this salutation we have but to think of the obstacles over which Quartus had to climb. He was a resident of a Grecian city and was probably a Greek. And we recall