

embrace all things unto Himself." He "is the same yesterday, and today and forever;" "His years shall not fail." He "is the only Wise God, our Saviour, to Whom be glory for ever." He knows all things; He searches the hearts and tries the thoughts of men. He is ever present with His Church, and "where two or three are gathered together in His name, there is He in the midst of them." He is the "Holy One," "Full of grace and truth," "Rich in mercy," and exalted "to be a Prince and a Saviour for to give repentance and forgiveness of sins."

Thus every name, and attribute, and work, and prerogative of God is again and again ascribed to our Lord, and that in terms so unequivocal, so lucid, so emphatic, that we make bold in saying, if the Scriptures do not teach the doctrine of Christ's personal and eternal Godhead, no language can teach it.

But the testimony of those to His Deity is, if possible, strengthened by the evidences furnished from His character and claims.

As to His character or life. He stands alone in history. In thought, in word, in deed—in heart, in life, faultless, perfect; the embodiment in its Godward and manward aspect of God's holy law—such an embodiment as even devils confess "Thou art the Holy One of God." But how comes it that He is thus different from all other men? If He were simply human, how came He of all the race to be Holy? All human beings are sinful—How and Why this single exception? No answer can be given, if Christ was simply a man like all other men. The only solution is that "between Him and all other men there must have been a separation—though there was also as certainly a community—of nature; a separation not incidental and relative only, but constitutional and organic;" that He came down from Heaven,—that He is the God-man.

But this Holy One has not only ascribed to Him by others, but claims for Himself the Name, the attributes and the prerogatives of Deity; "I am," said He, "the Son of God," "I and My Father are One;" "He that hath seen Me hath seen the Father;" and in support of this claim of equality with God, allowed the Jews to put Him to death, without any intimation on His part that they had mistaken His meaning. He claims to be absolute Lord in the realm of morals, and His emphatic—"but I say unto you," is to be received as an infallible decision of all controversy. He claims the right to forgive sins, and He wrought miracles in attestation of His power to do so. He demands that we trust Him for our salvation, and tells us, that except we eat His flesh and drink His blood, we have no life in us; and that whosoever eateth His flesh and drinketh His blood, hath everlasting life. He demands not only that we love Him, but that we love Him more than kindred, friends, possessions, happiness, yea life itself, and that we must be prepared to sacrifice all for His glory. He commands that all men honor Him as they honor the Father, assuring us meanwhile that, "he that honoreth not the Son, honoreth not the Father (that hath sent Him); and when probation is ended, and the day of retribution has dawned, and the nations of the earth are gathered before the great white throne, He, the Son of Man, He tells us, will be the Judge. It is His voice, so He claims, will say to those on the right hand, "Come ye blessed," and to those on the left, "Depart ye cursed."

Jesus is as much needed by humanity today as when He lived on the earth. Men now crave light, wisdom, love, consolation, healing, pardon, peace and power. This craving can be satisfied in only one way; by the revelation of good to the soul. The fullest revelation is made in Jesus Christ. He is the "voice" of God to men. He is the "face" of God. Through Him is the glory of God revealed. Therefore today, as in the long-ago yesterday of history, men who would know the Father must find Jesus and come unto Him.—John H. Vincent.

Bishop Westcott says: "I cannot find any basis for the High Church Theory in the New Testament." So said Bishop Lightfoot and Dr. Hort, the three greatest scholars in the Church of England.

Temperance Hotels.

That temperance hotels can be made to pay would seem to be the legitimate conclusion from a letter written by Mr. E. P. Rickers, President of the great Rickers Hotel Company, and published in the New York Tribune. He says:

"There are but few hotels in this country that can boast that their business is carried on without the sale of intoxicating liquors, and probably the two best known throughout the country—and the world in general—are Lake Mohonk, in the State of New York, and Poland Spring, of Maine. These resorts are recognized as being the greatest financial successes in this country in this line of business, and it is positively known throughout the country that no stimulant can be bought in either, and it can be shown that hundreds of resorts which have run bars have proved a failure. Many times I have heard it said that no other place could do it, but three years ago the Ricker Hotel Company bought the Bay Point hotel property at Rockland, now called the Samoset, where formerly an open bar was maintained.

"This house was opened and is run on the same temperance principle as the Poland Spring House and the receipts of the first year nearly doubled those of the previous years under the former management with the open bar. If I controlled a dozen hotels on the coast of Maine, I would not allow liquor to be sold in out of them."—Pioneer.

Well Said.

There is a cheap sort of criticism of church membership, which finds voice in the words: "We do not want to work for membership in our church, but for Christian lives." Very young ministers, in the teething age, always say this with an air of superiority over the old fogies.

All ministers pass through that age; we did. We are glad we got through it instead of staying in it! Of course what men need is shoes, not shoe factories! What we want is education not schools! We should have an abundance of fruit and not be bothering with slow-growing trees. We want to make men Christian, but how is it to be done if there is not some organization which is working loyally to support the man who is doing it.—Journal and Messenger.

A Brave, Seizable Girl.

A pretty-faced, fashionably-attired young woman entered the office of the clerk in the courthouse Saturday afternoon, stopped, agitated, at the railing, and inquired:

"What happens to a person who destroys a marriage license?"

"Why, unless the knot has been already tied, it would prevent the parties named from being married, unless they secured another one," answered the clerk, with a smile.

"But there's no punishment for tearing one up, is there?" continued the young woman, a note of alarm still in her voice.

"No, I don't think it's a crime. Did you destroy yours?"

"Yes, I did," and her eyes flashed. "I thought maybe I had done something against the law, and I wanted to be sure."

"I'll never marry that man—never so long as I live. He came over here and got a license Thursday and brought it to me. Then he went out and got dreadfully intoxicated and began to fire off a pistol through the whole neighborhood. We were to have been married yesterday, so you see I found him out just in time. Why, I never knew before that he ever touched a drop. So when he came and asked me to come with him to be married, I just tore the license up right before him and walked away."—Flyria Reporter.

A Faithful Pastor.

A rumrunner in a Kentucky city says Rev. L. W. Doolan, one of the pastors, has hurt the whiskey business in that city more than any other man in fifty years. No higher compliment could be paid the pastor. May such faithful men be multiplied everywhere.—Intelligence.

Leadership of Christ to Sufferings.

The International Sunday School Lesson of a few weeks ago contains the story of the culmination of the sufferings of Jesus upon the cross. His sufferings were not merely physical but chiefly in agony of soul. The supreme moment of spiritual distress was when he broke forth in the cry, "My God, my God, why hast Thou forsaken me." Whatever may be the interpretation of these words from the Twenty-second Psalm, as they were used by the lips of Jesus they reveal His sense of utter desolation in the loneliness of that hour.

An anticipation of this part of His experience seems to have affected Him in Gethsemane when He craved the companionship and fellowship of His disciples. As He went forward on the path of suffering companionship and comfort were removed until He was absolutely alone so far as human discernment can trace. He hung upon the cross separated from the earth and not yet lifted to heaven. He looked down upon a mass of malignant faces and an appalling darkness hid the bright sun above from His gaze. He had suffered the sorrows of betrayal and denial. He was now forsaken by His disciples and debarred from the comfort of family and friends. All the supports of the soul were taken away and every avenue of relief, comfort, love and sympathy was closed, so that He was left alone in the universe, obliged to sustain His soul in pure, simple faith.

The physical suffering of the cross was up to the extreme limit of human power of endurance, causing the bursting of his heart, but the spiritual agony was the chief element, passing beyond our imagination. Christ was thoroughly human as well as divine and was susceptible to every human emotion and more so than the ordinary man because of the fineness and perfection of His nature.

A notable feature in the sufferings of Christ, even in their physical aspect, is that they exceed in intensity and greatness all that any man finds in his own experience. The greatest sufferers have acknowledged the supremacy of Christ in this respect and have found consolation in His leadership. Paul, the apostle, who claimed more labors and sufferings than the other apostles, meekly desired to gain fellowship with Christ and to fill up the sufferings of Christ, if possible. All the bitter elements of human experience are found in the cup of His sufferings.

It is the lot of many to have their experience in life one of suffering from physical or mental causes. Their agony may be heart breaking and their sense of desolation so great as to deprive them of further desire to live. Many have committed suicide from despair over their extreme and hopeless and physical pain, or when crushed by disappointment and disaster. In the supreme experience of Christ on the cross there is a divine provision of leadership, example, sympathy and fellowship which can sustain any human being under the severest trial. Christ upheld himself in the hours of his agony with assurance of the Father's perfect care and of the glory to be revealed at the end of suffering. The spirit of Christ, if received and cherished, has the same power to save from despair and sustain through darkness with assurance that deliverance will come and perfect victory be obtained.

Christ does not encourage the disposition to escape sufferings, but strengthens the soul to go through them in faith and gain a victory over them. Fellowship with Christ is the best stay against utter despair and the cordial of hope. Those who suffer in the spirit of Christ find the divine grace that was His possession supplied also to them in sufficiency for their crucial moments.

Of Course.

One of the most prominent saloon-keepers of Chicago lives in a prohibition suburb. He says he prefers to bring up his family as far away from saloons as possible. But the heartless scoundrel is willing to provide the deadly influence of his grogshop for the children of other homes.—Intelligence.