

statement that no preacher of this or any other age, however brilliant, possessed that power of condensing the great principles of Christianity into so narrow a compass as did the humble preacher of Nazareth. Our text this evening is a striking example of that marvellous power. In a single utterance of a few simple words he enunciates a principle which covers with one sweep the whole wide field of Christian conduct; he picks up the whole duty of man to man and presents it to us in a nut-shell; summarizes and condenses the moral law into one short sentence. Our Lord seems to have recognized this himself; he seems to have been conscious of his unique power; because no sooner has he given expression to the statement than he at once adds "for this is the law and the prophets." That is: read the whole of the second table of the law as delivered to Moses on Mount Sinai, read that law as elaborated by God, read it as illustrated in the history of nations and of individuals, read it furthermore as expounded by all the prophets from Isaiah down to Malachi, and then after your days and weeks of study and investigation stop—stop and sum up all your knowledge in this one short sentence of fifteen short words: "Whatever ye would that men should do to you do ye even so to them" because this is the law and the prophets.

This has been designated "the gol-

den rule." The name is aptly chosen; and were it to reign supreme in the affairs of every-day life, and govern men in all their dealings with their fellow-men, it would indeed be a golden rule, and the age in which this should take place might well be called the "golden age."

We have drawn attention to its *comprehensiveness*. It includes, as we have seen, everything which pertains to man's social duties. Indeed, although we are accustomed to call it the golden rule, it is not so much a rule as a principle of life. It dispenses with the necessity for rules, the necessity of laying down an endless number of separate rules for the Christian's guidance. In place of a separate rule for the settlement of each of a thousand disputes which may arise between man and man it gives us one general rule, sweeps the whole field with one mighty principle. Am I anxious to know how I should deal with my neighbor in this particular instance? Am I in doubt as to how I should treat my enemy in this special case? Here speaks up this great principle—the same answer every time: "Whatsoever ye would that he should do to you do ye even so to him." So much for its *comprehensiveness*.

Look again at its *conciseness*. It is a directory which a man may always carry about with him and never lose. It matters not where he is going or what he is