

how He shall remain in His complex person, the God-man, eternally the head of His redeemed people, and the fountain of their blessedness and joy. Under all these forms we behold the power of God exhibited in co-ordinating the finite factor in our Lord's person with the infinite and eternal, so necessary to the fulfilment of His functions as the Priest and King of His Church. In revealing the righteousness by which the sinner is justified forever, the Gospel is truly "the power of God to salvation."

II. We consider next THE EVIDENCE OF POWER IN THE SUBJECTIVE CHANGE BROUGHT WITHIN THE SINNER HIMSELF.

1. And right upon the threshold is the power displayed in regeneration, when we are made new creatures in Christ Jesus. The highest prerogative is that of bestowing life—it is creation, in the fullest conception of the term.

2. There is power in preserving the Christian amid the temptations and under the discipline of this unfriendly world.

3. But the climax of this power is reached in the believer's final translation to heaven, where he is made perfect in holiness and bliss forever. It may seem incredible to us in the hour of severe temptation when, for the moment, we go down under the fierce assault; or in the hour of our penitence, when we weep tears of shame over the sin which has clouded God's face with a frown of displeasure. It seems impossible then that the last stain will be purged from the conscience, and the last wrinkle be taken out of the character, and that we shall be presented without blemish before the throne of the Father. What a wonderful transformation, when we shall be made meet to lie in the divine bosom and to drink eternal draughts of divine joy! Yet this is the destiny which awaits every child of grace, however obscure may be his experience now. The nature will be holy; the habit of holiness will be perfectly formed; the acts of holiness will be easy; the exemption from temptation and fear will be complete; the delights of holiness will rush in upon the soul

through every spiritual sense; and the saint's capacity for joy will be filled to the brim. "Oh, the depth of the riches both of the wisdom and knowledge of God!" And well may we, with Paul, glory in that Gospel which is thus "the power of God unto salvation"—that salvation which is threefold in its form: a salvation from the guilt of sin, a salvation from the dominion of sin, a salvation from the presence and being of sin.

THE PROPORTION OF FAITH.

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Let us prophesy according to the proportion of faith.—Rom. xii: 6.

THE Greek word rendered "prophet" in this passage means one who speaks for another, who conveys a message, and is the expounder and interpreter of another's thought. In the Hebrew word there is involved the idea of a fountain bubbling up as from between rocks, subjected to pressure from without. The prophet had often the function of declaring future events; but we must not always limit the word "prophet" by the predictive element in it. It is more inclusive. Abraham, Moses, Samuel, Nathan, and Isaiah were prophets—Miriam and Deborah as well. There were schools of prophets. They brought messages to men pertaining to the present practical duty of life. So in the New Testament, Barnabas, Paul, the daughters of Philip and many others declared the message of God, and were inspired by His Spirit. He who now does this, stands in the line of all before him, has the same aid and the promise of the same attending efficacy.

"According to the faith." We make the sense clearer by inserting the article, or, as the Revised Version reads, "our faith;" that is, the objective system of truth, the Gospel which makes us wise unto salvation. It is a vast, vital, co-ordinated system, built up a unity, like the root, the stem and branch, or the wall, the tower and spire of a building. The balance of every part with