

picked up by the Spirit of God, who with His lit candle searches for the lost soul among the rubbish of this world, and who reclaims it and puts it on the necklace of the Bride of Christ. Christ does not leave us with these half-truths. Men leave us with half-truths, and perplex us by omissions, but here Christ goes on, and he gives us the third representation that completes the three-fold parable: A certain man had two sons. You notice the son did all the straying, and he does all the returning. He comes to himself, he repents, he resolves, he confesses, he takes the attitude of reconciliation, and he is met by the Father, but there is nothing done by the Father *except to run and meet him when he has come home*. So you have the grand truths of salvation presented, first from one hemisphere—God's side, and then from the other hemisphere—man's side. Well, I have always felt myself to be, as near as you might express it, a Calvinist, but I do not think that Calvin possessed a monopoly of truth: I do not think he was as infallible as the Bible is. Now, I think that Calvin offset the mischievous emphasis that had been placed upon the agency of man in salvation by taking his position on God, and he made the will of God the centre of his system, and taking his position on God the necessary effect was that man dwindled into insignificance. Let me illustrate. Suppose you are studying the solar system, and can take your flight through space. You take your stand upon the earth; why, the earth fills the horizon, and the sun is merely the largest luminary in the Heavens, it is far off and small, and the earth close at hand is a great body. Now, will you take your place on the sun? The sun fills the horizon, and you do not even see the earth! The way to study the solar system is to get *midway between* the earth and the sun, and then you will get an idea of the proportions of the two. Arminius took his stand on man, man filled the horizon, and God appeared comparatively small. Calvin took his stand on God, and God so completely filled the horizon that man dwindled into insignificance, if he did not disappear altogether! Now the difference between Divine and human teaching is this, that man takes one position from which to view truth, and so sees it only partially,—when God teaches truth He gives us both sides of the sphere, He puts half-truth to half-truth, and so when Christ taught about the soul He first took His stand on God, and man seemed to be nothing but simply a lost soul recovered by infinite mercy, brought back by infinite grace, into the fold, fastened again to the necklace of the Bride of Christ,—as stupid as a sheep that knows not when it wanders, as senseless as a coin that does not even know that it is lost or ever bore an image and superscription of an imperial character. But when Christ has shewn us that half-truth, He wheels around and shews us the other half-truth,—if from the one side of salvation God does everything, from the other side, man does everything, and it is only when you put the two together that you have the rounded sphere of truth, that links salvation both with the activity of God and the responsive activity of man. God elects a man to be a saved man, and man elects God to be his God and Saviour, and so the wonderful test of truth in the Bible is the ethical completeness of it, and the spiritual sublimity of it.

Now, there is only one other test that I have time to apply. I have spoken of the survival of the Bible as the fittest, and the only fit, to survive. I have spoken of the test of truth. I want to say one word, in conclusion, about the test of practical *life*. Now, as to this crucial test of the Word of God and of every other system, let me simply call your attention to one