

tion and consequent insufficiency upon the Aaronic priesthood, and there arose the need of a better order, of a priest after the power of an endless life who ever liveth to make intercession for us, and who by one sacrifice has forever perfected them who are being sanctified. Endless life implies the perfection of the priesthood, and the all-sufficiency of the Atonement. Had there been imperfection in any part of the Mediatorial work, there would not have been vested in Him all the fulness of the Godhead bodily, and that for us. The contrast suggested in the verse is one between life and death, and it holds good if instead of the Jewish religion we think of any pagan system. The Gospel is a religion of life. It may not always and everywhere be equally prosperous, but it can never die. There is nothing essential to it that can perish, or lose its value to the race. We may not be able to tell what precise form the presentation of it may take in coming ages, still in essence it will be the same old story and its effects will be identical with those we now observe. As a religion of life, it is of its very nature to adapt itself to the varying needs of each age. The Jewish religion which had led up to Christianity, was allowed to turn into empty forms at the last, possibly to make it evident that there was no inherent life in it, and to draw attention more than ever to the need of the higher and better order. The apostles realized that its purpose was served, and hence their earnestness in warning the converts. They declared to those tempted to turn back that, in case they did, there remains no longer any sacrifice for sin, but a fearful looking for of judgment, and fiery indignation which would devour them. Apostates were leaping into consuming fire, and falling guilty into the hands of the living God. It need scarcely be said that, as the apostles looked upon Judaism as dangerous, they looked upon heathen religions as even more so. They could have no hesitancy

in classing them all with Judaism, after the law of a carnal commandment. These systems never had Divine sanction, whereas that of the Jews had. Nowhere does it appear that any of the sacred writers thought paganism sufficient to save sinners, nowhere do they try to get a mutual understanding established between these earth-born systems and that which is of God, and they never hint that paganism was of Divine origin. They would be indignant at the very thought of comparing Christianity with the effete systems of idolatry. Could Christ and Belial be reconciled? What concord has the temple of God with idols? Much that has been said and written of late about heathen religions is dishonoring to Christ, detrimental to His cause, discouraging to His servants, and damaging to the souls of men. Missionaries are charged with giving wrong impressions of the heathen world, though no modern missionary has gone to the root of the matter as directly as Paul, and yet the state of the heathen is no better now than then. What missionary could do justice to the folly and abominations of Paganism? Let us for a little time think of China and its religions in relation to the verse which heads this discourse. Is there any life in Chinese religions? If so, what are the evidences of that life? What are the manifestations? What are the general fruits of paganism in China? To these questions the answer may be given under three heads.

I. The power of an endless life in a country means hope and unlimited progress, and the law of a carnal commandment means stagnation, decay and disorder. Notwithstanding the advanced state of the Chinese in many ways and for a heathen people, it is with the last part of the above proposition that their condition harmonizes at the present time. It need not be denied that they are a very courteous and peaceable people. Perhaps no other people are so courteous as the Chinese, and it may be