

broken heart of man. Therefore our sermon must evermore exhibit these two heads : Christ's death for the world and our death to the world.

We do not presume to recommend at this point what we ourselves have failed to fulfil ; but the study of the question from missionary history is at least interesting and instructive.

" He made Himself of no reputation, and took upon Him the form of a slave," is the apostle's story of the Saviour's condescension. An artisan missionary, Leonard Dober, the Moravian, said : " I determined if only one brother would go with me to the West Indies, I would give myself up to be a slave, and would say to the slaves as much of the Saviour as I knew myself." It does not appear that he ever carried out the resolution so literally as to become a bondman, but he did so enter into fellowship with the slave as to be one with him in his servitude and trial. He and his fellow-laborer, David Nitschmann, shared with the bondman his hut and his crust, and when the governor of the island, moved with admiration at his self-denial, invited him to make his home in his mansion, he accepted, only speedily to abandon his comfortable quarters and well-spread board and to return to the cabin and the crust, saying, " If I am to win these people, I must live as they live." Noble instance of condescending to men of low estate ! Until we are ready to live in a hut and to feed upon crumbs at home we shall not have the impertinence to recommend such a course to missionaries abroad ; but we may cite such instances as the above, and, marking the vast results which follow the labors of this lowly missionary, learn how powerful becomes the influence of those who literally copy the condescension of Jesus Christ. " That the life also of Jesus might be made manifest in our mortal flesh." This is the only sphere in which that life can be now revealed to human eyes, " our mortal flesh." The medium is a dull and uncouth one, and the divine has ever to struggle painfully to make itself understood through it. Yet this should be the constant effort of those who preach—to manifest the Saviour's glory through the servant's form.

That eccentric but devoted missionary, Samuel Hebich, used to labor very hard to make his dull Hindu hearers understand the mystery of Christ's divine humanity. His biographer says that he hit upon this device for accomplishing this end : He would hold up a copper coin behind which was concealed a silver rupee of the same size. When he had made his hearers state the value of what he held in his hand, then he would slip out the more precious coin to show them how much greater was that value than they had supposed. The silver was Christ's divine nature hidden behind His human, to give it infinite worth. Such an object-lesson must the preacher, whether at home or abroad, be ever exhibiting. The silver of Christ's divinity must ever and anon be revealed behind the baser metal of our humanity—silver indeed, but stamped with the image and superscription of human woe and want and pain, that so it may pass current among men. The life of Christ lived out patiently, literally and humbly—