

deep a concern do you feel for the welfare of the great body of your fellow-men? What are your feelings, what are your purposes, what is your attitude of soul toward the benighted ones, our brothers and sisters, who are ignorant, debased, sin-burdened, and hopeless in the world?

Sharp and clear is the contrast between the spirit of the Pharisees and the spirit of Christ in this matter of caring for crowds of the common people. When their returning officers said, "Never man spake as this man speaks," and when "the common people heard Him gladly," the Pharisees waved aside the divine meaning of the message with that contemptuous phrase, the essence of selfish vanity and arrogant pride, "This people that knoweth not the law is accursed." But "the mind that was in Christ Jesus," the mind that dwells in every true child of God in richer fulness as the Holy Spirit shows him the things of Christ, is revealed in the words, "But when He saw the multitude, He was moved with compassion upon them, because they fainted and were scattered abroad as sheep having no shepherd." In those words speaks from the heart of God the loving voice of the Good Shepherd; and "His sheep know His voice and follow Him."

This mind that was in Christ, this deep yearning love for lost men, has always marked the true Church. It began its growth among men with the growth of the early Church at Jerusalem, and it had to break its way through that intense spirit of exclusiveness which, with the Jewish Church, had been a cult for centuries. For generations God had walled in His chosen people, had separated them from the rest of the world, that their knowledge of Him and their realization of His presence might be intensified by exclusion. In the fulness of time, when the Word was made flesh, when the love of God was poured into the life of men through the life and the words of Christ, this spirit of love for all mankind burst the cerements of the old dispensation, and the Christian Church began its wondrous growth on earth. It came into life, it grew and prospered under the teaching and guidance of the Third Person of the Trinity, the ever-living Holy Spirit, whose office it is to take of the things of Christ and show them to His followers, who is with us here to-day guiding His Church. Peter first felt the power of this mission-spirit of love for all mankind. Then the heavenly vision came to Paul, and flaming with the spirit of Christ's love he went through all the provinces, fiery-hearted with the spirit of missions. With the growth of the Church this spirit has increasingly prevailed; the walls of separation between nations have been broken down by it. It is to the growing spirit of Christ, not to the evolution of a perception of a subtly selfish interest for the individual to be attained by the promotion of the welfare of the whole—it is to the spirit of Christ and not to "enlightened self-interest," that we owe the deepening sense of the solidarity of the race which binds men together the world around.

In the history of the Church it is the men whose hearts have received this spirit in the largest measure whose names illumine the annals of the