

King of humanity. Good, as it braces me by the recognition of the true Heroism, to strive after what is noble and great. Good, as it melts me into tenderness and pity by the sight of the Divine compassion.

There was one (Napoleon Bonaparte), who might almost be said to have gained the world (without Christ), who, in the hour of his humiliation, bore this wonderful testimony to those spiritual conquests of the Son of God, which, unlike his own, faded not away:—

"Across a chasm of 1800 years Jesus Christ makes a demand, which of all others difficult to satisfy. He asks for the human heart. He will have it entirely to Himself. He demands it unconditionally, and forthwith His demand is granted. Millions of men to-day would die for Him."

He makes this same demand of us to-day; let us reverse the impious cry of the crowd in the streets of Jerusalem, and answer back with all our heart, "We will have THIS MAN to reign over us."—*Tract.*

SPRINKLING OF THE BLOOD OF JESUS CHRIST.

I Peter, 1, 2.

There is a perpetual danger of cant and unreality in our use of religious language, without true religious effort of mind. Much, indeed, of all our language is, as a great philosopher has called it, a sort of blind thought. We pack up a whole bundle of ideas in a single term: but we run the string by which they are held into an inextricable knot, and flatter ourselves that we can untie it at any time, and possess the contents. This is the secret of lifeless systems, mechanically held propositions, dead dogmas.

The Blood, then, is the Blood poured forth, i.e., the visible expression of the whole voluntary sacrifice of the Son of God. It is the most important consequence of the central Gospel fact, the Incarnation, under the most affecting image of human suffering and devotion. It is dogma, concentrated dogma, but dogma made picturesque, pathetic, victorious; picturesque as the crucifix in the light of a setting sun upon a southern peak—pathetic as the red stain upon the earth where one we love has bled—victorious in the battle which has been won by the sacrifice of a great life. It tells us of the death of the body from which it passed; of the reality of the suffering by which it was elicited; of the reality of the sacrifice of whose idea it was the visible translation into historical fact. It was the palpable fulfillment of all that was symbolized by the sacrifices of the Old Testament. The old commentators on the "sprinkling of blood," in the Epistle to the Hebrews, were never tired of quoting the saying of the Rabbis, "the root of sacrifice is in the sprinkling of the blood." It should not be forgotten that the word rendered "sprinkling" has, in the original, passive tinge—"besprinklement, with, being sprinkled by." "No one is actually freed from sin," writes one long dead, "through the blood of Christ, unless he be sprinkled with it, i.e., unless Christ's merits be applied to him."

Baptism were not baptism without this, "one baptism for the forgiveness of sins." Prayer were not prayer without this, for all prayer is "through Jesus Christ our Lord." Holy Communion is the soul drawing near to have this applied. The devout communicant is he who comes to be sprinkled. Devout meditation on the death and passion is placing ourselves within its reach. There is no Christ for us without the cross, no cross without the Blood. Occasions, too, there are every day for reaching forth "unto" this, bringing ourselves into touch with it. For we have all something to suffer every day. Little wearying things, petty trials of temper, minute cares,

small humiliations. Let us unite them to His. So shall the dull lead be turned to red gold, and the poor rags covered with purple raiment.

All own that this "sprinkling" is the beginning of salvation. Yes, but the Apostle feels and says that it is the end, too. Repentance is necessary. There is a sense in which we must be bathed in tears. "I water my couch with my tears," moans David in one penitential psalm. But there must be more. "Wash Thou me, and I shall be whiter than snow." If election is made sure; after "according to," after "in," after the first part of "unto," must follow something more. God's servant lies on the bed from which he shall never rise. After the holiest life, as it seems to us, we still pray "wash his soul in the blood of that immaculate Lamb, who was slain to take away the sins of the world." If any spoke of his election being proved by its being "unto obedience," he would add, "and sprinkling of the Blood of Jesus Christ." Well, said a saint of old, "the Blood of Christ is the key of Paradise."—*Bishop Alexander, of Derry.*

PAIN'S MISSION.

Pain sustains two relations of primary significance to moral character. First: without the endurance of pain it is impossible to testify that the soul sets a high value on character; without either mental or physical pain there could be among us no testimony to the transcendent value of things unseen; no true mother's love; no anxious fatherhood; no martyr's crown. And again, without the testimony of pain, without great self-denial, which is another name for pain, there would not be in human hearts that attainment of calm patience, serene faith, steady love, which we have come to regard as the highest possession attainable by man. Up to the death of Christ; up to the time of His testimony by anguish to the worth of moral excellence; up to the time of the complete outworking of his perfect character in self-accepted death, there had been no sufficient explanation of the value of pain; up to that time the groans of numberless individuals in numberless races throughout ages have seemed the expression of a universal woe, but now, like the rudimentary organ that waits through generations for its use and at last under proper conditions finds its activity, the pain with which the world has groaned becomes in him a testimony to the value and a means for the development of character. This is the doctrine of revelation, of Paul's "until now," and it teaches that where in his universe there is pain and misery, in those made in his image, from their own misdeeds, there the heart of the Father not merely hovers in pity, but becoming incarnate, dies in sympathizing agony upon the cross. Such a doctrine cannot fail, has not failed, of producing the most softening, and at the same time the most energizing results in character.

It is then as if Christ when lifted on the cross explained, if not the end, the issue of pain from the beginning; gathered to himself all sensitive nature and threw upon it the blessedness of sharing in his mediatorial work; making the pain of the earliest organisms which so dimly foretold his own proposed agony, no longer without significance and relation to the action of creative reason and redeeming love, to the coming of a blessed kingdom of righteousness, and peace, and joy in the Holy Ghost.

So with us, every pain gladly borne for the sake of another, especially for the sake of improvement in his character, every pain for Christ's sake, has its value in throwing a softening light upon the throes of lower life, and in revealing the loftiness of the love and the grandeur of the patience which his sublime passion can enkindle, and thus teaches the holy significance of pain that once found utterance

only in groans, but now includes the story of the good news, the glorious gospel of the blessed God. Here the value of revelation, especially when teaching redemption, is to be emphasized. We turn from nature to learn in language unmistakably clear, by acts immensely significant, that God loves; that he soothes in his arms on the tree the groaning and travailing creation; that he takes upon himself the self-caused pain of our race, and thus lifts up with man the races on which man's curse has fallen. So that by his death the significance of pain is completely changed. Here God makes all men who will, but only those who will, "to see what is the dispensation of the mystery which from all ages has been hid in God who created all things."—*Selected.*

HYMN ON THE PASSION.

"BEHOLD THE MAN."

O Sinner, lift the eye of faith,
To true repentance turning;
Bethink thee of the curse of sin,
Its awful guilt discerning;
Upon the Crucified One look,
And thou shalt read, as in a book,
What well is worth thy learning.

Look on His Head, that bleeding Head,
With crown of thorns surrounded;
Look on His sacred Hands and Feet
Which piercing nails have wounded;
See every Limb with scourges rent:
On Him, the Just, the Innocent,
What malice hath abounded!

'Tis not alone those Limbs are racked,
But friends too are forsaking;
And, more than all, for thankless man
That tender Heart is aching;
Oh, fearful was the pain and scorn,
By Jesu, Son of Mary, borne,
Their peace for sinners making.

None ever knew such pain before,
Such infinite affliction,
None ever felt a grief like His
In that dread crucifixion:
For us He bare those bitter throes,
For us those agonising woes,
In oft-renewed infliction.

O sinner, mark, and ponder well
Sin's awful condemnation;
Think what a sacrifice it cost
To purchase thy salvation;
Had Jesus never bled and died,
Then what could thee and all betide
But uttermost damnation?

Lord, give us grace to flee from sin,
And Satan's wiles ensnaring,
And from those everlasting flames
For evil ones preparing.
Jesu, we thank Thee, and entreat
To rest for ever at Thy Feet,
Thy heavenly glory sharing. *Amen.*

FOR PASSION-TIDE.

Almighty and Most Merciful God, who gavest Thine only Son to die for our salvation, grant unto Thy servants that, following Him in devout remembrance to His cross and grave, and being with Him crucified unto sin, we may henceforth abide and live in Him; through the same Jesus Christ our Lord. *Amen.*

SIX PRINCIPLES OF THE DOCTRINE OF CHRIST.

"The principles of the Doctrine of Christ—the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."—*Heb. vi., 1, 2.*

I. *Repentance.*—"Repent ye, and believe the Gospel."—*St. Mark i., 15.* "Repentance to-