

"By their fruits ye shall know them:" So spoke the preacher in the sermon on the mount. Here is the test of the genuineness of our profession, and unless we are ready to take this golden rule as our standard of conduct in life we may well doubt the reality of the profession. Now, I am not going to identify religion with morality to-night. I am not going to say that a man is a Christian simply because he is a moral man, but I am going to say, and say emphatically, that every christian is a moral man. If Christianity is not morality, at the same time there can be no Christianity without morality. At the present day we hear considerable discussion on the question whether Christianity be a doctrine or a life, and some are found earnestly contending on one side, some on the other, as if they were forced to chose between the two.

The question, however, is one which need not occasion much concern. If doctrine with you is nothing more than a mere speculation, a cold, barren dogma, having no bearing on your heart and life, then let me assure you it has nothing to do with Christianity. God forbid that Christianity should be a doctrine in this sense! And God forbid that any one in this audience should make the fatal blunder of supposing that it is a doctrine in this sense! Whether the doctrine contained in our Westminster Confession of Faith and short-

er Catechism for whose safety so many anxious souls seem to be trembling to-day, as if the truth, which is bound to live, was not broader than any theological system and all combined, and God greater than creeds—whether or not these historic and honored systems have for us any connection with true Christianity, depends altogether upon the practical bearing which they are having upon our every-day life. Christianity is a life, and interwoven as it is in a great fabric of doctrine, its genuineness must be tested by the influence of that doctrine upon life. It may be said to be a doctrine then when it is seen to be a life. But remember it is an exceedingly practical thing. Not our knowledge of Christian doctrines, but what that knowledge has made us, not a belief in doctrinal standards, but the results in character of that belief; not words but deeds; not knowledge but the acting out of knowledge; not profession but practice: such, and such alone, is the touch-stone by which we must test the genuineness of our Christianity.

But do not misunderstand me. Do not suppose that I imply that Christianity is simply an outward compliance with a list of duties. While all that I have been saying is true, at the same time Christianity lays down no code of rules dictating as to what particular duties we must follow. The New Testament Religion, if I understand it aright, is not