

Niagara. He Himself used a phrase like "in the beginning" with a significant familiarity, as of an eye-witness of those operations whereby our life had its origin. "In the beginning," He would say, "it was not so." Ancient as are our divorce laws—to take one illustration—to Him they were innovations. Moses and Abraham, the founders of His country's greatness, were to Him among the moderns.

Constant attempts have been made to belittle these claims, particularly by the assertion that the date of the Gospels allowed an interval during which "the legend" of Christ's majesty was developed by superstitious followers. But the world is ever drawn back to a Personage who with effortless grandeur fills the stage of history; and even the most careless of us realizes, when he gives himself time to think, that if Christ's status be reduced, so is the status of all mankind. Slavery, sweating, injustice, vice—these and every degradation of our race are rebuked in Christ and cannot survive. Once and for all, He challenged Rousseau's despairing dictum, that "man is born free, but is everywhere in chains." He lost His life, but He never surrendered or misused His liberty.

These ideas about Jesus did not begin with the Gospels and Epistles written after His death. We find them in psalms and prophecies which were read in the synagogues regularly centuries before He came. Here was a definite hope, committed to writing long before the event, that a Messiah would one day arise, who should save His people from their sins. No girl in Judea, with womanhood dawning upon her, dreamt of marriage without a prayer that her firstborn might be the Deliverer of Israel. One