

can find no better teaching but looking heavenward we gain a nobler conception of God. We do not wish for a moment to reflect discredit upon any of the great teachers of the past; they preached with mighty earnestness the strong conviction that stirred their souls. Let us be grateful to them for the goodly heritage of truth which we have received, but let us also, like them, be faithful to the God-given light which streams in upon our minds. We may come direct to the Master's feet and take the bread of life from his hands; this is our high privilege, and with it is associated a great responsibility. The purer the light which shines upon our path, the greater will be our condemnation if we turn away in pride and unbelief.

We come, then, to the central fact. Jesus Christ came to reveal God to men as a father, and that is the meaning of His life, teaching and sacrifice. In His first sermon He shows that a pure fatherly love is the symbol of the divine. Mark the grandeur and sweep of this statement, "If ye being evil know how to give good gifts to your children, how much more will your Father which is in Heaven give good things to them that ask Him." This is the key-note of His preaching God. The more we study our Saviour's teaching, the more we shall feel that this is the highest name we can give to our Creator and King. This is the revelation that our souls need. When Phillip said, "Lord show us the Father and it sufficeth us," he expressed a longing that men of all ages and climes have felt. To talk about the "forces of nature" brings no relief to sin-stricken, suffering souls; but in the thought of the Father there is rest and hope. And when Jesus replied: "He that hath seen Me hath seen the Father." He gave us a revelation that every simple, earnest soul can grasp. The heathen had some dim conception that the Supreme Being must be in the highest sense a father, when they spoke of Him "as the Father of gods and men." Under the old dispensation the Israelites caught a glimpse of this grand truth, but in the fullness of time Christ came to reveal it in all its splendor. The Son of God must come before the Father could be clearly revealed, for the Son makes known the Father, or the Father makes Himself known through the Son. No one can reveal the Father's heart like the Son, who is the express image of the Father's glory. Standing in the presence of Christ we hear Him say, "I and My Father are one," and through that saying we may learn to know Him whom to know is life eternal. "God who at sundry times and divers manners spoke in times past to the fathers by the prophets hath in these last days spoken unto us by His Son." In the Son the Father has spoken unto the world the sweetest, noblest word, a word of self-revelation, a word that brings home to the penitent soul the life and beauty of heaven.

Jesus revealed the Father by his words. Speaking somewhat broadly we may say that this is almost the only name that our Saviour gives to the true and living God. Other teachers have sometimes thought and spoken of God as Father, but He is always bringing out into bold prominence this marvellous revelation of the Divine Nature. We are called to be perfect even as our Father in Heaven is perfect. We are to lay aside hypocrisy, and worship in the presence of our Father, who seeth in secret. We are to be freed from fetters, are by the thought that our Father knows all our wants. Thus does the Great Teacher bring this truth to bear upon the common, practical life of men, and so shows us that our talk of Divine Fatherhood must not be a mere flash of poetic sentiment but the expression of an earnest living faith. On this theme

we would listen intently on Him, for "No man knoweth the Father but the Son, and he to whom the Son shall reveal Him."

Jesus revealed the Father by his life. What else can be the meaning of that striking answer, "He that hath seen me hath seen the Father." In the life and death of Jesus the Christ we have the highest revelation of the eternal Spirit that we are capable of receiving. The knowledge of God finds its way into the deepest places of our heart when it comes to us through the ministry of the gentle Son of God. The words, "My Father," are ever upon the lips of Our Lord; and with Him they mean something they embody the highest filial love and trustfulness. He tells us the Father sent the Son to be the Saviour of the world. Keeping always to the lofty standard he is in all things subject to the Father's will, his meat and drink is to do that will. He longs to be able to say, "I have finished the work thou gavest me to do." The Son's obedience shows the Father's will, the Son's submission shows the Father's justice and mercy. The Son's love reveals in resplendent light the eternal love of the Father. Because Jesus could say in all things "My Father," He is able to show us that God is our Father.

In what sense is God our Father? In many senses. But it is in the highest and best sense that this revelation comes through our Redeemer. Because we are His creatures, the work of His hands, the sheep of His pasture, we sometimes apply this sacred name to God. Because His care ever over us, sustaining our life and visiting our souls with many mercies, we may appropriately speak of His fatherly goodness.

Because we have a spiritual nature, and are not altogether of the earth earthly, we may rejoice that God is "the Father of the spirits of all flesh." These lower and more ordinary manifestations of divine love which is given to us in the Son of God. God has appeared in human form as the Son of Man, really taking upon Him our nature, and in our name offering a sacrifice for our sins. Thus in a fuller sense he has brought all men into the family of God and made clear the fact that God is the Father of all men. We who believe that the Son of Man made himself a brother to every one of us, and poured out his life for us all—do not hesitate to put our belief in this way. As Paul says that Christ is the Saviour of all men, but especially of them that believe, so we may say that God is the Father of all but especially believers. In both cases we declare that God has given the offer of forgiveness and eternal life through His Son. The only danger connected with the proclamation of His truth is the danger lest we reject it and bring upon ourselves the condemnation of having despised the Eternal love. The sinful men is the prodigal wandering away from the light and beauty of His Father's home, starving his soul in a cold desolate land; but if he will only cry "I will arise and go to my Father," he shall soon have the kiss of peace and the feast of love.

We are all the children of God. But many do not possess the blessing and the joys of childhood. How is this? Why do we not take God's free gift? This revelation has come to the world through Jesus Christ and only in Him can it come to us personally. When we learn to trust Him as our saviour, our Elder Brother who bears our burdens, then we receive the Spirit of Sonship which makes God's gift a real conscious possession. The fact that Christ is a tender Saviour only makes our life more dark if we turn away from Him in rebellious pride. The fact that God is a father, makes a deeper guilt for those who despise His love. The dark shadow of our sin is one against the strong light of His love. Let us

kneel at the feet of Jesus as children kneel before a loving mother, and looking up into His face enter His Spirit and repeat after Him the Wondrous words, "Our Father."

LITERARY NOTES.

In the October Blackwood's (Leonard Scott Publication Co., New York) is a most readable article on The Blue Stockings in which is described that group of accomplished men and women of Johnson's time. It is interesting to note that in that day the blue stocking was not a term used for women alone but was applied to both sexes. Alfred Noyes has one of his always welcome poems in this number, and there are articles both serious and light to fit the fancy of one's varying mood. Neil Munro's new serial, The Daft Days, promises well.

The opening article in The September Studio (London, England) is "A note on the Recent Work of Anders Zorn," by Henri Frantz. Then follows an article on Walter Tyndale: "The Man and His Art," by Clive Holland. Some Inn Signs at Lucerne are described by Arthur Elliott; and there is a good article by Alfredo Melani on Hungarian Art at the Milan Exhibition. Considerable space is given to the description of The National Competition of Schools of Art, 1906; and Studio Talk contains its usual interesting notes.

The October Fortnightly (Leonard Scott Publication Co., New York) shows an especially interesting table of contents. The opening article on The Problem of the Far East consists of two parts—Sultan Abdul-Hamid by Chedo Mijatawad, and Pan Islamism by Alfred Stead. Then follow: The Papal Aggression in France, by Robert Dell; The President's English, by William Archer; The Inner History of Tristan and Isolde, by H. A. Clay; Is The Party System Honest, by Ian Malcolm; and three articles on literary and artistic topics—Giosue Carducci by Annie Vivanti; Edward Burne-Jones by Prof. Wm. Knight, and Lafadio Hearn by Dr. Geo. M. Gould. This list by no means exhausts the contents of the number, but merely gives an idea of the range of subjects.

The World Today (Chicago; \$1.50 per year) for October maintains its usual high standard of excellence, both as to reading matter and as to illustrations. The following is the spirit in which it discusses the affairs of the month. Change without achievement, Russia undertakes to mingle reforms with reaction. The Pope defies France and France waits upon circumstance, The American Federation of Labor by entering politics excites a belligerent class consciousness, Secretary Root's visit suggests a Greater America, With the baseball championship settled the world of culture prepares for football hysteria. The frontispiece is a photo-gravure of Baron O Ku, the new commander of the Japanese army. Then comes the editorial article entitled A lay sermon to fathers. This article presses home the importance of fathers cultivating the companionship of their sons. The following are his concluding words: Schools and school-teachers are no substitute for fathers and mothers. The winter has its opportunities just as truly as the summer. And the home can have its friendships for father and boy just as truly as have the trail and the camp and the farm. Happy is the boy who knows this and happier still is the father. Next in order come full-page illustrations of four men who may be governors. The Events of the Month are discussed and illustrated in the usual high class manner. In the department of Books and Reading a number of all kinds of books are very ably reviewed and the Calendar of the Month contains a report of a number of very important incidents.