

right and of the left, is to proclaim manfully and joyfully to the Church the Divine greatness and the humble lowliness of its Head, who has condescended to become our brother. Here lies before us that *mystery of godliness* which builds up the Church. A sainted woman has said, "If the Christ is not God, the love of God for mankind loses the character of the Infinite." Thus weakened, the love of God is powerless to root out of our hearts the love of self and of the world. "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" exclaims St. John in his advanced years (1 John v. 5). If Christ is not God before being a man, how could He have stripped Himself, and how could He carry us by His example away into the annihilation of ourselves, which is the only fitting remedy to our pride? If such be the case, I can see nothing in His career but an ascending movement, in which I am nothing loath to engage after Him; while, on the contrary, a descent must first be submitted to, after which the ascent is sure to follow.

In the Acts and the Epistles the early Christians are often called "those who call upon the Lord." The same expression is used in the Old Testament to designate the worshippers of Jehovah. To *call upon the Lord*, to worship Him as Lord of all, such was the religion of the early Church; that religion before which Judaism and paganism have given way, and which has opened to mankind a new existence. It would be a dangerous experiment, and one which would cost too much to the Church and the world, to substitute to the old religion a new one of modern invention. Let us beware of such a responsibility; and should we ever take it, let us mind we do not do it in the capacity of servants of Jesus Christ and of ministers of His Church. A man who speaks in the name of Christ has no right to deny to Him the supreme dignity which He has claimed for Himself.

The third point is the *expiatory sacrifice* offered by Jesus Christ, from which depends the tragical character of the Gospel—I mean sin's damnable character and man's serious need of salvation. With reference to this point also the old orthodoxy may have sanctioned the use of certain formulas which are not in accordance with the scriptural passages in which the origin of redemption is attributed to God Himself. I will not venture to substitute at the present moment a formula superior to another which assuredly was imperfect. I consider the fact of the sacrifice of Christ not as theology has moulded it or moulds it, but as it is revealed to me in the Scripture. Contemplating the cross, I open my heart to that word of Jesus, "This is My blood, which is shed for many, for the remission of sins," and again, "The Son of man is come to give His blood for the remission of sins." I listen to His beloved disciple commenting on His death in this way, "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world," and to the most ancient confessor of Christ, "Christ once died for our sins, the just for the unjust," and to the founder of the Church in heathen