

find anywhere. The proof of a living right creed is always right deed.

(b) One may be not far from the Kingdom of God in morals, but yet not within because of motive. A young man had splendid chance of pilfering, was strongly tempted. He said to himself, "I can do this easily and make enough by it to give me a long start on the road to fortune. I do not fear discovery; but the act may be found out, and then my reputation would be ruined and my prospects blighted." And so the prudent young man kept to his external honesty—a good motive for merely outward morals, but not the motive for the Kingdom of God. God must be motive there. This is the motive for the Kingdom of God—"How can I do this great wickedness and sin against God?"

(c) Also a man may be not far from the Kingdom of God in moral advantage, yet not within because of secretly cherished sin.

(d) Also, a man may be not far from the Kingdom of God in intellect and conscience, but not within because of will.

I think there are multitudes just there. Both intellect and conscience are already on the side of God; but the will will not submit itself to God. But God's kingdom claims always the whole man.

(e) Also a man may be not far from the Kingdom of God in desire, but not

within because of a feeling of unworthiness. But the unworthiest has for himself the ample and perfect robe of the righteousness of Christ. Let him array himself in that and joyfully pass within.

(f) Also, a man may be not far from the Kingdom of God in desire again, but not within because he thinks he must do somewhat.

But "this is the work of God that ye believe on Him whom He hath sent."

(g) Also, one may be not far from the Kingdom of God in desire again, but yet not within because of doubt. But the voice which Lady Somerset heard was this—it seemed as though God spoke thus to her desiring yet doubting soul: "Daughter, act as though I were, and you shall surely know I am." She did, and soon knew, thus entering the kingdom.

(h) Also, one may be not far from the Kingdom of God in an almost surrender, but not within because of a want of confession. But one must be willing to confess himself God's subject if he would be God's subject.

Mark that word kingdom. Kingdom means that which belongs to a king, and king means one who sits on the throne of rightful authority and rule. And the way to be, not only not far from, but within, God's Kingdom is to surrender to God. There is, there can be, no other way.

EXEGETICAL AND EXPOSITORY SECTION.

St. Paul's Pastoral Counsels to the Corinthians.

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(Continued.)

IV. *Seeming Countenance of Idolatry.* —Chapter viii. 9.

THIS subject has also a local color, but it is suggestive of great Christian principles of conduct.

The question submitted to the Apos-

tle was: Is it lawful for a Christian to partake of meats that have been offered to idols in heathen temples? On the one hand, some maintained that this was perfectly lawful. An idol was nothing—it was a mere log or block, nothing more; and the fact that a piece of meat had been placed before this log or block made no difference whatever to the meat. Christians need not have the least scruple in eating it. On the other hand, many maintained that to