

live, so that they will not need to point back nineteen centuries for a model, but will be able to say: "Look unto me and be ye saved, all the ends of the earth." In fact, every such Scriptural quotation can be, and is, appropriated by the Christian who rises to his privileges and has solved the secret of Jesus' life.

H. DICKENSON.

A REPLY.

THE following postal card was sent the editor of the EXPOSITOR, which he has transferred to us:

MR. BURNS:

DEAR SIR,—We strongly advise that you get Mr. Dickenson a pair of wings and send him up to take his place beside Christ, at the right hand of God, as mediator. If he is left here, he may fall into the hands of sinful men and be crucified, as Christ was. As Christ was in the world so he wants to be—poor fellow.

This anonymous writer must have been ashamed of the production, as he or she left the epistle unsigned. The only indication as to its origin is that it is postmarked "Brantford."

As we have no opportunity of private reply, we take this public method of reply, as it is evident the writer of the postal is at least a reader of the EXPOSITOR.

As a matter of fact, and for all practical purposes, I am already sitting at the right hand of God, mediating for just such as the writer of this anonymous postal. And the position to which the anonymous writer consigns me is a thoroughly Scriptural one. We are joint heir with Christ to all the heavenly inheritance. Christ inherited the right to sit upon the mediatorial throne at the right hand of the Father, and we jointly inherit that right.

But our mediatorial powers, like our Master's, are circumscribed by the free will of those whom we mediate for. If our anonymous scribe refuses to come unto us for life we have no power to compel. While all power is given unto us, whether in heaven or on earth, we have only the exercise

of such of it as the Father chooses to allot unto us.

Only such persons can come unto us as the Father draws, and except the Father draws him we have no expectation of being of any service to the writer of the card.

He is apparently a hero worshipper, as life freely grants Mr. Burns the power to send me up to the right hand of God, or possibly this may be only a sly sarcasm.

As to me "falling into the hands of sinful men for crucifixion," surely he knows that that calamity is already on. I am not certain but that this "postal" is a cruel sword thrust at my side. Unlike my Master, if this be so, I cannot say, "Father, forgive them; they know not what they do." I could only put up this petition on receiving positive proof of genuine repentance.

If I put up this petition for this anonymous correspondent of Mr. Burns, and indirectly of myself, I would expect the petition answered. For some years I have had all my petitions answered, even before they have been put up.

And yet the writer expresses sublime pity for me. "Poor fellow," he says. Of course, these words, being at the close of the postal, might by a forced construction, such as is put upon many passages of Scripture for ulterior purposes, be interpreted as the signature of the writer. They certainly are where the signature usually is. The signature certainly should be where they are, at the close. *And he almost admits that he is a sinner.* He says, I may fall into the hands of sinful men. He sees some risk of this. But he appears to be benignly innocent of the fact that I have already fallen into his hands to be offered up as a sacrifice for his opinions. He knows just what I should believe; I should believe just as he does about Jesus. Has he not the whole of orthodox Christianity with him? They believe Jesus is the only mediator. Possibly I should except the Roman Catholic portion of Christendom. They give some mediatorial power to Mary. If I would only stay orthodox in