

ly seen, and ignorantly worshipped, Christianity declares unto us, for Christianity is the revelation of God in Christ. It opens to us the very mind and heart of God. It unites in one emotion the craving for the Divine and the tender love of the human, and establishes, through the Divine Spirit, the direct link of spiritual communication between us and the eternal source of our highest life.

'O love ! O life ! Our faith and sight

Thy presence maketh one,—

As through transfigured clouds of white

We trace the noonday sun,

So to our mortal eyes subdued,

Flesh-veiled, but not concealed,

We know in thee the fatherhood,

And heart of God revealed.'

But Christianity does more still than bring the children to know and love their Father. There is another great need of humanity which all merely secular systems of ethics ignore. An able critic of the 'Data of Ethics,' remarks, that Mr. Spencer does not discuss the question how it comes to pass that '*actions most commonly and most emphatically commended are actions which most need to be enforced !*' That is to say, he ignores the great disturbing force which, call it by what name we will, draws man with a terrible attraction, from what would seem to be the natural course of following that which he confesses to be good, and impels him to that which he admits to be evil,—a force just as strong in the human heart to-day as it was three thousand years ago, and just as urgently needing to be guarded by enactments and penalties. This great disturbing force, the deepest consciousness of humanity has ever acknowledged as *sin* ; and all the sacrificial altars of all the ages bear witness to the accompanying conviction of guilt. This sense of guilt and consequent misery and separation from God, Christianity, with its 'doctrine of the Cross,' meets as nothing else can do. In the paper entitled, 'The Future of Morality,' we have a curi-

ously crude and incorrect statement of what Christians understand by this great central belief. Can the writer really believe that the doctrine, as *he* states it, is that which drew forth the adoring love of such intellects and hearts as those of Paul and Augustine, and Luther and Chalmers ? Could it be such a faith which called forth from the great master who knew all the stops of the human heart, the immortal lines—

'Why, all the souls that were, were forfeit once :

And He that might the vantage best have took,

Found out the remedy.'

Christians are asked to believe—not that they are held guiltless because 'an innocent person' has died for their offences,—but that 'God was in Christ reconciling the world to Himself'—that Divine Love itself descended into the conditions of sinful humanity, and submitted itself to the penalty of sin, that it might raise humanity, through the love and trust which we call Faith, to receive forgiveness and help, and the renewed communion with God, which must be the true source of moral life. This is what an intelligent Christianity means by 'Justification by Faith,' and the very etymology and ancient use of the word '*at one-ment*,' shows that it was so understood by the translators of our English Bible. That Augustine and Luther are sound authorities as to Christian belief, few will deny. Here, then, is what Luther himself says as to the words—'The just shall live by faith.' 'I ran through the Scriptures, as my memory would serve me, and observed the same analogy in other words—as the work of God, that is, the work which God works in us ; the strength of God, with which He makes us strong ; the wisdom of God, with which He makes us wise ; the power of God, the salvation of God, the glory of God. Afterwards I read Augustine "On the Spirit and the Letter," where, beyond my hope, I found that he, too,