

facts confront us on every hand: first, there is such a thing in the world as what men agree to call vice, that the viciousness of our nature is manifested in pride and vanity, in envy and jealousy, in hatefulness and revenge, in theft and murder, in adultery and intemperance. And, secondly, men agree also that there is in the world what we call virtue, which is manifested in meekness and humanity, in spirituality and contentment, in the subordination of the physical passions and appetites, and, in a word, in acts of charity towards men and in deeds of devotion towards God. A third great fact is that this vice and virtue have their seat, not in the intellect, not in the physique, but in the man's moral nature; that man is radically bad, but not totally bad; that he is capable of bringing to maturity whatever is good, letting alone whatever is evil, only by a power outside of himself. The fourth great fact worthy of consideration is that the suppression of vice, whether in the individual, in the family, in society, in the nation, in the world,—and the development of virtue, whether in the individual or family or society or the nation or the world—the suppression of the one and the development of the other is by a force external to man, higher than man, as high as God.

#### CHRIST'S IDEA.

What is Christ's idea of mankind? His conception of humanity is that it is radically wrong, that it is radically bad from inheritance, that that which comes to us by the law of transmission is developed by education and by surrounding circumstances, and that which is radically bad in humanity manifests itself in the inordinate gratification of the appetites and passions; in the insubordination of the will, in the torpidity of the conscience, in the estrangement of the affections, the subordinating of man to selfishness. This is Christ's idea of the original radical condition of humanity. What is His great reformatory force? My distinguished brother, who was to have spoken to you this morning, framed the title of his thesis as "The Peculiar Christian Reformatory Forces." I accept the plurality of the phrase, but I turn away from all secondary reformatory forces comprehended in the system of Christianity, and I desire to fix your attention upon the great, the primeval, the initial, the fundamental reformatory force in the gospel for the reformation of mankind. And what is that force? That force is that a force outside of man, a power greater than man, a power high and great as God must come into the human heart and give subordination to his will, intone the conscience to the severest morality, and enthrone Christ in the affections of the human heart.