

death." "Dead in transgressions and sin." Such is the Bible doctrine of man. He is a lost sinner, the race a lost race. But this sinful man God loved and sought and saved, was lost. This brings us to.—

III. Salvation, and what the Bible says of it. On this dark background of sin and misery and death there shines forth in clear light the Bible doctrine of salvation by grace. In a true sense this is the one theme of God's Book. The story of salvation is the story of the Bible. One of America's great thinkers thus treated the Scriptures, and called his book, "The History of Redemption." This is indeed the doctrine of the Bible; its great purpose is to make known God's method of saving men from sin, to declare the great salvation provided in Christ.

Again, time would fail to tell even in briefest outline this story of salvation, this history of redemption. Beginning with the Eden promise, there follow in the days of Patriarch and Seer, of psalmist and Prophet with ever growing frequency and fullness the promise of the coming One, God's Messiah, and with ever increasing clearness and fuller significance, type and symbol, sacrifice and offering, all pointing to and speaking of this same great Deliverer and His one mighty offering for sin, "once for all." This is the Old Testament. Then in the New, the silence of 300 years is broken by the Fore-runner's glad announcement, "The kingdom of heaven is at hand" and "Behold, the Lamb of God that taketh away the sin of the world!" Then follow the Gospels, with the life of Christ, His person and character, His words and works, His life and death, specially "the sufferings of Christ and the glory that should follow." His agony and bloody sweat, His cross and passion, His precious death and burial, His glorious resurrection and ascension, and His last great command, "Go, preach and disciple all nations," with His two-fold promise, the one of power from on high, the gift of the Spirit to fit His Church and people, and then the end, when the Son of God comes again of His second coming in power and glory to make all things new. Then in Acts and the Epistles the further and complete unfolding of this doctrine of the cross, of the Christ and Christianity, with an account of the Church's first beginnings to "disciple all the nations;" and last, the Apocalypse, where in a series of panoramic and prophetic visions the great principles and forces of Christ's kingdom and Satan's are seen in fierce and deadly conflict, with the gradual unfolding of God's purposes through the ages to the final victor: and then the end, when the Son of God comes again "without sin unto salvation," when God's elect are all gathered out and gathered in, when sin and death and hades are subdued, destroyed, cast out, yea when all enemies are put under His feet and when there is "a new heaven and a new earth wherein dwelleth righteousness."

Again, a closer, broader study will bring out several things. The first, that salvation is by a Redeemer, a Mediator, a Saviour, which is Christ the Lord. It is never apart from Him. In Him, and in Him alone, is there salvation. For He says: "I am the way; no man cometh unto the Father but by me." So also Acts 4:12.

Again, this salvation in Christ is of the whole man. Not at death but at the resurrection is the mighty work complete. For there is to be a "redemption of the body," as well as of the soul. Only when this "body of our humiliation" is raised from the dead, and "made like unto His glorious body," is redemption finished and the redeemed made perfectly blessed.

And again, this salvation is by blood, through sacrifice and death. The substitution of the innocent for the guilty, the suffering of the just for the unjust, the death of the righteous for the atonement, satisfaction, expiation for sin, these all are Bible ideas. The very center of Biblical doctrine is, God made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him. The heart of the Gospel is the cross of Christ, the death of the Son of God, the blood of Jesus "shed for many for the remission of sin." From Abel's sacrifice to John's vision, the Bible doctrine always is, "without shedding of blood there is no remission" and "the blood of Jesus Christ, His Son, cleanseth us from all sin." Yea, the song of the redeemed in glory is, "Unto Him that loved us and washed us from our sins in His own blood."

Yet again, this salvation is of and for the elect. Taking the word in its largest and truly Scriptural sense of complete deliverance and perfect freedom from all sin, the elect are saved and no others are. For Christ says: My sheep hear my voice: "Ye believe not, because ye are not my sheep, as I said unto you." (See also Jno. 6:37 and 17: 24.) "He is the Saviour of all men, specially of them that believe."

And finally, this salvation is assured and certain, complete and perfect. It is the Lord's work, and "His work is perfect;" it is according to the counsel of His will, and "His counsel shall stand." It is certain. "I give unto them eternal life and they shall never perish." And it is complete perfect. "Ye are complete in Him;" "The God of all grace make you perfect;" "He hath chosen us in Him, that we should be holy and without blame before Him in love." Also Eph. 5:26-7. Of all created things, none is so loved of God, none so near to God, and none to glorify Him and share in His glory as the sinner "saved by grace." We all are sinners, and if sinners, saved by grace, we shall be "kept from falling," and at His coming be "presented faultless before the presence of His glory with exceeding joy." And all to the praise of the glory of His grace.

#### Tepid Character.

The things we profess to believe are of such a nature that we cannot be lukewarm without practically denying them. Better be cold, be frozen. Better abandon all profession of interest in sacred things than to believe them and sing about them, and yet be lukewarm. We work far more to our age by tepid character than by open denial of Christ. It is not the people who are frozen, utterly indifferent, but the people who pretend to love Christ, those, forsooth, who are evangelical, but not evangelistic, who are hindering the progress of his kingdom. Men who theorize about the atonement, and quarrel over the forms in which they express the truth, and never stretch out the hand to save the lost souls. All the wrath of my heart could not equal the words of Christ to such as are lukewarm, "I am about to spew thee out of my mouth." He loathes the unimpassioned regularity of the man who professes to believe the facts which contribute evangelical faith, and does not yield himself to the great claims lying within these truths. Lukewarmness is the worst form of blasphemy. Let tepid churches call themselves clubs, and we shall know how to deal with them. Let tepid men leave the churches. Let them say they do not believe in Christ for that is the true

statement. Let them say there is no sin, for of that position their actions prove their acceptance. Anything to be rid of the insolent indifference which to Christ and men is calculated cruelty.—Campbell Morgan.

#### A SUPERSTITION AMONG THE ROMAN CATHOLIC FRENCH CANADIANS.

When a person in a house is thought to be dying, all the water in it is thrown out. The reason why, I do not know. There is the very same custom among some Eastern sect, whether Mahometan, or heathen, I have forgotten.

Woodbridge, Ont. T. FENWICK.

#### Sparks From Other Anvils.

Presbyterian: It may not be popular in many quarters to preach the doctrine of hell as Christ taught it, and as Paul and Peter did, and as the great converting preachers of all the ages since have done, but the true and faithful minister of the Gospel will not cease to warn all whom he can to "flee from the wrath to come," and to show them that the "wages of sin is death."

Christian Instructor: We believe there is more piety and quite as much ability and talent among those who believe in the integrity of the Bible as among those who would pull it to pieces. There is a story of a giant who had long fed upon windmills, and at last was choked by a pat of butter. The hypothesis of our present philosophers are enough to tax the credulity or a monk of the middle ages, yet many take down these windmills as pigeons swallow peas. The teaching of revelation is fitted for the capacity of a child, but our wise men are choked with such simple fare. We confess we have not enough faith to be an infidel, or an agnostic, nor even an evolutionist. We find ourselves for once standing up for reason, and demanding that our faith should not be overstrained. We can believe what is revealed; for, sublime as it is, there is a kind of truthlikeness about it; but we can not believe much we are now taught, for, in the first place, it is not worth believing, and in the next place it looks so dreadfully like a lie that we had rather not.

The Standard (Chicago): Too much has been made of the fact that Jesus was silent on many questions of vital social importance now, and that he laid down no specific programme for civic and industrial reform. What of it? Suppose he did not discuss problems of capital and labor, municipal reform, and industrial betterment. Neither did he discuss apostolic succession, or church polity, or infant damnation, and many other subjects ministers preach upon. Suppose he did not authorize the minister to assist in establishing a social settlement, a boy's club, a municipal art or civic reform league? Neither did he authorize him to spend two months in Europe every summer, or to live in a brown stone house, or to lecture for \$50 or \$100 a night. The simple truth is that one can find ample justification for doing a multitude of agreeable things, and many plausible excuses for avoiding the paths of self-sacrifice. It is no easier task to preach the whole Gospel to day than it was in the time of Christ. To deal with the sins of the rich and respectable, as well as those of the poor and the outcast, in our day, as Jesus dealt with sin in his day, requires a courage, a sympathy and a breadth of vision which those only will manifest who take the most exalted view of their calling, and who live in close communion with the spirit of Jesus.