

do their part in this great evangelistic movement, and carry their distinctive testimony into all parts of the broad land.

CHRIST AND MODERN THOUGHT.—(Concluded.)*

BY REV. W. F. CLARKE.

In passing now from a consideration of the person of Christ to a brief discussion concerning His work, it may be well to spend a moment in glancing at the connection subsisting between the two. We might fairly and safely assume that if indeed so unprecedented an event as the incarnation of the Eternal Son of God has taken place, it must have been for the purpose of accomplishing most important results. He, who is set forth in Scripture as at once God and man in His own person, is there exhibited as the only Mediator between God and man—as the only Saviour of sinners. Moreover, it is also taught us that the plan of redemption consists in, or is based upon, what Christ, as God and man in one person, *did* in order to achieve human salvation. Both in fact and in doctrine, therefore, the person and work of Christ must, of necessity, be closely connected with each other.

Human beliefs, when logically and consistently carried out, go in sets or pairs. Hence those who maintain that Christ was a mere man hold that He did nothing for the salvation of men except what comes within the scope of teaching and of martyrdom. He made known, illustrated, and enforced the truth—sealing the testimony thereto with His blood. Those who regard Christ as a superhuman, but still a created, and not a divine or infinite, being, invest Him with a higher function than that of teacher, and ascribe to him the possession of merit and the exertion of *influence* with God, whereby He is induced to pardon sinners, and admit them to His favour. That merit and influence He is represented as having acquired by His inestimable services and great sufferings. Now that Mr. Beecher has given to the world his theory of the person of Christ, we know how to account for some of the strange statements that occasionally find their way into his sermons, evangelical and excellent as they are for the most part. His denial of any set plan of salvation, and his representation that redemption was the result of a great outburst of love from the Divine heart; his unsatisfactory utterances at times respecting the atonement: his vague generalities about Christ and about the relations between humanity and Deity, are, largely, explicable thus. This line of remark applies to the whole of theology. Every system of science, philosophy, or religion has some one central truth or object, round which all the others naturally and necessarily cluster. Christ is the central object in the Christian system—its grand, attractive Sun. From first to last, in the religion of the Bible, He is all in all. You may rely on it as an unerring index to the truth or falsity of any religious system, and, let me add, of any experience of piety, whether its

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