

mate associates of the past ; he had forsaken forever the pharisaic band. And this is the case with every true convert : his eyes become opened to his true friends. He says to the Christian, "Thy people shall be my people." He bids farewell to those with whom he once consorted. Sometimes, indeed, this heavenly light renders a man blind to those who were once dearest to him. Those of his own household become strange to him. Wife, father, mother, brethren, friends are lost to view. And he has to turn from them saying :

"Jesus, I my cross have taken,
All to leave and follow Thee."

May this light shine upon us all. May we all become blind to earthly things. May we walk in the light as God is in the light. And at last may we dwell forever with Him who is light, and in whom is "no darkness at all!"

CHRIST THE SPIRITUAL HEAD OF THE RACE.

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If through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.
—Rom. v. 15.

BETWEEN Christ and man there exists a deeper union than that which is based upon the solidarity of the race, of which he forms an integral part. He is related to every man not only as a brother-man, but also as the spiritual head of the entire human family, the vital centre of the world's spiritual unity. "The head of every man is Christ." He is the great brain-centre by which every man is moved.

I. *There is a double headship of the race.* One headship is real, the other figurative ; one is heavenly, the other earthly ; one the source of blessing, the other the source of evil. This doctrine of the double headship of the race throws light upon those paradoxical descriptions of the spiritual experience of

man, in which Scripture abounds. Moral influences reach him from two distinct sources ; sweet and bitter waters flow into his life ; contending forces draw him in opposite directions. Unfortunately the evil side of things has been thrust unduly upon attention. No one has been allowed to forget that through the original progenitor of the race there has come to him an inheritance of evil. The mind has been kept stirred up by way of remembrance regarding things, the consciousness of which was already sufficiently vivid. There never has been good ground for the fear that some one might fail to experience the presence and power of hereditary tendencies to evil, working as a law in his members, "warring against the law of his mind, and bringing him into captivity." The consciousness of sin is one of the deepest experiences of the human soul. Tested by the logic of fact, the pleasing speculation of Locke that the soul, at the time of birth, resembles a sheet of white paper, is utterly false. When it first emerges into sight the soul is seen to be sadly disfigured with black, ugly marks. Man comes upon the stage of moral action with his spiritual nature thrown out of equipoise ; the powers of good and evil within him are unevenly balanced ; the beam inclines downward ; the will is heavily handicapped ; sin is easy, goodness difficult ; at each successive attempt to do good, the feet are entangled in a network of evil inclination. The soul, impelled to soar, is like a bird with broken wing which falls back to earth, and lies fluttering and panting in the dust. When deliverance is sought, the undertow of evil is most powerfully felt. When man would do good, evil is present with him.

Our text gives the other and brighter side of the picture. "If by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many" (Revised Version). If from the first Adam we have received a heritage of woe,