

I. It may be argued from the elements involved in the problem of the existence and continuance of such institutions.

The problem involved is the securing and reconciliation of individual freedom and government control, in a world in which sin abounds in both the individuals and the rulers—sin as depravity of heart at the fountain, sin as corruption of life in the stream.

Sin is, according to the Apostle, *anomia*, lawlessness, in whatever sphere. Its tendency in the individual is essentially and forever, under pressure of passion and evil, to anarchy—against all law and all authority. The tendency of government under stress of this same depravity is essentially and forever to oppression, tyranny, despotism.

What shall reconcile these discordant, conflicting, mutually destructive elements? The answer here furnished is, *Christ and His truth*, Christianity as a doctrinal truth and as a moral power.

The question resolves itself, in the last analysis, into the question of the prevalence of the right kind and degree of intelligence and of moral principle among the people. Christ and His truth make precisely the provision needed for insuring such intelligence and moral principle, for—

1st. Christ alone, in the truth of the Bible, authoritatively furnishes such a perfect standard of absolute right as is needed to teach all men—ruled and rulers—what is the right conduct in all their relations. Christ alone, therefore, furnishes the foundation for that kind and degree of intelligence without which rational freedom and really free institutions must be impossible.

2d. Christ alone as a spiritual, living power in men—rulers and ruled—regenerating and transforming them, is such a power as is needed for bringing them under the control of these principles of right and to right conduct in all their relations. Personal emancipation from sin and devotion to righteousness through Christ is the germ of all other forms of freedom.

II. It may be argued from the entire course of human history.

Negatively, true freedom has never existed without the foundation of the Bible truth and the divine power of the Christ.

Positively, freedom has always resulted from the prevalence of Christianity as a doctrine and a life.

Inductively the relation of freedom to Christianity would therefore seem to be that of effect to cause.

In fine, if we would be free as a people and continue free, we must be *Christian*,—pervaded and controlled by the truth of Christ through His transforming power. Knowledge of divine truth, intelligence, is not enough. A nation of wicked men, however learned, could never be free.

In this time of prevalent corruption, the supreme duty of the hour for the Christian is that of bringing back the people to the old foundation in Christ and His truth.

Quoting Scripture.

WE have recently heard the advice given to the preacher: "Pack your sermon with quotations from the Bible. That is preaching the Word." The most confusing sermons we have ever heard were constructed on this plan. They left even the most intelligent hearer hopelessly muddled. Nothing calls for greater skill or nicer discrimination than quoting the Scriptures in the sermon, so that arrangement, mode of massing, proper perspective, everything shall tend to make the subject luminous.

On What Shall the Preacher Preach?

"On what interests his people," says one. This is all very well, provided the preacher has a spiritual audience. If he has not, then he will need all the resources of genius to create an interest in elevating and profitable themes. His message is, not the people's preferences or prejudices, but the Word of God.