

our nation; with every eight minutes sending one more soul to a drunkards hell, can you conscientiously take pride in tracing your lineage to any reformer unless you are emulating his example? You have not the opportunity of your forefathers to suffer the heroism of martyrdom, but the times are hungry for a higher heroism; a higher martyrdom—that of living self-sacrifice.

It is for you—you, who represent the highest heroism England ever knew—you, whose every heart beat should thrill you with a new patriotism, a new loyalty to yourself, your Society and your nation.

It is for you to make yourselves masters of these noble threads so carefully handed down.

With these matchless threads for a warp, it is for you to consecrate your lives to the selection of a woof that will make your web like unto the perfect pattern—the life of Christ.

## THE GOSPELS.

### CONCLUSION.

Regarding the law which He declares he came to fulfill, we find in his teaching an amplification, on the spiritual side, so great that it changed its whole application. Whereas the Mosaic Law under the Pharisaic dispensation had to deal exclusively with conduct, Jesus made it apply to character. For the Mosaic Commandment against murder, he substituted the inner law of the spirit, demanding forgiveness of the offender, yea, even love for him. In the place of the law prohibiting adultery, his interpretation make even the licentious thought a forbidden thing. For the Levitical ceremonial piety that depended upon Sabbatical observances, divers washings and regard for fastings, he substituted the inward purity of a conscience void of offence. It is not strange that he should, therefore, soon find himself surrounded by implacable foes who spared

no occasion to engage in disputation with him regarding theological problems in order to bring him under the ban of ecclesiastical authorities.

On still another tenet of the Jewish religion was he at variance with the hierarchy of priests. A cherished tradition of the Jews was the promise of the Prophets of a Messiah, who, in the fullness of time, should come in kingly power as a deliverer of the nation, conquering for his people a universal dominion. Under tribulation this had been the hope of the Jews. It was the foundation of their religious faith, and always present in the Jewish mind. It was taught to the Jewish children that when the Messiah came the Roman power would be demolished and Jesus himself, no doubt, in his childhood had so believed. But as he became more and more inspired with the mission his Father had put upon him there deepened in Him the consciousness that the Messianic was a spiritual and not an earthly kingdom, and that he himself had a call from the Father to become the Messiah. The record shows that he was aware of what it meant of danger to him to make the claim of the Messiahship for himself. He foresaw the manner of death that was to come for him, yet he faltered not. His mission thenceforth was to be at Jerusalem, the very hot-bed of his enemies—his work among the Galilean peasants was finished. Not as a healer of physical infirmities, not as a friend in need to the outcast and the poor was he fulfilling the duty the Father had laid upon him. In his own soul came the demand that He should assert himself as the Christ. In an hour when his disciples were gathered about him he opened his heart to them. "Who do men say that I am?" he asked them, and they reported the gossip of the country, that one had declared the spirit of John the Baptist had been incarnated in him, another that it was Elijah come again, and others that one of the Prophets