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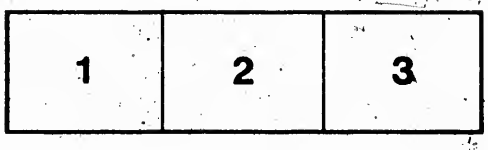

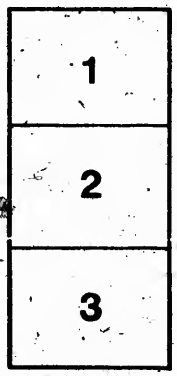

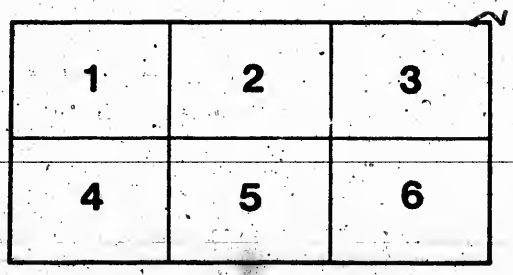

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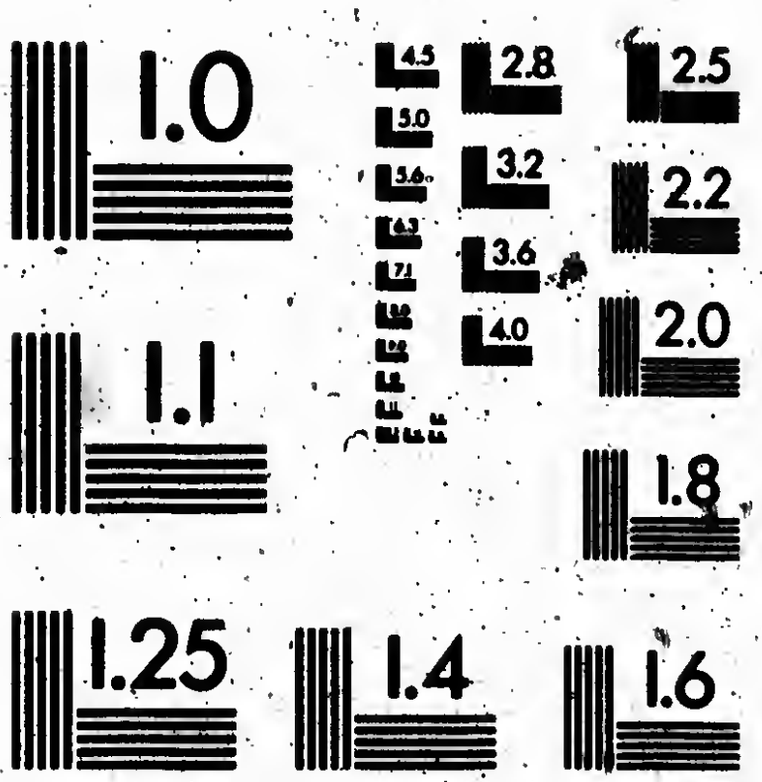

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"My Message."

BEING EXTRACTS FROM THE PULPIT AND
PLATFORM ADDRESSES OF
THE LATE

Rev. A. M. Phillips, B.D.

Yours truly

A. V. Phillips

MY MESSAGE

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1897.

"MY MESSAGE."

BEING EXTRACTS FROM THE PULPIT AND PLATFORM ADDRESSES OF THE LATE

REV. A. M. PHILLIPS, B.D.

COMPILED BY

HIS SISTER

(Nettie Phillips Walt)

With an Introduction by Rev. Chancellor Burwash, S.T.D.

TORONTO:

WILLIAM BRIGGS

WESLEY BUILDINGS.

MONTREAL: C. W. COATES. HALIFAX: S. F. HUESTIS.

1897.

In Memoriam.

THE LATE REV. A. M. PHILLIPS, B.D.

The prophet sleeps, his labors o'er,
Gone up to rest at noontide of his power;
His battles won, the storm and conflict past,
His soul has gained its crowning peace at last.

But truth rides on, its radiant car,
Resigns too soon, the hero of the war.
But others mount, and hurl the battle brand,
So lately borne in this true warrior's hand.

And not in vain, for truth's fair light
Shall gild anon the gloomy dome of night;
And sin and death and tears of sorrow cease,
For lo! the coming of the Prince of Peace.

TORONTO. —*Albert D. Watson.*

TO MY

MOTHER

WHOSE STRICKEN HEART MOURNS THE LOSS

OF

A TENDERLY AFFECTIONATE SON

THESE MEMORIALS ARE

INSCRIBED.

INTRODUCTION.

THE subject of these brief memorials was a man of rare spiritual gifts. The foundation of these lay in the depth and intense earnestness of his moral nature. This made him prominently a seeker after truth. In his search he never hesitated to break through the crust of old forms, which sometimes concealed as well as contained the truth, that he might bring to light the hidden kernel as a living possession of the present age. The same spirit gave all his studies a practical direction. His versatile mind was constantly devising some new agency by which truth might reach the hearts and lives of men, and especially the young. So pressing was this impulse to make all truth tell in saving men, that he had no time to construct a system or to harmonize his first grasp of some great truth

with the old forms under which men had held it. What he has left us are these golden grains, often thrown out in beautifully terse epigrammatic form, and a few of these are here gathered for use of the many young friends whose spiritual life he has helped.

NATHANIEL BURWASH.

VICTORIA COLLEGE.

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oung friends

URWASH.

BIOGRAPHICAL SKETCH.

"One who loved his fellow-men."

ALFRED MOORE PHILLIPS, the eldest son of John and Sarah Phillips, was born in Prince Edward County, Ontario, in 1847, and reared in Murray, Northumberland County. He was of U. E. Loyalist descent. At the age of sixteen Alfred left the farm homestead to start in life as a teacher; at the same time he began to work for Prohibition by organizing a temperance society at Wooler. He was converted at twenty in the camp-ground near Trenton; when he had put in six years' teaching, he had become so enthusiastic in the temperance work, that he gave up teaching to devote his time and energies to the Prohibition movement in Western Ontario. There he met Dr. Clark, who persuaded him to enter the ministry. After consulting his mother, which he always did, he entered the Methodist ministry in 1870, at the age of twenty-three. After preaching three years as a probationer, he decided to take a college course in theology. Before going to college he and the late Matthew Robison designed studying together, but were led to hold special meetings, which resulted in the building of four churches—one of these was erected on the Phillips' homestead. While at college he continued his temperance work.

He opened up a temperance book-room, to sell and circulate temperance literature. By his masterly arguments he worsted the advocate of license, King Dodds, in the Dunkin Act cam-

paign. He has been termed the Father of Royal Templarism in Canada, but has not lived to see the consummation of all his magnificent victories over the anti-Scott Act giant.

"I wonder if ever a sculptor wrought
Till the cold stone echoed his immortal thought?
Or if ever painter, with light and shade,
The fondest dream of his life portrayed?"

He organized the Theological Union, out of which grew the *Canadian Methodist Review*, of which he was managing editor. He instituted a Bible study in connection with Victoria College Theological Union, similar to Prof. Harper's Institute of Sacred Literature. He was ordained in 1878, the year in which he graduated. Stationed at Chatham and St. Thomas, he married Miss Maggie Coyne. His next station was Galt; there he lost his dear wife. This was a sad blow to him and his little boy Alfred. St. Mary's was his next station, and while there he married Miss Susan Hunt, of Listowel, who has always entered with great zeal into his labors, and now mourns her loss with her two children, Maggie and Douglas. He was called from there to Toronto, where he occupied the pulpits of St. Paul and Euclid Avenue churches.

His preaching at Euclid Avenue provoked criticism; nevertheless, he preached the Word as he felt God had revealed it to him. His final station was Montreal, where he died at his post December 10th, 1896, after undergoing a surgical operation for renal calculus, which resulted in his death at the age of forty-nine. We mourn our brother as he had, humanly speaking, almost reached the zenith of his power. We had looked to many years of counsel and love. There is consolation in the thought that in those forty-nine years he lived more than some men have lived in a hundred; more than some could have lived in twice that time, were it possible for them to have had the span of life so lengthened out.

CASTLETON, ONT. NETTIE PHILLIPS WALT.

"Who is God? What is God?"

Brief thoughts selected from four articles, published in the "Methodist Quarterly," 1889.

"WHO is God? What is God?" These have been the heart questions of humanity in all ages. "We would see Jesus," is the cry of the world.

A conception of mere abstract qualities, universal attributes and infinite faculties leaves man practically Godless.

The contention of infidelity has been with the God of the creeds, not with the God of the Bible.

The God-knowing faculty is love. Love only can interpret love. Love always knows love. Love can always trust love. Faith is love interpreting, knowing and trusting love.

God is man's suitor. He offers His hand and heart to the race, and gives His Holy Spirit to quicken the dormant germ of love into life.

All our conceptions of God should be based upon the Eternal Person made visible in the human Christ. We can see and know Him by the opening of "the eyes of the heart" (Eph. i. 18, R. V.). We get our religious ideas as we do our politics, largely by inheritance. If we hold up the theological coin that bears the stamp of the current conception of God, and ask, "Whose is this image and superscription?" the response would be, "Augustine's, Calvin's, or Arminius'." Who commissioned any of these, or even Wesley, Watson, or Pope to fix the die of the theological mint?

"We would see Jesus," and whatever helps us to see Him personally, as our Immanuel, really and truly "God with us" helps us to see the Divine image.

Jesus Christ Himself is the answer to the question, Who is God? What is God?

But we have the truth in earthen vessels, and in its transmission to us, it has been tainted by the social, intellectual and political character of the "vessels."

Nevertheless, as the stream holding detritus in solution, deposits these foreign substances in its course as sediment, and is itself lost in the purer water of the great sea, so the colored stream of theo-

logical ideas is being clarified as it is filtered through the pure water of Divine revelation, and human errors and conceptions pass from sight in the deep ocean of God's truth.

The main purpose of the incarnation of God's Eternal Son was for the manifestion of Jesus of Nazareth as the Divine Ideal Man.

Man's sin was, therefore, not the primary occasion of the incarnation. The death, and not the life, of Jesus was the consequence of sin. Even if man had not sinned, would it not have been necessary for God to have appeared in human flesh as humanity's model, in order that the eternal destiny of man might be attained.

Our Lord is not only the medium of revelation, He *is* the revelation itself, the source and end of all creation.

The eternal purpose of God in the creation and redemption of man is to manifest Divinity in Humanity. He purposed to have for Himself a family of sons, of whom His eternal Son would be the elder brother.

Christ's conception of God was, that He was not only *His* eternal Father, but that God was the personal Father of every individual of the race.

He understood His self-manifestation in the flesh, to have for its purpose the revelation of God as a Father. The making an atonement on account of sin, the restoration of the Kingdom of Heaven upon earth, and the exemplification of human holiness by living as a man, a perfect pattern of human obedience.

The whole plan of redemption is based upon the purpose of God to make such a reproduction of Himself as a son would be of a father.

The Son of God became humanity in order that the son of man might become Divinity.

The Gospel idea of God as Father is the sum of His Divine relationship to man, binding the whole family of the human race together, by natural ties of ineffaceable kinsmanship.

That we may be possessed fully of this grandest fact of Divine revelation, this central truth of all revelations, we must appreciate the sublime utterance, "He that hath seen me hath seen the Father."

Such a conception makes the whole world akin and brings the universe into one harmonious whole.

God is our Father. God is love.

Pulpit Paragraphs.

Prayer.

THE prayer of Moses for his sister, "Heal her now, O God, I beseech thee," is a model prayer. There is no exordium, no peroration. Moses did not inform God of that which he already knew. He made no diagnosis of his sister's ailment. He knew God would not mistake the disease. He made no prognosis; but with brief, effectual, fervent prayer, he besought the Lord for immediate results in behalf of his sister. He did not need to pray five or ten minutes, in order to get into the prayerful spirit, *to get the power.* He was not like a pump which needed priming before it would work. He was constantly in touch with God. Fasten a string or wire at a certain point, and hold the other end close to your ear; now let the string hang loose, and touch it with a pin near its fixed end, and no sound is heard

at the other end; but draw the string taut, till it is almost a mathematical line, and the pin-scratch sounds at your ear like the crack of a rifle, because the string is taut. Just as the string is tense, so must our hold on God be tense or *in*tense, which is, literally, *intensely* tense; then every breathing of desire becomes a wave current which touches God, and not God only, but it touches also the object of our prayer, and answers itself, God being in it.

Christ and the Masses.

"Jesus, when He saw the multitude, was moved, with compassion." There are two ways of seeing a crowd, one begets separation, the other knits us to them, because of their needs and woes. Jesus saw them in their sin, and loved them; pitied, and provided a remedy. We are not to pray merely for the harvest, but we must gather it in and pray others to do the same. Had Jesus kept himself from the sorrow and woe, and cross and death, He would never have saved another soul; so we, when we see the ship of sin going down, must not only pray for the souls on board, we must have the lifeboat put out for their rescue and be willing to man it, and so, under God, be the saviours of our race.

The Prodigal Son.

The departure from home had been gradual and slow, but the return is not particularly described, further than to say, that he arose and came to his father, as if to indicate that this decisive point was actually his salvation. "And while he was holding himself at a great distance, his father saw him, and ran with great haste, and embracing him, kissed him again and again."

This is a faithful picture of God's relation to the sinner as he returns to his Heavenly Father.

The loss of a sinner is God's loss, and God feels it more than any one else. No one can fill your chair if it be vacant around heaven's table. If *you* are absent, God your Father will miss you. If *you* are lost, your father is seeking for you and longing for your return home.

"How terrible a thing it is to be in sin at all, terrible to have influenced any other soul in the wrong direction, thus being the means of bringing about a "multitude of sins." How fearful it must be if it is to be the lot of any never to come to God, but always to wander away farther and farther from Him!

The saddest thing of all is the merciful process by which sinners, after being long reproved, and chastised, and scourged by the lashings of a tender conscience and to no effect, become insensible to the effects of sin, and find the hell they are in, quite tolerable or even agreeable. Is it possible that these consciences can never more be roused? Certainly the Bible does seem to teach it so. If so, then surely there is room for great earnestness in rousing sinners to feel the smart of sin, and forsake that which at first wounds painfully, but later on, "when it is finished, bringeth forth death"—the death of conscience, the death of even the consciousness of sin. Such a death, though the less painful, is certainly the greater, though not the only hell.

Universal Fatherhood of God.

"God is no respecter of persons: but in every nation he that feareth him and worketh righteousness is acceptable to him." The conversion of Peter and the Jewish Christians from a narrow bigotry and hide-bound prejudice was, on one hand, as noteworthy as was the Christianizing of Cornelius, on the other. God's purpose was to liberalize the Jewish

Church, while he Christianized the Gentiles. Peter was taught the brotherhood of man; and when he had learned his lesson completely, he was prepared to teach Cornelius the fatherhood of God. All men are sacred to God, and they should be to us. True, *God has elected us, but it is an election to service*, not that we may be His pets, and not to proclaim just enough of the Gospel to save sinners from hell, for God has given a sufficient measure of his spirit directly to the heart of the heathen to save him from hell if he obeys its voice; but Jesus told Pilate "For this cause came I into the world, that I might bear witness to the truth;" and we are here for the same purpose, and have no other mission than to take God's grand evangel from the life and lips of Jesus and carry it to His other children, our brothers, proclaiming to them the fulness of the Father's love revealed by the Nazarene in all its beautiful Divine tenderness. God's system is not a mere heavenward emigration policy, but rather a grand reclamation plan to make all men God-like. Thousands who, never having heard of Him, cannot have any faith in the historic Christ, will be acceptable to God, because they have obeyed His law written in their hearts.

Woman.

The uplifting of society depends on *woman*, and without her aid society cannot go forward. The uplifting of the womanhood of the race results in the uplifting of manhood. If we want to place our finger upon the highwater mark of conscience, it is our mother. Christianity does not treat woman as man's slave, but as his equal, yea, his *queen;* and therefore a wife should not be in subjection to her husband in the sense of being a slave. Woman should demand that there should be one standard of morality. You should depend upon the trueness of a woman, and not on what she wears. She should win by her *winsomeness*, by *herself;* not by her appearance or outward adornment. Handsome *is* who handsome *does*, is the true theory. Virtue is far greater in its importance than happiness.

True Rest.

Heb. iii.: Is there a possibility of resting in spirit even in this life? Is there any experience through which we may pass which will bring abiding peace?" The magnetic needle is an illustration of the rest in question. Constant it stands with its positive deter-

mination towards the magnetic pole, so the soul should have its tendencies ever God-ward and heaven-ward. Many a Christian, when relieved of the burden of his past sin, instead of going on at once to the position of abiding consecration of the entire being to God's service, wanders aimlessly among the mazes of a precarious faith, which is devoid of progress and far from truly restful. It is not necessary thus to waste to any extent the golden hours of life. We have to drive out pride, covetousness and backbiting from our lives; and the liquor traffic, the house of fornication, the gambling place from our community. Having driven out the enemies of the soul, there is true rest. This rest of the soul is not entire cessation from activity, but rather the perfect fitting of oneself for one's work, just as the magnetic needle is constantly obedient to the polar magnetic current, so must we be constantly open to the inflowing of the Divine love and wisdom and delight to put them into practice.

The Unknown God.

Acts xvii. 23, "To an unknown God." Paul found in Athens a people who worshipped many divinities. They had the religious nature. He started from this feature, common to both Jew and Greek, and so to some extent carried them with him in his

teaching concerning a personal God. Now there is a sense in which we may be very religious and yet erect an altar to an unknown God. God, both by His creation and His providence, leads us to be convinced that He is not very far from everyone of us. But Jesus taught the truth, that of one blood God had created every race, and Paul found it necessary to teach these cultivated Athenians that the barbarian was their brother. So in this age the Church must show the masses that it stands as the pledge of their liberty. The only true worship of God is a loving service of man. We do not need to look at the Jewish, or Roman, or Mohammedan Church for darkness. God overlooks *our* ignorance as well as their's, and in this fact is abundant mercy, for our ignorance is great. Do not think that God forgives merely because Jesus died, and we can get to heaven through his perfection.

God is Light—God is Love.

1 John i. 5, "God is light." It is to be kept in view that Christianity is the normal condition of human life. Just as health is natural to the physical organism, so is the healthy condition of Christianity and not the diseased spiritual state of the sinner natural

to the moral and spiritual man. The sinner is away from home till he comes to his Father's house. There he finds home, health and heaven; but sin may be permitted to become a chronic disease; it may become a second nature. Wherever sin exists salvation is the remedy. John lived in Ephesus, where Apollo, the sun-god, and Diana, the moon-god, were worshipped as the representatives of light, but he tells us of a God who not only represents light, but who *is* light, and stands in the spiritual world in a similar relation to that sustained by the physical sun in the physical world. When we are told that "God is light" we know something at once of His truth, purity, wisdom, diffusiveness and free grace. When we are told that "God is love," we see a complete picture of goodness, and the nature and character of the spirit is revealed in these two sentences: "God is love" and "God is light." The Holy Spirit is Christ's life still active in the world of spirit. Light comes to every man, and though he may shut it out it will forever beat its radiance against every barrier, and though never admitted it will still retain its characteristics of diffusiveness and purity.

Easter.

"How are the dead raised up?"

The first day of the week was kept by the early Christians, as a constant and convincing testimony of the fact that Jesus was "raised from the dead"—convincing because it was not in keeping with their creature comforts to declare the resurrection of their Lord. It brought persecution and reproach and scorn, and yet they joyfully declared Him risen. St. Paul says that if Christ be not risen our faith is vain; and, further, he argues from the resurrection of Jesus to the general resurrection, hence the great importance of the fact. If we say it is contrary to science or to the laws of nature, who are *we* that we thus exhaust with our puny judgment the resources of the Infinite? Have we universal experience? Do we profess, with our human vision, to cover the whole range of possibilities that lie incomprehensible to finite wisdom, in the out-flowing providences of the Eternal One?

The body which is raised is not a material body, but a spiritual. What is a spiritual body? It is the harmonious expression, in substantial but immaterial form, of the spirit which rules within it. What could

be more encouraging than such teaching, and how it must stimulate us to see that the spirit character developed here, is worthy of expression in a state where all is light and no hypocrisy can exist, but where each shall see the other as he is?

Christian Brotherhood.

A Christian is a Christ-man, a human Jesus, and must be animated by the Christ-like spirit. He must be earnestly solicitous for the welfare of his fellow-men, and only in so far is he a Christian.

We can only serve God by serving man. There is no real, true, complete consecration to God that is not a consecration to humanity.

The Gospel of Jesus knows no reconciliation to God that does not result in a reconciliation to man.

Sacrifice is the law of the life of God, and the teaching of Jesus makes the law of man's life the same.

The world's uplifting has been through the suffering of those who have loved it and given themselves for it. He alone has caught the Christ spirit who is living the sacrificial life and is a vicarious sufferer for others.

Every person is as truly called of God to the business of world-saving and man-blessing, as was Jesus.

Brain and Heart.

It has been said that heart and not brain is the motive power in religion. This may be true of some kinds of religion but not of real Christianity.

All moral love, human or Divine, contains the element of thought as a factor.

Christianity is neither an impulse nor a fervor, but the expression of an omniscient intellect that roused an omnipotent affection.

Genuine Christian character is not the product of glowing feelings or impassioned emotions, but of intelligent application of Divine truth to the individual life.

Religious fervor is the result. It is the boiling, but not the fire.

True fervor is the outcome of the burning of the fuel of truth in the brain, until it brings the heart to the boiling point.

Genuine religious feeling is inseparable from religious thinking, and grows out of it.

The fuel has been furnished; now put it upon the coals, that heat may be generated to move the heart engine that propels the machinery of life.*

[*Dr. A. D. Watson, whom we have to thank for the pulpit paragraphs, said, at the memorial service held in Euclid Avenue Church:

"It was truths such as these, coming from a heart of great spiritual fervor and deep thoughtfulness, which fastened themselves like arrowheads into the life of this people. It was such truths, uttered in that fiery epigrammatic form, which, coming from a tender heart, led many of those who knew his teaching best, to rank him among the ablest pulpit teachers of his time."
—Ed.]

Gems of Thought.

My present duty alone concerns me; I have no time to consider my future, whether I shall be in heaven or hell.

Let us remember what is the purpose of God, and work earnestly for its accomplishment.

We are enabled to receive the power of the Holy Ghost by a consecrated use of the power we have already received.

The sacrament of the Lord's Supper is a privilege and a duty.

I prefer the drunkard to the liar, the glutton before the rogue, and even the libertine before him whose heart is filled with hate, even though he dare to hold the name of the Prince of Peace by calling himself a

Christian. Gluttony, lust and drunkenness are not the worst sins.

Christianity is learning the character of God and living it.

A Christian is one who reproduces the character of God as manifested in Jesus Christ.

In Jesus of Nazareth God lived a human life, to show us what kind of life He wanted us to live.

When a universal reign of righteousness is here Christ will not then come, simply because he will have already come.

The Plan of Salvation is not a means by which any one can say: He died for me and the whole thing is settled, and then go on sinning when the opportunity arises.

Christianity is not a religious emotion, nor an intellectual position; it is the whole being taking hold of a living Christ.

We must be devoted to such a use of the Spirit, that we shall be the agents of God in this world.

Christianity is for this life as well as for that which is to come.

The all-Father is doing the best with us that his love and wisdom can do, yet we are most unworthy of the title which Jesus has put upon us when he call us His friends.

If heaven is a place where we must recline forever in flowery beds of ease, I do not want to go there.

Temperance.

We all claim to be temperance people, and yet we are enslaved by the curse. Truly it may be said of this "evil beast," its strength is in its tail, and its tail is the Government, and its Royal Commission. Vote right. Too often the temperance people do the talking for the liquor party. Thus, how often we have heard Christians say, "You can't make sober men by legislation," or "There's more drinking than there was before the Scott Act was adopted," when all the facts go to prove the contrary? Is this true in your case? If so, cease to do the work of the vilest traffic on earth. Help to cut off even one branch of the upas tree of sorrow and sin.

Revivals.

THE true revival is not that which brings a spasmodic result, even though it be an addition of converts to the Church, but rather the lifting up and strengthening of Christian principle in the lives of the individual members of the church, so that they may be led to go forth to work and bring in a continuous harvest of souls won to God, as a result of such revival in the hearts of the people.

The power of God is not a thing which we have to acquire and use in *our* effort, but we are to put ourselves in such a relation to God that He can use *us* by His Spirit of power, and we shall then be instruments of God, and not as we foolishly suppose, using God's Spirit as an instrument which our hands can handle and our wisdom apply to the business of life. In a word, we are not to use God, but are to make it possible for God to use us.

How to Study the Word.

Extracts from Address Given at the Provincial Sunday School Association, Ottawa, in 1892.

1st. Know What Study Is, Then Study It.

But some one present may say we need a spiritual grasp of the Word.

Can we get hold of the truth in the heart and in the soul, so that it becomes part of our spiritual nature, without first having received it in and through the intellect?

2nd. We Should Ask What is the Purpose of the Bible?

This is announced in the text, "Let us make man in our image, after our likeness;" *i.e.*, its aim is to produce a life by the unfolding of a life; to reveal the heart and character of God for the purpose of restoring the life and character of man.

The purpose of the Bible is the production of a perfect man, not an absolutely sinless man, but a perfect man. What is the divine ideal? Christ Jesus.

What is a perfect man? I answer just what Christ would be if he became me, if he lived under my hat, walked in my boots, was doing my business and had to pass through life in my circumstances.

The chief aim of the Bible is character on earth, not happiness in heaven hereafter.

There is, it seems to me, no spiritual growth toward the production of manhood, character, and a truly righteous life, but that which arises from a real knowledge of divine truth. Piety is of the intellect, the will and the emotions.

It is only as a man knows and does the divine will that he becomes a man. Thinking, feeling, willing and doing, as animals think, feel, will and do, does not lift man above the animals.

3rd. We should come to the Study of the Bible, with an unprejudiced mind and without judgment aforethought, to find out what the writer meant, and not to see if it will fit into our creed or defend our preconceived notions.

4th. We must look at the Bible, as being a library of sixty-six books, by some forty different authors, and "study it book by book."

We should become saturated with the thought and purpose of the author, and thus get to know the mind of the Spirit. The method of practical study of Divine truth is to ascertain the underlying spiritual principle taught by the history, the argument, the poetry, the prophecy, the parable, the precepts, and apply it to the present needs of our own daily life and the life of our time.

The E. L. of C. E. Pledge.

THE PLEDGE is a statement of certain specific duties to God, the Church, ourselves, society, and to mankind generally.

It is a crystallization of the principles for which the whole "movement" stands.

It is not an added responsibility, but a means of helping us to perform existing ones.

If to enter into a covenant with God be a duty, to withdraw from it without sin is an impossibility; both duty and pledge are binding for ever.

Our pledge gives no place for the church-tramp; the aim is to make the services of that church with which we are connected *the best.*

Some say they do not believe in pledges, forgetting that the home and society rests upon the marriage vow. All business relations are based upon the

promise to pay, and the safety of the nation is in the oath of allegiance.'

The Christian is never free from doing his whole duty to God and man, pledge or no pledge.

If we were merely spiritual beings then we might do without forms, but we are still mixed up with matter, and unless we have a form the spirit will die. Church going, the keeping of the Sabbath are not religion; but religion hardly lives without them.

We cannot "do our heavenly Father's will," or know what "Christ would like to have us do," unless we "learn" His will, and see the "example" of Christ as revealed in the Scripture, therefore to read and study the Bible is no less necessary than to pray.

What will be the result to Christianty when we have a generation of Christians who realize that a Christian life means a life like Christ's?

There is nothing more plainly taught in the Bible than that there is no true religion, no spiritual life within the soul, without the impulse to offer of our substance to God. "Freely ye have received, freely give."

The last clause of the pledge adopts the self-sacrificing spirit of Christ which lives for others, feeling

that he does most for God who does most for man. The aim is not to populate another world with dead saints, but to transform the present age by living ones.

The greatest need of our day is not more Christians, but more Christianity; not more men and women, but more *man* and *woman* in the world. More decided, definite, pronounced Christians, who are loyal to Christ, and give themselves unreservedly and unselfishly to the accomplishment of the Divine purpose.

Religion in Politics.

From an Address at the International Christian Endeavor Convention, Boston, July, 1895.

GOD gave the world a model nation before He gave it an ideal man.

The citizen must be impressed with the truth that government is a fact, ordained of God for a definite moral purpose. Forms of government are human, the institution thereof Divine. That society should be organized into the State is as much a part of God's plan in his economy for the salvation of the race as that the followers of Jesus should be formed into a Church. God is as much interested in the general and local Government of the United States, Canada, or any other country, as He was of the Hebrews, and has as much to do with the Christians of to-day, as He had with the Jews prior to the advent of the Saviour.

The citizen's duty is to make the government of the State and municipality "worthy of the Gospel of Christ."

What is right is right for everybody, what is wrong is right for nobody.

Business is religion, politics is religion, anything by which we can do good to our fellowman is religion.

Christianity is useless except as it impresses itself upon the world for humanity's welfare.

Christ's heart was in the coming of his Father's kingdom. The founding of a Kingdom of Heaven here and now, made of the material that constitutes human nature and inhabited by real live men and women, constituted the spirit of his life and burden of his purpose.

The only citizen life that is worthy of the Gospel of Christ is that which is in harmony with the Golden Rule. The franchise is one of the most sacred rights bestowed upon freemen, and should always be exercised without fear or favor, free from corruption and bribes, in the interest of the commonwealth.

The citizen has duties as well as rights. "The welfare of the people is the highest law."

Party shibboleths in the Christian Church should be sacrificed on the altar of humanity, and the world made to believe that the Father has sent the Son, because of the oneness of the believers in Jesus.

The Atonement.

HUMAN redemption is the outworking of God's heart, and that heart the heart of a Father.

A correct view of the Atonement cannot be developed under the spell of monarchy or law. God's government is patriarchal, and the family circle is the model of His kingdom.

The Atonement was the expression of a holy affection for the human race.

Our view of the Atonement must be based on the Fatherhood of God, and must be in harmony with His nature, which is love, and with His character, which is righteousness.

On what principle does a loving parent forgive a sinning child? Does he require compensation from the prodigal or his substitute? Does he ask that the transgressor, or someone on his behalf, shall pay some price, or suffer some penalty before he will receive him back?

Christ suffered on our behalf as our race representative, but not instead of us, nor as an absolute substitute, nor as an exact equivalent.

We have a true picture of the Atonement in the story of the Prodigal Son. The boy wants to come home, and the father receives him at the first opportunity. But legalism steps in, in the case of the older brother. He wants the demands of strict justice met. The father is satisfied that the son is restored to his father's home and heart, and to a life of righteousness.

The Divine Purpose.

To understand the Atonement, we should see God, realize His purpose, know His heart.

The whole "scheme of human redemption" is manward on God's part. It is from God and for man. It is God's means of accomplishing His original purpose concerning man. That purpose was to make man with the nature and character of God. This is what He at first undertook when He said, "Let us make man in our image, after our likeness." He designed to make man so that he should live the life of God.

He undertook so great a task because He loved the race with the love of a Father towards His children. It was the outworking not of an after-thought, but of the eternal intention of the Divine mind and heart.

God's purpose is large. He intends not merely that man shall get to heaven when dead. He designs to reproduce His own character here in the eternal *now*. He has never swerved from this purpose.

Christ the Mediator.

The life and death of Christ was a visible manifestation of the nature and character of God, and of his feelings towards sinners and against sin. His life and death were a reconciling act, whereby the whole world is drawn to Him. It is also a vindication of righteousness, and a testimony of God's abhorrence of sin.

Christ was the man nature in the Godhead. He was also the God nature and character in manhood.

But no conception of God as father is correct that does not include the idea of governor and judge, and this because He is Father. His fatherhood is paramount. "God is *Love*," but He is righteous love. He is also *Light*; and "the *Law* of the Lord is perfect."

While God's nature is love, His character is righteousness; hence His forgiving grace is not mere indulgence of the sinner, and the Atonement is not a means by which God ignores sin and releases the sinner. It is rather a means by which He shows His eternal hatred and horror of sin, because it destroys His children; while, at the same time, He shows His love for His children by saving them from the soul-destroying sin.

Jesus could reveal God only by condemning sin, exalting righteousness, and loving the sinner. God does all these unceasingly, and calls upon man to do the same. In as far as man obeys this call he becomes, like Christ, a revealer of God; and in this sense every man may be a Christ. In these facts lie the whole truth concerning the Atonement.

There is an element in every man's nature which is capable of responding to the call of righteousness. That element is perpetuated and total depravation prevented by the Atonement. Thus the Holy Spirit finds in every man a means of approach to his heart, in consequence of the life and death of Christ.

The Covenant of Blood.

The ancient sacrifice had a twofold purpose: First, to teach love in the form of sacrifice; second, to teach righteousness or cleansing from sin.

These lessons were in harmony with the nature and character of God, and were intended to be a revelation of God by the kindergarten method, suited to the childhood of the race. Jesus taught the same lesson, but by a different method, that of actual personal revelation of God in terms of man.

The sacrifices were not peculiar to the Hebrews. Abel offered sacrifice before there was a Hebrew people, and they were common to many nations. Indeed, the idea of sacrifice seems to have been common to the whole human race.

The greatest gift is the life, and the fact that the life is in the blood led to the shedding of blood to represent the gift of life.

The *sacramentum* was the Roman soldiers' oath of allegiance. In the forming of a new legion, the ceremony was performed by collecting, in an upturned shield, a few drops of blood drawn from the arm of the captain and each soldier, by his own

sword. Then the captain, holding the shield aloft, dipped his hand into the blood, and each soldier, passing by in turn, dipped his hand with the captain's. By this covenant of blood they became a blood brotherhood, by which their hearts and lives were as one, symbolized by the mingled blood. Thus they swore fealty to each other, even to the death.

By the frequent washings and cleansings of the Hebrew ritual, as well as by the fact that the offerings were to be without blemish, by the innocence of the lamb offered, and the purity of the temple vessels, was the holiness of God constantly taught. And these primitive people saw in the innocent victim a life representing theirs, and believed in God's willingness to receive them, which was as large a conception of God's love as they could master.

When Christ came He never made use of these symbols. He never applies them to Himself. When He wants to teach truth He takes them away from these things to higher ground, and teaches the love and holiness of God, by a living illustration in His own person, of what God is to man, and what man should be to God.

Thanksgiving Sermon.

(Douglas Methodist Church, Montreal, November 26th, 1896.)

TEXT—JOHN XIII. 34, 35.

THANKSGIVING DAY is the day for the nation and home. This world is Christ's world, ever since He gave His life for it. The world is redeemed but not saved; it is "being saved."

The Kingdom of Heaven is here, just as spring is here when the May flowers and violets come, but we want more to follow. When it shall have fully come every human life will be a Christ life reproduced. Christ taught that in order to find true greatness His disciples must be servants and minister unto others, "Even as the Son of Man came, not to be ministered unto, but to minister and to give His life a ransom for many."

To love one's neighbor as one's self is not the Christian law of love, it is the Jewish law of justice,

of which self-love is the standard. Christ's ideal is in His new commandment, "That ye love one another as I have loved you."

He that emptied Himself of Divinity, lived a life of suffering, and died for us while we were yet sinners, showed that He loved us far more than He loved Himself.

He sets before His followers a fresh precept for the regulation of life. New, because a new love is enjoined which springs from a new principle. "Even as I have loved you"—self-sacrificing love.

FINIS.

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