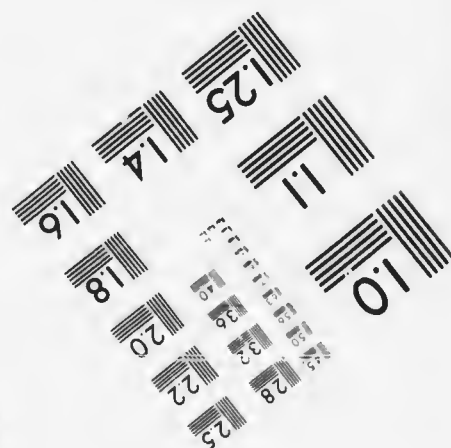
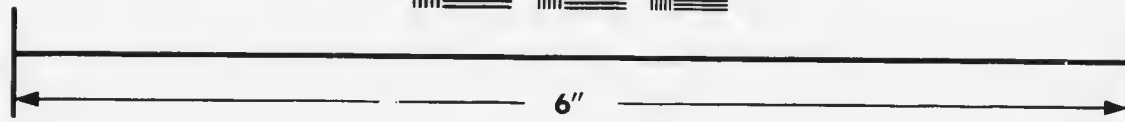
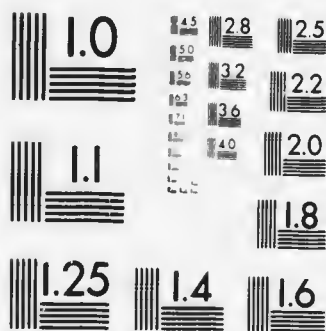


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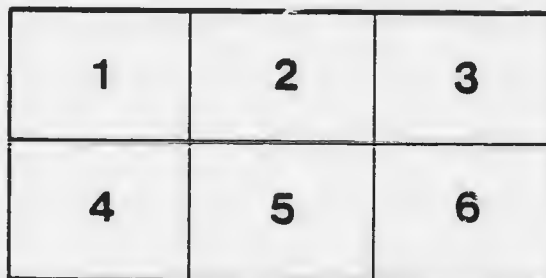
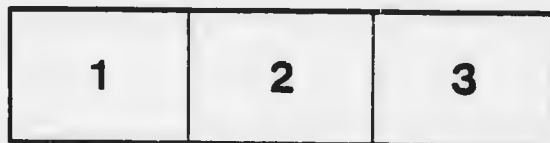
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A SERMON PREACHED BY

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BISHOP OF EASTON, MD., U.S.

— ALSO —

"THE NAME ABOVE EVERY NAME,"

A SERMON BY THE

THE RIGHT REV. THOMAS A. JAGGAR, D.D.,  
BISHOP OF SOUTHERN OHIO,

*Montreal, Sept. 12th, 1883.*

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SERMON  
OF THE  
BISHOP OF EASTON.

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The Comforter, which is the Holy Ghost, whom the Father will send in my name: He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.  
—JOHN xiv. 26.

I am permitted to-day by the invitation of your Metropolitan, Right Reverend Fathers, Reverend Brethren, and Brethren of the household of faith, to speak to you of the things concerning the kingdom of God.

And surely no theme can be more congruous with the occasion than that suggested in the text; no truth more profitable to be iterated in the intercommunion of sister churches, than this familiar one, that the Holy Ghost, the Lord and Life-Giver, is ever present to preside alike over our consultations and our active ministrations.

True it is, that our Lord's assurance and promise came with a special emphasis and personal application to the individuals who were to lay the foundations: nay, who were themselves to be the foundation of the New Jerusalem.

But true is it, also that the church in all the ages, its rulers, its legislators, its ministrants, have a share in this promise of divine illumination and supernatural guidance.

When Cicero somewhere had occasion to use the Greek word Paraclete, he paused to add that its meaning was too large to be expressed by any one Latin

word. It was an anticipation of the marvellous comprehensiveness of that title in the Christian thought.

Our Lord himself while on earth was Paraclete as well as Prophet. In all the manifold meanings of the word was He Paraclete: Comforter, Advocate, Patron.

This last epithet may assist our conceptions. What a Patron was to his clients in the palmiest days of Rome, accustomed to gather them around his hearth, to feed them from his stores, to interpose between them and such as would do them wrong. To answer for them in the courts of law. Such a Paraclete was our Blessed Lord in the days of His flesh to the little flock who listened to His voice.

And now that He is to go away, He would have no sorrow to fill their hearts, no sense of orphanage to oppress their spirits. He will distribute His offices. Such as in anywise reach men through the medium of flesh and sense, teaching, discipline, absolution, and the ministry at earthly altars, are committed to men duly commissioned. By the all-power that was in Him, He gives us a mission for all earthly ministries, identical in its authority with that which He had exercised during the three and thirty years.

But man may not be Paraclete. To quicken the dull intelligence; to impart vitality to deadened affections; to carry true comfort to souls too much stunned by the blows of adversity to think or reason; to make intercession for the saints when they can find no words wherewith to phrase their needs, and when their best devotions are but groans inarticulate, these offices demand an eternal and ever-present Minister. And thus our Lord promises another Comforter, an abiding Paraclete; One who shall teach us all that we have need to learn; One who shall remind us of principles of the Gospel of Christ, well-known, indeed, in theory, but through our narrowness and unspirituality so apt to be forgotten when we have to deal with the practical problems of life and duty.

Were it not for this conviction that a Personal Comforter, the Eternal Spirit of Wisdom, is as really present in our humbler synods as in the first Council at Jerusalem, or in the great Councils which formulated the articles of the faith, or in the conferences of the Anglican Reformers who fashioned our Prayer Book; were we not bold to cry: Where is the Lord God of Elijah, and of Paul, and of Athanasius, and of the Anglican Doctors? then, indeed, we unworthy ones who are set to guide the religious thought and activities of this Western world, might shudder at so great responsibility and say as Moses: "O Lord send by the hand of him whom Thou wilt send."

Let us pause just here and consider the difficulty and the intricacy of the problems which in Canada and the United States as well, we have need to grapple.

We are in a new world, of vast territory and of inflowing population. It is the spring-time of the church in America. If we have the sagacity to plant aright, many a seed seemingly insignificant, shall develop into a goodly tree, sheltering beneath its branches the generations that are to be.

The tares are being sown on every hand with enormous industry: and if our eyes are holden so that we fail to recognize our spiritual opportunities and to pre-occupy the soil, the sheaves ultimately to be garnered will not be pleasing to the Lord of the Harvest.

Our social and ecclesiastical conditions are unlike those of the days gone by. We seem to need the Pentecostal gift of tongues to reach the men of many nationalities, the aborigines and the immigrants. In the separation of Church and State, which throughout most of the Christian era had been in close alliance, we are thrown back upon the voluntary offerings of the faithful for the support and extension of the church; and our hearts are ready to break sometimes because we seem to be losing our power of MISSION. No money is laid at the feet of the Apostles, to be dispensed with reference to the greatest good of the greatest number. After the utmost endeavour of our Missionary Societies, we seem little able to send the Gospel save to those who can defray the costs of its ministrations.

On every side we recognise needs peculiar to the age and country: felt necessities in which we have few precedents to guide us, requiring wise adaptation and prudent invention.

We are confronted with an unbelief of singular audacity, penetrating all popular literature and infecting even the illiterate. Time was, within the ministry of many among ourselves, when the Christian and the unbeliever could, before they parted asunder, join hands and say one fragment of the Creed together, I believe in God the Father Almighty. But now, alas! Infidelity has become Atheism pure and simple, or else utters the language of contemptuous Agnosticism.

Neither may we shut our eyes to the increase of practical irreligion and indifferentism. Copies of the Bible are multiplied, but it enters less and less into the popular reading. Churches and meeting-houses stand in rivalry in every village or at every cross-road, but church-going is more and more neglected. What revolt is there against the restraints of Sunday rest from traffic and travel: against the indissolubleness of the marriage bond!

How is disbelief in any life after death evidenced by the vast increase of murder and suicide!

Brothren, I am no pessimist. I have not a doubt or a fear as to the ultimate issue.

I am not insensible to the many tokens of God's favor and blessing in the wonderful religious activities of the day, in the growth of our own communion in the land, and in the examples of self-sacrifice and saintliness already inscribed in the comparatively brief annals of your Church and of our own.

You will pardon me if I urge upon you my own profound conviction, that while we devoutly recognise the mercies of the past, and hopefully anticipate the hastening of Christ's kingdom: for all this, never in the history of particular or national churches, never has a graver responsibility rested on men that now rests upon ourselves. Never have the bishops and priests, to whom

is entrusted in various measure the oversight of the flock; never have deacons and laymen, engaged in the service or the legislation of the Church, had greater need than we of prudent forecast and of heaven-inspired wisdom.

Or to be more definite; to express more distinctly the thought which came to me when I first knew that I was to address this venerable Synod. I believe the times demand that we American Churchmen should rise to the elevation of that which men call statesmanship in political affairs, only statesmanship elevated, Christianized, and spiritualized.

It implies the patient study of the past, the careful observation of the present, the wise provision of the future. It implies legislation in the light of eternal principles rather than in the heat of temporary and local controversy.

It means that not content with sporadic efforts to meet the pressing needs of the hour, we have regard to that great law of creation and of progress which demands that every effort which is to endure must not be self-determinate, but must have its seed in itself after its kind, and so perpetuate its life in that which shall succeed it.

And here I must needs speak from the stand-point of your sister church in the United States, as one who has no right to speak, except that in an Episcopate of almost a quarter of a century, he could not but have deep searchings of heart and commune often with those far wiser than himself, touching the grave responsibility which begins, although it does not end with the chief pastors in guiding aright the Church of God. Your own intelligence will supply the limitations or variations necessary to be made in passing beyond our own borders.

I believe then that the record of the Church in the United States during the last century, and it is my impression that the same may be affirmed of the Canadian Church, is a record not so much of thought as of activity.

On every side there have been pressing demands for ministrations imperatively needed. With the Macedonian cry ringing in their ears, the men of God could not bear to spend their days in the retreat of the closet or the study.

To meet the demand, our Candidates for Holy Orders have been hurried, often alas! with little theological furniture, into the field of active parochial or missionary work. Our working area has steadily grown; whereas twenty-four years ago, we, in the United States, had a single Missionary Bishop west of the Mississippi, that number has been increased to thirteen, and is likely to be still augmented.

Activity has eminently characterized the work of our Diocesans. As a rule, every church or station is visited once a year. The Bishops have been abundant in sermons, often daily sermons for weeks together. I remember that one of our Bishops, by no means a young man, told me that in a year he had spent but three weeks at home.

Am I mistaken in supposing that the same may be affirmed of your own Bishops and clergy? For we have heard tidings of your journeys through rough seas from island to island, of your expeditions in canoes, on sledges

and on snow-shoes, of your message carried within the Arctic circle, of your magnificent distances traversed which made those of us who thought ourselves expert in missionary travel, to lay our hands upon our mouths.

I am far from disparaging the work that has been done in laying foundations and in establishing institutions within your borders and our own. We have not been negligent or indifferent in these regards. Nor am I deficient in reverence for activity in its salutary influence. If we contrast the Eastern and Latin churches, we see how a comparative orthodoxy disunited from enterprize, may result in slumber, and how intense religious energies ever at work may keep in life and vigor a body, seemingly poisoned through and through with the casuistry of Liguori.

You will not then misjudge my affirmation, that while other characters have not been wanting, activity rather than contemplation has marked our administration.

Seeing then that the specific needs of the age and the land in which we live demand of us carefully considered policies as well as industrious work, with what humility and self-distrust should we apply ourselves to these duties! Yes, and with what courage too! If Almighty God by His Blessed Spirit discloses to us an evil that should be remedied, a deficiency to be supplied, how boldly may we approach the throne of grace and ask of God wisdom to meet the exigency!

A childlike reliance in the promises oft-repeated, of an enabling, illuminating Spirit will show itself alike in conservatism and in enterprize. It will lead us to bear a constant witness to the unalterable elements of our holy religion, although all the world may jeer at us as dotards: it will lead us also in things variable and discretionary, to accommodate ourselves to the character of the times and the temper and circumstances of those to whom we minister. It becomes us to be as stubborn and unyielding as the rooted rock, and yet as flexible and accommodative as the blade of polished steel: and it is our confidence in the presence of God the Holy Ghost with His church which now makes us refuse all surrender or compromise, while presently it prompts us to readjust our policies, becoming all things to all men, if by all means we may save some.

Suffer me then to mention some of the particulars to which, leaning on the arm of the Divine Wisdom, we have need to direct our thoughtful intelligence.

#### 1. WE ARE SET TO BEAR WITNESS ON THIS CONTINENT TO A RELIGION OF FACT AND HISTORY.

We may well be thankful that we have in the acts of the Apostles, a faithful account of their interpretation of their commission, and of the means on which they relied for the conversion of the nations.

It was no part of their plan to proclaim a new philosophy, subversive of the systems then in favor. They went out as heralds to proclaim certain strange things which had actually come to pass. While by no means indifferent to the

value of what we now call scientific theology, in its proper place, they propounded as the foundation of all their teaching, a veritable history, whereof Jesus of Nazareth was the centre.

And out of all the events which make up that history, they selected one which is the keystone of the arch, the article with which the rest must stand or fall: "WITH GREAT POWER GAVE THE APOSTLES WITNESS INTO THE RESURRECTION." They urged, now on the testimony of reliable witnesses, now by reference to ancient prophecies, and again from results which admitted of no other explanation, that Christ must needs have suffered and risen again, and that He did actually die and presently revive.

It was at the open sepulchre that they entrenched themselves. Here they found their strategic position, from which they could not be persuaded to remove into the open field of dialectics.

There was no mistaking their challenge whether to Jew or Heathen. If their chosen position could be carried by assault, if they could not maintain the truth of Christ's resurrection, then was their witness false, their preaching vain, and the Christian man deluded into a groundless hope, of all men living the most to be pitied.

For it is only thus that a life beyond the grave can be so proven as to be builded on with assurance. Who knows not the uncertainty concerning it of men who earnestly desired to believe it? Who has not pitied the seekers after God, confessing that after they laid aside their books and their demonstrations, doubt and uneasiness still recurred?

But One, mortal like ourselves, shall actually die, and die with the promise on His lips, that he will prove in His own person that death is not invincible. If presently He that was dead exhibits Himself alive, and by many infallible proofs shows that He is no ghost, but flesh and blood; if He places beyond doubt the identity of the dying and the risen Jesus, the "I myself," in form and wound, in tone and gesture, in affection and in work, then do all the antecedent improbabilities against the life after death scatter as mist in the presence of this single indisputable fact.

And by this resurrection, Jesus is declared to be the son of God with power, and right reason itself demands that we accept without question His revelation of the realms which He has explored, and whence He has returned.

"He that believeth and is baptized, shall be saved." Believeth what? we may ask. Believeth aright in all the mysteries which present themselves when we seek to draw out a systematic theology? Not thus did St. Paul interpret it: "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Such is his paraphrase.

Nothing is plainer in the original documents of our holy religion than the distinction, now so often forgotten, between Faith and Doctrine—the Faith which saves, and the Doctrine which perfects. It originates in our Lord's own commission to the Church. Apostles were to baptize into the thrice holy name;

that is the Faith, of all men to be inexorably required, under penalty of eternal loss; and then He bids them impart to men thus saved, the fulness of Doctrine: "Teaching them to observe and to do all things whatsoever I have commanded you."

And did not the undivided Church thus interpret its mission and its true policy? What is the language of its universal creeds, bound with determination and impartiality, alike on men of culture, on the illiterate peasant or the ignorant slave?

We find there not a technical theology systematized and formulated; but a declaration of belief in God as having revealed Himself in the three-fold personality of His one nature, and this interwoven with a brief statement of historical facts connected with the death, uprising and ascension of One known among men as Jesus the son of Mary.

Now brethren, the device of the arch-enemy in our day seems to be to change the battle-ground, to draw us outside of our entrenchments of fact and history, and to make us contend for the truth and excellence of our religion on the grounds of antecedent fitness and probability. For well knows the enemy that this religion of ours is for the many, for women and children as well as men, for laborers as well as students; and none of these are incapable of forming a judgment in plain matters of fact. But once persuade them that the faith which accepts the facts of history is absurd and unreasonable, unless they can solve the metaphysical questions which underlie those facts, and they begin to waver with every wind of doctrine.

I trust I need not disclaim any lack of reverence for the philosophical enquiries of the age, adorned by so many illustrious names, or for the study of scientific and speculative theology. All these have their place and their value.

Nor do I think that the Christian host is so weak and its safety so precarious that it can barely endure a seige, and must in prudence decline the challenge of its adversaries into the open field. By all means maintain the skirmish lines, go forth to meet an honest adversary who demands only a fair field of controversy. But never for one moment evacuate the divinely appointed key of the situation; never accept a cartel of battle in which you consent by implication to a surrender of that historical basis on which christianity is securely planted.

Pardon me, if I seem to press with unnecessary explicitness, a class of truths familiar to every Catholic Churchman. But frankly, I believe we Anglicans have not escaped this snare.

I hear the complaint from many Bishops that in the schools of the prophets, christian apologetics have exchanged the ancient for a modern meaning—they have become deprecativ, explanatory, combative of modern speculations rather than affirmative of fact and evidence.

There was an old-fashioned curriculum according to which our young men were taught methodically the reasonable grounds on which to rely for holding the genuineness, the authenticity, the inspiration, the uninterrupted preservation of the Holy Scriptures.

They learned the evidences from monuments and profane history, from undesigned coincidences and patristic quotations. They studied and learned the fallacies of the two great arguments against Christianity which contain "in germ and potency" all that their successors in unbelief are able to say—the illustration alone being varied—Hume's denial of the credibility of the supernatural, and Gibbon's attempt to explain supernatural phenomena by natural causes.

We would not have our young men then negligent of the controversial literature of the day. But its charm of novelty may lead them to depreciate the value of the historical argument which has been written too fully and with too much ability to be altered in its main outlines. Surely our students before they launch out into the more modern disputations touching the knowable and unknowable, should be well grounded in the actual facts on which our faith depends.

We should be slow to criticize our more eminent controversialists, Bampton Lecturers and the like, who go forth to meet the honest objector upon his own grounds of speculative difficulty. But their very sympathy and generosity for the amiable sceptic may help to promote the erroneous impression that for the truth of our message we rely more on logic than on testimony.

But most of all, I fear that the merely speculative spirit of the age creeps into our pulpit and imparts timidity and cloudiness to our utterances.

God be thanked for our glorious Communion office, wonderful alike for its reverent thoughts of God, its utter repudiation of all creature-merit, its vivid representation of the Lamb of God who taketh away the sins of the world.

"Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." That trumpet gives no uncertain sound. The blast from Sinai which made the people tremble for fear of judgment, was not more loud and clear than this which proclaims mercy by reason of the Atonement, a fact accomplished, a critical incident in the world's history.

But are our sermons as boldly asseverative of fact and certainty? Do we, believing in a commission and a message handed from hand to hand from the beginning, bear witness, speak with authority, affirm positively? Alas! how does the sermon tend to lose these characters and to be converted into the elegant essay or the eloquent oration, instead of a distribution to hungry souls of the very food of life?

Let us then, Brethren beloved, in our several places tell the simple-hearted people of this land, that in the matter of the Faith which saves, not all the men of Germany or of Boston have altered the real question to be determined. If Christ be risen indeed, the visible presence of the Sun of Righteousness of itself, disperses the shadows of speculative uncertainty. I proceed to observe further.

## 2. WE ARE SET TO BEAR WITNESS ON THIS CONTINENT TO A RELIGION OF AUTHORITATIVE INTERPRETATION.

That the Holy Scriptures contain all divine truth necessary to be believed, and that in ascertaining their meaning, every man must use his private judgment, are propositions which all orthodox Protestants unite to affirm. I know not how they can be denied with any show of reason.

And yet what is more misleading than these very anxieties when baldly stated, and applied to the practical problems of faith and duty in disregard of the great principle of Authority!

Surely the members of the legal profession ought to stand by us here. They reverence the supremacy of law, statute and charter over the commentaries thereon. They recognize the fact that a lawyer worthy of the name must use his individual intelligence and industry, and reason out conclusions for himself.

But what means that vast array of books which constitute their working tools? They stand there as witnesses, that howbeit we must in all questions of human rights, go direct to the fountains of original law, and howbeit we must form our own judgment touching the true interpretation of the law, yet does every consideration of prudence, modesty and common sense require that our conclusions should be guided by the consentient wisdom of those who, as judges or as law-writers, have administered or expounded the law. I cannot conceive the possibility of an intelligent counsellor at law, by virtue of his right of private judgment, taking up the organic law of his country, ignoring all that he might learn from contemporary history as to the mind of its framers, careless of the famous opinions of jurists and the catena of judicial decisions, indifferent to the historical outcome and to the political and social institutions in which that organic law found its form and expression.

If the interpretation of Holy Scripture be placed on the same level with that of human constitutions, common sense requires that the private judgment should defer to authority and be guided by it.

Now when we transfer this duty of reverence for authority, so evident in things secular, into the realm of spiritual truth, a new element comes in to confirm and identify it, I mean the guidance of the Teaching Spirit.

The late Bishop of North Carolina, Dr. Atkinson—it is just thirty years since I listened to his consecration sermon preached by your Venerable Metropolitan, and on a text which was the fitting key-note to the Episcopate then begun, “the spirit of power and of love and of a sound mind.” Bishop Atkinson, in a printed sermon, presented an argument somewhat on this wise.

Here stands, as in our text, an unfailing promise to Christ's people, that the Comforter shall guide them into all truth.

So then, desiring to believe aright in some article of the Faith or in some important doctrine, I claim that promise. Emptying myself as I may of pride and prejudice, giving all faithful diligence in the way of thought and study, I enter on the enquiry and presently reach a conclusion.

I have at least some ground to hope that it is the Spirit who has guided me to it, however the fear of lurking self-will or intellectual pride may cast a doubt.

And now I join myself to others who ponder the same deep matters. We study apart and pray apart to the same Teacher. We come together to compare our conclusions and find that they are substantially the same. I am more hopeful still that I am Spirit-taught.

But let that circle widen: let it embrace all the centuries and the churches of all the nations: let it include the men who conquered the Roman world for Christ, the men who went to the stake and to the lions; how irresistible becomes the argument of their unanimity! They differ in many minor things. But the substantial truth, the "*Semper ubique et ab omnibus creditum*," how came all these men to arrive at it, save under the guidance of the Spirit of Truth?

My Brethren are our old-time positions touching authority in matters of religion no longer defensible? Because men call them antiquated in an age of progress and of freedom, shall we fold our colors and trail our arms, and steal out in the dark to entrench ourselves elsewhere? St. Paul and all the great Christian teachers after him appealed boldly to a testimony of Humanity itself. Be it a common tradition, be it an instinct, be it the inevitable gravitation of all thoughtful souls to a solid conclusion; God and Heaven and Hell are conceptions imbedded in the very heart of humanity at large. Why should we yield up or hide away so authoritative a testimony?

The Ontological argument for the existence of God, and the argument from Final Causes, have they really been shaken, or what means a certain timidity in urging them?

With all the variations on the theme, many of them brilliant and ingenious, has the speculative unbelief of the nineteenth century invented anything beyond the old arguments tending the incredibility of the supernatural and the adequacy of natural causes to account for Christian phenomena? And have not all such arguments been answered in advance?

But I must not weary you by a multiplication of the particulars to which these principles apply.

A worthy preacher, seated by me in a railroad car, once said to me, "Your people rely very much for the proof of Episcopacy on the pastoral Epistles." When I assented, he added, "and I suppose one of your strongest texts is that to Timothy, Lay hands suddenly on no man. Now I have satisfied myself that this does not refer to ordination. There are hints elsewhere that Timothy was a man of hasty temper, and St. Paul is warning him against that." This illustration, trivial as it may seem, shows the temper of the times.

Such is private judgment, as many an American understands it. Any whimsical interpretation which suits the man, the mood, or the hour, a principle as bad in its doctrinal development as is that of the Probable Opinion in morals.

No: if the question be of the faith, of the authoritative ministry, of the sacraments as being besides signs and tokens, acts in which grace is really

exhibited and conferred: in all these we are bound to maintain that they are things adjudicated by the authority of the ages, and that unless some new element comes into the estimate the things ancient must prevail. Here let us stand like an anvil when it is beaten upon.

The conservative witness for which I have pleaded is not, however, the only duty incumbent on us. I observe further,

3. WE HAVE NEED AS LEGISLATORS AND PASTORS OF AMERICAN CHURCHES TO ADAPT OURSELVES WITH WISE AND BENEVOLENT FLEXIBILITY TO THE CIRCUMSTANCES OF OUR POSITION.

The Church has, indeed, an organic law; but it is in bold and brief outline. Very few and simple are the rules imposed by our blessed Lord as of inevitable and universal obligation.

Rites and ceremonies need not be the same and utterly like in all places, and the same is true of policies and administrations. Invention has its place in Church work as in all other work. Enterprise in the sense of exploring new fields and re-adjusting our instruments should be the characteristic of all religious endeavour.

The Parochial system of England is something *sui generis*, I reverence and admire it.

An intelligent and travelled Roman Catholic layman once said to me, "I would if I could supercede your Church with ours. But as things are, were I an Englishman I should vote against disestablishment: and for the reason, that under the parochial system every community, however small, is provided with an educated person, who seeks to guard the poor against the results of their own ignorance and improvidence, and who brings to their relief the intelligence, the sympathy, and the wealth of the more favoured class."

But surely it was a strange experiment to transfer this Parochial system bodily to regions where there were no parishes. One can but marvel that it has succeeded so well.

But its defects are manifest. It has scattered the resources and the policies of the Church among numerous independent authorities. If too much centralisation be an evil, too much diffusion is an evil also. Much of our work is purely missionary, and how much do we need some power in bishop and chapter, or other central authority, to survey the field as a whole, and cultivate it as a whole, with a common treasury on which to draw for the necessary means.

I do not know how it is in Canada, but we in the United States are learning that our inherited methods do not suffice to reach the men of various races and nationalities for whom we are responsible, and to the solution of these practical questions earnest men are directing their energies.

Again, we are a very busy people. In a quiet, pastoral community it may be well for the curate to ring his bell and bid the people to their daily prayers.

But in our cities such attendance on full services is seen to be beset with difficulties; in the country it is impossible.

I might enlarge upon another problem which causes many of us the deepest anxiety, viz., how to bring into play the energies of the rank and file of the church, for the work is thrown upon the officers of the army rather than the privates. How to utilize the zeal and industry of the laity, men and women in private stations, scripture-readers, religious associates and the like, are serious questions.

There is a grave deficiency in your church as in ours. We are an army without the indispensable adjunct of an ambulance corps. There is no assured provision for the veteran when he becomes entitled to repose—none for the widow and the orphan of such as die at the outpost. God only knows the grinding poverty, the friendless desolation which are allowed to come upon those who deserve well at our hands.

Among these things the attention of the church which deposes me and my brethren present to bear to you her message of good will has been specially directed to the matter of her public services.

For the last three years a committee of twenty-one persons, seven of each order, has been engaged in the revision of the Liturgy. Their instructions, either explicit or implicit, were in substance, without disturbing the doctrinal status or the organic structure of the Prayer Book, to propose such changes as were needed for enrichment and flexibility of use.

This work has just been completed, and without seeking to conciliate any favor for it in advance, we have submitted it to the Church as our very unanimous recommendation.

We have not marred the old prayer book but enriched it, partly by the restoration of treasures lost, such as the Magnificat and the Nunc Dimittis, and partly by added treasures from the old mines, to which we owe our formularies.

We have made large provision for shortened services on week days, and given large discretion for services in the woods and in the cottage, in Sunday-schools and the like.

We have sought to differentiate the services, so that on a Christmas or an Easter Day, for instance, we strike the key-note of the Incarnation or the Resurrection, and hold it through all the office. We have sought to intensify the special character of many holy days by special anthems and psalms.

Our attention was called to the growing neglect of the Sunday Even-Song. We do not pretend to offer any exhaustive explanation, but upon the surface we saw at least a partial remedy, so we have sought to beautify the Even-Song, to give it a character and to secure for it a sweetness of its own.

I mention these things not to bespeak your favor for them, but only to illustrate the conviction now working in the minds of your brethren, that our means must be fitted to the end in view. Not as antiquarians or as partizans or as doctrinaires, but in the light of ascertained needs and deficiencies, we seek to polish the old armour and to sharpen the long-tried blade.

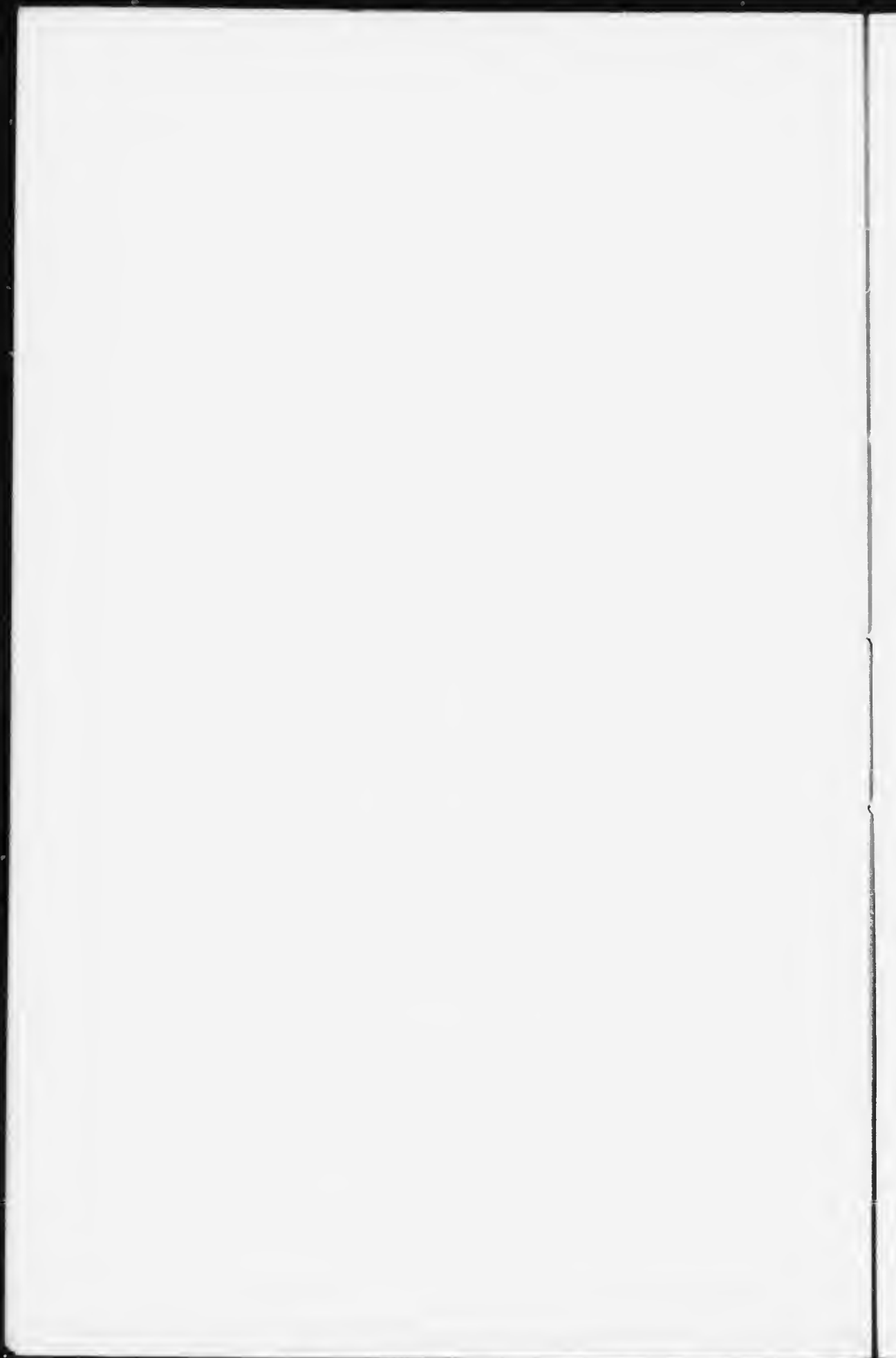
In conclusion, Brethren beloved in the Lord, I am assured of your concurrence in some part at least of what has been spoken.

As we look before us, we see the open door; as we look around us, we see the many adversaries familiar to the Christian workers of all the ages.

Our feet are planted on the rock of the Divine testimony, and around us are the pervading light and comfort of the Divine Spirit. What are difficulties and hindrances but incentives to a more careful study, a more self-denyng activity and a more earnest devotion?

May God speed you in your sacred ministries! May God impart a wisdom to you by which we in our turn may be edified!

And as time goes on may the Apostolic Churches of this continent be more and more knit together in the bonds of fraternal love and in high devotion to Him who was dead and is alive again and who liveth for evormore!



# SERMON

OF THE

## BISHOP OF SOUTHERN OHIO.

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"Wherefore God also hath highly exalted Him; and given Him a name which is above every name: that at the name of Jesus every knee should bow of things in heaven, and things in earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." *Epis. Phillipians, ch. II, 9, 10, 11.*

When Leonardo da Vinci had finished his great picture of the Last Supper, he privately unveiled it to a friend, and invited his criticism. "Exquisite," exclaimed the friend, "that wine cup seems to stand out from the table as solid, glittering silver." The artist, seizing a brush, and blotting out the cup, said, "I meant that the figure of Christ should first and mainly attract the observer's eye; whatever diverts attention from Him must be blotted out."

Jesus Christ is the central figure of Christianity. No preaching is true to the original which does not make him prominent. You miss the real power and purpose of the Gospel, if you suppose that it is a system of dry, hard dogmas—a mere code of morals, or that its truth depends upon some doctrine of inspiration, or the credibility of miracles. Christ is Christianity. It is the revelation of a personal, divine and everliving Saviour. With Him it stands or falls. Whatever, therefore, in our preaching, or in your conception of Christianity, diverts attention from the person of Jesus, ought to be blotted out as irrelevant and wide of the real issue.

St. Paul's teaching, like Leonardo's masterpiece, everywhere makes prominent the glory of Jesus. I take my stand before His glowing words to the Philippian Christians, and claim for the "name which is above every name" your worship, love and service.

The words are part history and part prophecy—part prophecy fulfilled and being fulfilled—and part yet ripening out of the future.

That "God hath highly exalted Him, and given Him a name which is above every name" is a fact of history. Paul wrote it under the full light of Christ's recent ministry on the earth, and in the full glow of His mighty Resurrection and glorious Ascension. It was true then. After the lapse of eighteen centuries it is truer still to day. That name has had a history which has more than verified all that St. Paul claimed for it.

That "at the name of Jesus every knee should bow—and every tongue confess that He is Lord" was prophecy.

But that prophecy has been already so largely and mightily fulfilled, in the submission of millions to Christ, that in the present fulfilment we have the pledge of the full accomplishment hereafter.

The prophecy interprets the fact. We will confine ourselves to these two points.

1st. The fact—that "God has given him a name which is above every name."

2nd. The meaning of the fact: "That at the name of Jesus every knee should bow."

Look first at the fact. "God has highly exalted Him and given Him a name which is above every name." We cannot know what that exaltation is which he has reached through His Resurrection and Ascension into heaven. He has entered, I believe, as our forerunner, "within the veil," and from "the depths of the Most Holy Place," His voice comes back to us declaring, "behold, I am alive for ever more." "Angels and principalities and powers are made subject unto Him."

But though we cannot know what the glory is which lies within the veil, we do know that "God hath highly exalted Him," in relation to this present world, by giving Him "a name which is above every name."

When Paul tells us that "God hath given Him a name," he does not merely assume that the name which was given to Christ at His birth was God-given.

The angel said to Mary, "Thou shalt call His name Jesus" "for He shall save His people from their sins."

Paul means to teach that God has realized that name Jesus in fact. That He has made Him in very truth a Saviour.

We say of a man who has achieved reputation or power in the world that he has made a name for himself. Raphael made a name for himself in art, Napoleon in arms, Bacon in philosophy. God has made for Jesus Christ a name by showing Him to be in reality that which He was called at His birth, a Jesus—a Saviour.

It is to-day a name above every name for sacredness. Only the brutish and depraved in civilized communities presume to use it lightly. There is a sense of its purity in every decent man which makes him recoil from such a use of it. No form of profanity is felt to be more shameful or resented with a quicker indignation than profanity in the name of Jesus.

You may say that this is only because of the associations with which Christians have surrounded it. But how, I ask, does it happen that this name is so peculiarly sacred in its associations?

Is it not because it is "a name above every name," for goodness, righteousness, moral power, and a certain winning attractiveness which draws to it enthusiastic, devoted love?

Take *goodness* and you must admit that it is bound up with His name. It is manifestly above every name for pure unselfish devotion to the welfare of humanity.

It is not by thinking only of Christ's outward ministries in those wonderful works of healing which appear in all His contact with the afflicted that we realize the depth for His goodness: but rather in that compassion for human needs which makes itself felt in His words and deeds, and in the whole spirit of His life.

He loved man as man. No scorn could chill the ardor of that love, no hardships weary it, no prejudices of rank, class, or condition restrict it, no dangers turn it from its saving, regenerating purpose. Even the lightning flashes of His indignation against hypocrisy and wrong, gleamed out of a heart full of pity, and left Him weeping over the Jerusalem which He denounced.

He gave Himself up to the work of saving men from their sins and woes, with an infinite patience (tender as a mother's heart) which never recoiled in disgust or discouragement from their unworthiness, their injustice, or their base ingratitude.

He surrendered Himself at last to the Cross, that we might believe in His love, and find in Him an infinite and sufficient Saviour.

But His goodness did not end there. All those sweet influences of charity, which since He lived have caused our wilderness world to "rejoice and blossom as the rose," are inseparably associated with His name.

He has arisen, in the spirit of love which moves human hearts to deeds of kindness and compassion, and still goes about doing good.

That spirit, as an active working force, was unknown to the world before Christ. It has entered now with a mighty healing power into our civilization, and put pity where cruelty used to abound, made human life sacred, lifted woman out of degradation, abolished slavery, set men free from tyranny, superstition, ignorance; provided asylums and healing ministries, and blessed alleviations for every form of human suffering and destitution.

It is true that bigotry and superstition have wrought much cruelty in the name of Christianity, but they were not of Christianity. They were ignorant perversions and abuses of its true spirit. "All through the darkest period of the middle ages," says Mr. Lecky (no partial witness for Christianity), "amid ferocity, and fanaticism, and brutality, we may trace the subduing influence of catholic charity, blending strangely with every excess of violence and every outburst of persecution."

The fact is, that the Spirit of Christ, which no honest thinker can possibly associate with cruelty and blood, worked through those earth born clouds, and burst forth in the sunshine of that better and broader sentiment of humanity which we feel and act upon to-day.

Gather up then, in your thought, all that the principle of universal brotherhood has done for mankind; all the compassionate deeds and unselfish lives which religion has inspired; all the alleviations of pain which softened sensibilities have prompted; all that love has done to gather into its protecting arms, neglected, suffering, and orphan children; all the restorations to virtue, hope, and happiness which our countless institutions of mercy have achieved, and when you have summed up as nearly as you can the incalculable good to

mankind, you must give the glory to the name which, for goodness, is above every name—Jesus.

Take *righteousness* and it is stating a truism which no intelligent man will deny, that for righteousness the name "Jesus" is "above every name."

There were some great names in pagan history of men who lived and taught a lofty virtue. But Cicero expresses the mind of that age in the words "In whom truly there shall be absolute perfection we have not as yet seen; we have seen no one perfect. It has only been expounded by philosophers what such a one would be if there should be such a one."

Not one of the philosophers dared to offer himself as the ideal of the virtue which he taught—but Jesus did. He dared to stake His truth upon His character, and challenge the world to convince Him of sin. That challenge has been before the world for nearly 2,000 years. "Which of you convinceth me of sin, and if I say the truth why do ye not believe me?" Enemies have not been able to impeach his purity. No breath of slander has ever dimmed its luster. No shadow, even, of a tradition exists to stain His memory. Remember that such a claim must have startled men, and been subject to the keenest scrutiny.

You may say that the character of Christ has simply become idealized in the minds of His disciples. But St. Paul lived close up to the time of Christ. His writings are accepted as authentic. No one to-day claims for Christ diviner honors or a diviner perfection than Paul does. It is incredible that he should have given up his life to an ideal which had no existence in fact.

No character of history has ever provoked keener criticism than the character of Jesus, and yet in every age criticism has been compelled to come back from its investigations and confess "we find no fault in this Man."

He is distinct from all other moral teachers, in the fact that He lived the righteousness which he taught. He was Himself the righteousness to which He calls us.

To be a Christian is not so much to do as Christ commanded, as to be as Christ was; to be like Him, pure in heart; to reproduce in our lives His meekness, his forgiving temper, His unselfish charity towards men; His faithfulness and truth and honesty—in brief, to "let this mind be in us which was also in Christ Jesus."

Take *moral power*, and here again the name Jesus is above every name. He has not only lived the righteousness which he taught, but He has also been the most powerful incentive to its practice. Not even His perfect example could have wrought the moral changes which have attended the preaching of His name. He has been more than an example. His name has been, and is, a great moral force, working through and upon the entire range of our civilization.

There have been great names in history, of kings and conquerors, statesmen and reformers, poets and sages, but their influence has been local and special. They have been influential in some one department of thought or activity.

But this carpenter of Nazareth, after three short years of active life, ending upon the cross of a malefactor, became a power which has survived through every age, and in every department of our history.

We date a new era from His birth. Every year since then has been "a year of our Lord." He has been reigning in the world's history, though many of you will not own him.

He has worked through individual souls silent but mighty revolutions. There are thousands in this age, as in all the past, who can testify that through faith in His name they have become morally and spiritually new creatures. There are men and women in this church who were lost, and Christ found them, dead in sin, and now they are "alive unto God." They "know whom they have believed."

Account for these changes as you may, they are *phenomena* in the moral history of mankind. Through them whole communities have been changed and reconstructed. The force which has worked in them and out from them, has changed our modes of thought, elevated our standards of morality, quickened our sympathies, revolutionized laws and social customs, overturned corrupt institutions, liberated the human mind from superstition and ignorance, and regenerated literature and art. These are facts which lie upon the surface of our civilization. The standing witness of the power of Jesus' name is Christendom. Like leaven, as he predicted, has it worked slowly and silently upon the whole lump of society; but it has worked, and is working still. Like the grain of mustard seed to which He likened it, has it ripened from the tender shoot gradually but surely, into the great tree, whose spreading branches will one day cover the earth.

When we contrast the enlightened, progressive nations of the world now with the half barbarous peoples of Turkey and China, we must admit that Christianity has given to our civilization that peculiar stamp which makes us differ.

We see this power working mightily still in spite of the unbelief and corruptions which oppose. The missionary achievements of the last half century alone, in the Islands of the Pacific, in Madagascar, in Africa, and India have been (as a certain German scientist said of the transformation of the New Zealand cannibals into peaceful men), "a true miracle of our day."

But why should I weary you with these general statements. The moral influence of Jesus' name is close and vital to the interests of every one of you, just here where you live. Yes, you business men, and workingmen, and wives and mothers and sisters, and children of the household, owe to its blessed protections your peace, honor, liberties and wealth.

Where would be the honor of womanhood and the sacredness of wifehood and motherhood, if the influence which preserves the sanctities of the marriage bond were withdrawn? We are sufficiently warned by the tendencies, which would relax them, of the shame and misery which must ensue.

What would become of the family with its blessed affections and relationships, and all that is implied in that English word "home," if Christianity lost its power, and infidelity had its dreadful way? The awful gulf of social anarchy which atheism opens to us, in some of its bold threatenings, is the answer.

What of your business prosperity and the stability of society, in which it stands, if the forces which make for justice and truth between man and his

neighbor, were altogether withdrawn? Will any man say in the face of history and experience that a morality worthy of the name would survive the extinction of Christianity?

What becomes of the Lord's day rest, with its opportunities for moral, mental and physical refreshment, apart from the sanctions of Christianity? Facts abundantly show in places, where it has degenerated into a mere holiday that the workingmen who need it most are likely to lose it altogether. It becomes polluted and secularized. They are crying out, as recently in Vienna, for laws to enforce its stricter observance.

I may venture also to submit to every fair and impartial mind the question: whether the truest liberty and equality and the best rights and privileges of men are not bound up with the spirit of Christianity? I know that tyrants have ruled with an iron hand in the name of Christianity, but the spirit and power of Christ have been stronger than they, and bursting the fetters have ever been identified, as they are in England and America to-day, with social progress, liberal education, the truest equality of rights and the broadest freedom. It is only in Christianity that these blessings about which, there is so much frenzied discussion, can be maintained.

Ah, my brethren, it is easy to see in that which some forms of infidelity even now openly threaten, what the moral power of Jesus' name is to us all, and what society would relapse into without it.

Back of the moral power of Jesus' name there is a certain *winning attractiveness* which in all time has inspired enthusiastic love. It is in brief a "name above every name" for heart power.

I challenge you to produce from the historic roll of the world's heroes or philosophers another name which has entered, as this has, into the affections of men.

It is not merely as a memory that it is loved. The memory of the world's greatest benefactors has not sufficed to keep them alive in the affections of men through successive generations, but every true disciple of our Lord now loves Him with a fervor as close and fresh as that which Peter felt when standing in the Master's presence, he exclaimed, "Lord, thou knowest all things—Thou knowest that I love Thee."

His power is in that name which means so much for human hearts in all time:—

"No voice can sing, no heart can frame,  
Nor can the memory find,  
A sweeter sound than Jesus' name,  
The Saviour of mankind."

Yes—Jesus—Saviour! It is not merely that the name is sweet and soft. There is a sentimental use of it which loses the force of the reality. I tell you that word Saviour is a strong word. It combines with the best feelings, thoughts, and affections of my nature, because it brings me to a knowledge of my God, as my forgiving and reconciled Father, through Christ's atoning death; because it gives me hope of an immortal life with Jesus in God's presence; because it lifts my manhood out of a mere animal life, and helps me to overcome sin and be pure and strong in the better, worthier life of a son of God; because it gives me

peace in the daily consciousness of a divine yet human Saviour's abiding sympathy; because it gives me confidence through all life's mystery of grief and care, that all things are working together for good. Oh, strike out that name from our heart's confidence, and you blot out the sun in our heaven, you take away light and life from our human nature, you leave a darkness which is death to the most fragrant virtues which adorn our world.

But I must go no further in this direction. Here is the fact, the central fact of Christianity, that the name Jesus is above every name for sacredness, goodness, righteousness, moral power and heart power.

Above every name it stands in spite of opposition and criticism. Those who will not own that it is divine are yet compelled to admit that it was not altogether human.

What then does *this supreme fact mean*? St. Paul tells us. It means that the name Jesus is a divine name; that God was in Him and that in the conviction of His supremacy every knee, not only "should" in the sense of ought to, but should ultimately in the fulfilment of a divine decree, "bow to Him and every tongue confess that He is Lord to the glory of God the Father!"

We cannot resist these conclusions. They follow necessarily from the fact His name is above every name.

He was what He claimed to be. He claimed to be the Son of God. He declared that "He came forth from God," that "He was the Son of God," and as He said to Philip, "He that hath seen me hath seen the Father." Because He made Himself equal with God they crucified Him.

Now, these claims, instead of appearing supremely egotistical and preposterous, are strangely sustained by His superhuman character and works. The world has not been able to convince Him of sin. It is inconceivable that this name, which is above every name, for goodness, purity, moral power, and truth, should be itself a lie—should be a great imposture!

He was, therefore, what He claimed to be—"Emmanuel, God with us,"—our Lord and Saviour. God hath exalted Him that at the name of Jesus every knee should bow!

It follows that we cannot reject Him and be guiltless. The issue which the Gospel makes with every doubter lies not between the sacred book and the intellect, but between the personal Christ and the conscience. If any of you are disposed to yield to the clamor of popular unbelief, there is one question which must be met before you can fairly set aside the claims of Christianity. It is that which troubled the timid Pilate when Christ was his prisoner, and the people were crying out, "Not this man, but Barrabbas," "What shall I do then with Jesus?" You know that if sinlessness, moral majesty, and perfect love are supreme and commanding attributes, you must,

"Bring forth the royal diadem,  
And crown Him Lord of all!"

He is before the world, and has grown to be the most potent and essential influence in its history. If you love righteousness, you cannot refuse him your homage. You will recognize in Him the Master, and "if any man will do His

will he shall know of the doctrine that it is of God ! But to set yourself, your words, your influence, your example against Him, is to be guilty in a moral sense of killing the Prince of Life. Oh, to let Him be crucified is to let the best hopes and interests of humanity perish ; and "how shall we escape if we neglect so great salvation ?"

Let me remind you finally that it follows from the fact of the Divine supremacy of this name that it shall conquer. It stands for omnipotent right and therefore God, the God of right is in it and moves with it.

What a thought is this for us, who (as the ministers of Christ and stewards of the mysteries of God) are set for the defence of the Gospel ? As surely as there is a righteous God in the heavens, in this Name we shall stand and conquer ! We sometimes doubt and are afraid. Infidelity spreads its infection of doubt through many minds and seems to be gaining ground at this point and at that. But the strength of Christianity is in the "Name which is above every name !" We have no cause for fear. The position which commands the essential whole of the faith, and in which all Scripture finds its unity, is impregnable. It is, as we were shown so eloquently this morning, "fact and history." It is the divine personality of Jesus Christ, and that which it reveals, and that which He did in it for us men and for our salvation. Here then let us take our stand, fearlessly and positively, "determined to know nothing among men save Jesus Christ and Him crucified !" I know that the words have a very common place and old-fashioned sound. But I am sure that it is the truest wisdom for this age, as it was for St. Paul's time. The ministry which can alone meet the needs of our time, must be a ministry of manly men, filled with the courage of conviction, springing from a relation of living, loving, personal loyalty to a personal living Lord ! It must meet the oppositions of infidelity by the positive setting forth of the person and work of the Lord Jesus, and not by feeble compromises and half-hearted apologies. It must call men up to the faith of personal devotion to Christ, and magnify the glory of that service. It must be real, honest and brave. "The name which is above every name" must not only be upon the lips, but fill the heart, and shine out in the character and be reflected in the holiness of the life.

Such a ministry cannot fail. But whether through us or in spite of us Jesus shall conquer. As surely as the coming day must conquer night, so surely must He, who is life and light, subdue the evil. There may be the darkest hours just before the dawn. The shadows may rest long upon the valley. The mists may writhe and toss and seek to veil the rising sun, but the "day shall dawn and darksome night be passed." Every knee shall bow, in penitence and adoring love now, or in shame and ever lasting defeat when "God shall judge the world in righteousness by that Man Christ Jesus, whom he has ordained."

The world is very evil,  
The times are waxing late  
Be sober and keep vigil,  
The Judge is at the gate.  
The Judge who comes in mercy  
The Judge who comes with might ;  
Who comes to end the evil,  
Who comes to crown the right !



