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THE GRACE OF OUR LORD JESUS CHRIST.

SAY, what is this rare element of personality, this fine effluence of spirit stealing like some strain of music or stream of fragrance on the soul, so that straightway it begins to know itself and cherish thoughts, ideals, longings unconceived before? Something fine and rare indeed, compounded of the gifts of God and fraught with such a strange invasiveness that at its call the soul awakes and hastens to the newness that awaits it. "The Master is here and calleth thee; and she, when she heard it, arose quickly and went unto Him." It is inspiration. It finds the soul beset with fear, it leaves the soul beset with faith; it finds the soul wrapped in despair, it leaves the soul arrayed in hope; it finds the soul bereft of love, it leaves the soul possessed of love and life. One is unable to describe in fitting phrase the beauty, wonder, power of this spirit or genius of inspiration, this extraordinary note of the creative in Christ by which He enters into souls and becomes their life. The great word of the New Testament is the one word that avails to utter it. It is grace. Grace is not merely the tenets of His teaching, or even the tone of His teaching, but essentially the creative thrill, the "Lazarus come forth" of His word and Spirit. Grace is power, but power exclusively as the minister of redemption; grace is authority, but authority bent and spent on life. Even when it must destroy it is only that it may construct, its decree of death is but a counsel of life. "If thy hand cause thee to stumble, cut it off; it is good for thee to *enter into life* maimed rather than having two hands to go into Gehenna" (Mark ix. 43). Grace is the reality of the New Testament, its beginning, and its end, that which makes it new once and for all and for ever, that which inspires its writers to write, which rivets their gaze

upon Him and which they all see in Him as central and suffusing every word and way. This that they see in Him is not mere intellectual genius as in a Plato, else they would not adore Him as they do ; nor mere moral passion as in a Moses, else they would not die for Him as they do ; nor merely the enthusiasm of humanity as in a Buddha, else they would not obey Him as they do ; nor only capacity of leadership as in a Caesar, else they would not count, as they do, everything but loss for the excellency of the knowledge of Him. It is something more than any or all of these supreme endowments of humanity. We are told that on His coming up out of the Jordan " He saw the heavens rent asunder and the Spirit as a dove descending upon Him." It is in virtue of that supreme endowment of *the dovelike spirit* that He is the Being He is in the New Testament and in the experience of God and man. A novel sort of supremacy, authority, mastership, power ! Since the world began was it ever heard of power being likened to a dove, a mother-dove ? It seems like contradiction, but it is not so. He once spoke Himself of being " harmless as doves," and not only is the air of harmlessness characteristic of His spirit but that also which the poet describes as " the brooding of the gentle dove." The Spirit descended like a dove and abode upon Him. The image is that of a mother-dove brooding or hovering over her young, and in this connexion it is suggestive to find two other passages in each of which a kindred image is used, and the divine life compared to the activity of a mother-bird.

" As an eagle that stirreth up her nest,
That fluttereth over her young,
He spread abroad his pinions, he took them,
He bare them on his pinions,
Jehovah alone did lead him " (Deut. xxxii. 11-12).

Here is a creature with power to soar and yet with patience

to serve, a creature of the great spaces and also of the lowly nest, beside her brood, imparting life and guidance for the "trackless way." "So Jehovah alone did lead him." In the New Testament occurs the other image of the mother-bird which comes nearer to us and thrills us by its pathos: "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together as a hen gathereth her own brood under her wings"—to protect them from peril and quicken the life-powers slumbering within. Those three images of the mother-bird, all of them used in striking connexions, help us to appreciate that unique unfolding of the Spirit of God which arrests us in Jesus and which is best described in the phrase "full of grace"—thoroughly permeated, that is to say, with the dove-like, the mother-like, the divine, that essential spirit of life which communicates, imparts, empowers. If there is one thing in the gospels that makes us feel we are walking in a new world, it is the presence of this spirit of life in Christ, this self-diffusing air of personality, this virtue, *δύναμις*, going out of Him and going into men, redeeming them, and which is what is meant by grace essentially in all its forms. Not thaumaturgy¹ but grace. It is the most original sight in history, the simple, unpretentious, undogmatic and yet wholly dynamic way in which He goes about among men, "not crying aloud or making His voice to be heard in the streets," holding back about His own Messiahship, withdrawing often to the solitudes alone or with a few companions, and coming back betimes and using all His more than regal power, His power of life, His power of sympathy, His power of sanctity, His power of "removing mountains," among the most unknown, unlearned and reprobate of men, content and confident to let His gospel win the world by the quiet dove-like brooding, the benign mother-like appeal and passion of His great

¹ Cf. B. W. Bacon, *The Beginnings of Gospel Story*, p. xxxv.

heart. When He opens the roll in the synagogue and reads His commission, "The Spirit of the Lord is upon me," He describes just the opposite of what His people sought; they sought a Christ with plenteous show and panoply of power proclaiming His predominance, and "the day of vengeance of our God," not a Christ with the child in His arms and a kingdom moulded to the child-spirit or speaking in a voice and with a cry from heaven which would have won them if they only would; "How often would I have gathered thy children together . . . and ye would not." In His tidings to the poor, the captives, the blind, the bruised, in His acts of mercy by the way, ineffable in reverence and tenderness, in His high priestly spirit of ministering, His bending down and binding up the wounds of fallen humanity—in all this and more uplifted on the quiet, almost silent Cross, silent save for words of grace drawn from the veins of anguish and of hope, we find the secret of the power of Christ for all time in and over the lives of men. He reigns because He loves to the uttermost of the brooding, yearning, self-devotion of the parent's heart, the Saviour's heart; not because He proclaims Himself or His own incomparable dignity, or claims a solitary place confronting men, which is not the essence of *His* title to reign, but because He comes to men in His Father's name and gives Himself, Himself the grace incarnate, the "omnipotence" of sorrow, love and holiness. If we are ever to get at Jesus and the gospel we must get at this "unsearchable" grace which permeates His person, character and mission. All that is unique in Him is of a piece with it. It is the sum and centre of His consciousness of self. Messiahship is nothing except in terms of it. From the days at the Jordan to the days of the Cross it is the one uniting bond of word and deed, the breath of God breathing through the life and from the lip, His own over-shadowing, self-imparting Spirit in the form

of man. It is the one humanity in history that impresses as being harmonious and one. It marches to the one Eternal voice. Manysided as it is, it is all the more profoundly one, one and many, many and one in virtue of the grace that is the spirit and emanation of the whole. From this point of view it is not possible to say that there is a "higher gift than grace" or to describe grace itself more aptly than as "God's presence and His very self and essence all-Divine." "Full of grace" means that if it means anything at all.

If we have regard to the Baptism, e.g., that creative moment which determined the career of Jesus, to which some reference has already been made, the vision of the Spirit which broke upon Him as He prayed was significant of nothing less than His endowment with the power of God. "The Spirit whatever else is involved in it always includes the idea of power, and power in which God is active." It was such that it could be said to bear the likeness of a dove, and therefore was not ordinary power, as has been shown, but power replete with purpose. The voice that crowned the vision gave it utterance: "Thou art my Beloved Son, in Thee I am well pleased." It has often been explained that the words are the words of Old Testament idealism, two ideals found but never found together there being fused together here, both Messianic King and lowly servant of the Lord rising as one upon the consciousness of Jesus and revealing in their unity the truth of His endowment and His destiny. The point is that they not only applied to Him as ideals but were fulfilled in Him as realities. Manifestly a consciousness of self, with these as its own, living and moving and having its being in them, is a consciousness that must be described as "solitary," "incomparable" "alone." But it is surely missing the point to stop there. That is not the last to be said about it nor

was that the object of the vision and the voice. Their object in bringing home to Jesus the fact that the hopes and aspirations of the past were realised in Him was that He might be the set Revealer and Mediator of the truth that dwelt in Him. Their object was not only to invest Him with the truth as it applied to self and plant Him in a place apart, but also to invest Him with the grace by which He could and could not but impart the truth to others. It is one thing to think of Christ as full of truth and as, therefore, having lordship over men, demanding their obedience, claiming their surrender to Himself. It is another thing to think of Him as full of *grace* and truth, the truth in Him in virtue of the grace behind it rising from the note of claim to that of call, from the note of law to that of gospel, from demand to impulse, with self-surrender always as its source and motive of appeal. Truth is one thing, grace and truth another; it is truth charged with the potency of life. "He shall baptize you with the Holy Spirit and with fire."

The Baptist perceived that there was something profoundly wanting in his message which the message of the "mightier" would be sure to provide. And nothing in early tradition is more certain than that what was absent from the one was present in the other. John and Jesus both came preaching repentance, but what in the lips of the one was the mandate of a law in the lips of the other was the music of a gospel. It was hurled forth by the one in the stern tones of the judge, whilst the other gave it in the gracious accents of the Saviour. The one voice awed and terrified, the other charmed and inspired. The one said, "Flee from the wrath to come," the other said, "Come unto me, and I will refresh you." The one remained aloof from men, lifting up his lonely witness in the wilderness, the other went in and out of the homes of men, their Physician and

Friend, the Giver of Life. It is the difference between law and gospel, or between truth and "grace and truth." The gospel as distinguished from the law is not just the law revised and rounded off, but still essentially the law, it is the law changed into life and holy love in a unique person, and therefore something radically new. The insufficiency of the one is changed into the sufficiency of the other. "He shall baptize you with the Holy Spirit and with fire." That is the Baptist's reading of the voice and vision of Jesus. In the majestic "He," as he discerns, the Gospel is concentrated and consists. It is not to be dissevered from the "He," nor is the "He" a mere contingency to it. Rather it is the necessity that makes the Gospel what it is, that in the Gospel which makes it the Gospel. It is one thing to be conscious of the truth of moral ideas, it is another thing to be possessed of their power. The Gospel is not merely a table of ideas which men may be sensible of, but it is essentially the power which transmits itself in the ideas and through them and regenerates. It is "the power of God unto salvation." It is the Baptism of the Holy Spirit and fire, which it is solely in virtue of the personality, the "He" Who is in it and Who so communicates Himself to men. Hence it follows that what are called the demands of the Gospel or His demands, His claims, His verities, imperatives, severities and the like are all to be understood in the light of the personality whence they come, and whose spirit they are meant to convey. Not one of them but in its own way contains the whole Jesus. It is the whole Jesus in them, both the truth and the grace of Him, His dove-like Spirit bodying itself forth through them, that gives them their character and that distinctive note of appeal more than assertion, of persuasion more than precept, of holy love more than holy law. The note of the decalogue has absolutely passed into the note of the Beatitude. The air of prohibition has

changed into the air of promise. "Ye are not under law, but under grace."

Now if that is the teaching of the "Baptism," it seems to be equally the teaching of the "Temptation." The later episode is fraught with the same incomparable significance as the earlier. The one cannot be understood apart from the other. If Jesus was revealed to Himself at the Baptism the next and necessary step was that He should be led up of the Spirit into the wilderness and face the issues of the revelation there. For if, as we may think, it had but dawned upon Him then, the tremendous consciousness that upon Him had come the ends of the ages and that the dreams of men and the purposes of heaven met in Him and were fulfilled, there would be the further need that such a consciousness should enter into full possession of itself and choose and see its own appointed path. Though it is only a graphic touch there is a hint of spiritual suggestion in the phrase that He was *led up* of the Spirit into the wilderness. What had possessed Him at the Jordan He had now to possess in calling and career. The secret of His Person had now to be construed in terms of His vocation. Vision must pass into venture, rapture into wrestling. The message of the heavens must become the ministry of the earth. What had been given without measure He must now absorb and apply to appropriate ends. What had been given was the Spirit or power of God in its uttermost forms, "My Son," "My Servant"; it had now to be striven for and sifted out, what these involved and how they were to be accomplished in the world. Theophanies, in order to avail, must find or forge themselves a path amid the forces of experience. The task of Jesus was to find the best and only way by which the heavenly ideals embodied in His person could be made real to men and the kingdom of heaven established among them; how to use the sacred fire which burned within Him

so as to achieve the highest good. Such was His "Father's business" in the wilderness.

"If thou art the Son of God, command that these stones become bread." But why was this no answer to His problem? It certainly had reference to His gift of power and pointed out a way by which it could be put to use—of self as well as others. Facts so personal to Himself as that He hungered and had compassion on the multitude who hungered lent it all the double force of a temptation, which once He felt as such He foiled and sought another way to use His power.¹ The use of it along the path of self-regard and mere material ascendancy was not in keeping with the vision of His soul nor did it answer to His calling as the Son and Servant of the Lord.

"If thou art the Son of God, cast thyself down." Why was this again no answer to His quest, but only another specious voice, another method of misuse? As before, it bore upon His consciousness of power making the field of self-display as dazzling and deceptive as it could, the summit of the national shrine, no less, from which with confidence unlimited in God and in His might of miracle He could fling Himself upon a world of danger with impunity and so proclaim Himself in sight of all. It came on wings of psalm and prophecy alike, "He shall give His angels charge concerning thee." "The Lord whom ye seek shall suddenly come to his temple." It was a form of temptation to which, as we may suppose, one gifted with the rarest gifts would naturally be exposed. Was there anything which the darling of heaven

¹ Cf. Carlyle, *The French Revolution*, Bk. v., ch. vi.

"The Ritter Gluck confessed that the ground-tone of the noblest passage in one of his noblest Operas was the voice of the Populace he had heard at Vienna, crying to their Kaiser: Bread! Bread! Great is the combined voice of men; the utterance of their *instincts*, which are truer than their *thoughts*; it is the greatest a man encounters among the sounds and shadows which make up this World of Time. He who can resist that has his footing somewhere *beyond* Time."

need fear or fail to do ? Was not the arm of omnipotence His to call His own ? Just here lay the peril of supernal power, that He might overstep its limits, profane its laws, presume upon its presence in and with Him, so tempting God. It was the temptation to overtrust, to a life of self-assertion swathed in miracle which, as He discerned, was alien to His person and His work. Overtrust would come to overlordship ; tempting God would come to tyrannising man, and Jesus would have none of it at all. "Thou shalt not tempt the Lord thy God."

"All these things will I give thee if thou wilt fall down and worship me." Another prize presented to His consciousness of power, another imposing prospect of possession, another glittering realm put within His grasp ; and another snare, another make-believe, as He perceived. If He will not make irreverent demands of heaven, may He not attempt the enticing mastership of earth ? If He will not try to force the hand of God, may He not accept the proffer of another ? If He will not win by presumption, may He not win by compromise ? Instead of the power of Deity, let it be the power of the prince of this world, let it be a league with evil instead of good. The repulse in this case was one of peculiar intensity, "Get thee hence, Satan." It would seem as if the last temptation were the first fully to reveal the principle of evil in them all, the essentially Satanic nature of the things that strove to fasten on the soul of Christ. They were all of them ideals proper to a life of self-assertion, and all of them possible to one aware of great capacities and coveting ascendancy. They were all of them forms of ascendancy centred in self, and were all rejected because they did not march with the voice and vision of His soul ; they were false alike to the truth of His mission and the grace of His person. It was a wholly different sort of ascendancy that dawned on Jesus and waxed into

clearness in the conflict of the time. It could never be found on any of the paths of self-display or self-desire. On the other hand, it lay along that path where the mystery of His person merged in the labours of His calling and where the exalted names He bore fulfilled themselves in a ministry whose centre was the will of God. It was the ascendency of the Beloved Son and Servant and that alone.

There the Baptism and the Temptation met and were one. The second finished what the first began. The Baptism was "accomplished" (cf. Luke xii. 50) in the Temptation, and after the Temptation "Jesus came into Galilee preaching," or, as Luke has it, "Jesus returned in the power of the Spirit into Galilee" (iv. 14), which means that the transcendent revelation of the Jordan had passed into the practical resolve of Galilee. Before Galilee, the Jordan and the wilderness; before the preaching, the personality attaining full possession of itself and its vocation. Otherwise Galilee had not been the Galilee of the Gospel. Otherwise His personality had not been present in the preaching and the power of it, the grace had not been present in the truth and the life of it. We are dealing with a personality whose every step was a step in a process of expansion and expression. Each step to the centre was a step to the circumference. Arriving at its Messianic title it must needs arrive at its Messianic task. Scaling its heights it must explore its depths. The whole personality moved as one amid its difference; its consciousness of self, its consciousness of God, its consciousness of man were but itself in its activities. If the revelation of the Baptism was the revelation of a personality such as had never dawned on any soul save one, placing that one upon a pinnacle which only seers had seen from afar, it brought responsibilities tremendous as itself and all demanding struggle and a life of sacrifice. The newness of the revelation lay not only in its loftiness, but

also and profoundly in the fact that its loftiness could only be achieved by lowliness. It was the revelation of a personality summoned to supremacy and at the same time to a post and path of servitude. The difference between its ascendancy and every other was that it centred in the will of God and not in self. Instead of coming into Galilee as Jesus might have done, exhibiting His power in miracle, in the proclamation of Himself and in "the pride of life," He came into Galilee *preaching*. The passion of parade always couches at the door of power, but it did not rule over Him. Power grasps at greatness almost as its right, but in Him it appeared as duty, it came in fashion as a servant, it was the power of the Spirit, it was grace. And lo! this is the new creation of Jesus, and the glory of history. Power wholly parted from self and sanctified to God and man; power emptied of presumption and filled with prayer; power freed from evil and fraught with good; power absolutely won to love and holiness. If self-assertion is the way and wont of power, in Jesus it was self-renouncement. If it falls to tempting God and tyrannising man, it rose in Him to worship and redeeming work. If its passion is proclaiming self, in Jesus it was that of communicating self. "The Son of man came . . . to *give* His life a ransom for many." Power wholly taken up and merged in grace. So that when He came in the power of the Spirit into Galilee, and when He came preaching, He came as the grace of God incarnate.

If it were possible to go with Him through Galilee or journey to Jerusalem and mark His preaching by the way, one would bear Him witness as they did in Nazareth and wonder at "His words of grace." "Words of grace" is a wonderfully apt appreciation of His preaching, of its content, character, effect, of its words from first to last with the thrill, the inspiration, the enraptured

personality pervading them. His words, as has been shown, are never the words simply of a new law or a new teaching, but essentially the words of the Evangel, words with a background, an atmosphere, a spirit all their own, and only to be understood in the light of the life they embody and express. Shakespeare speaks of one whose

“plausive words
He scatter’d not in ears but grafted them
To grow there and to bear.”

Of His words likewise it might be said that He grafted them to grow there and to bear. They were things of life imparted. They were just Himself in touch articulate with men. They throbbed and heaved with the power of the Spirit. Deep in them, organic to themselves, were acts and motives, tears and triumphs, eternity and time, the whole accepted will of God. A life, a death, a destiny were in them, whence the secret of their being once and always words of grace. Hence one must object that it is not the root of the matter to speak, e.g., of the sovereign legislative authority which breathes throughout the Sermon on the Mount, or to speak of Jesus represented there as the “final Judge of man.”¹ There is authority in the words of Christ, no words indeed carry the authority they do, but one cannot describe it barely as legislative unless one obliterates the difference between law and grace. At the same time their authority is none the less the authority of law that it is the infinitely larger authority of grace. Law is in the Gospel but the Gospel is more and other than law, and it is therefore away from the point to refer to its authority as legislative. In the same way one cannot name Him the final Judge unless one remembers that He is Saviour first and last, and Judge only as exercising a function of the Saviour and fulfilling the Saviour’s work. The Judge is always the Saviour for the reason that the Saviour must always be

¹ *Jesus and the Gospel*, pp. 240–253.

the Judge. Life must often kill to make alive. Hence the judgment of the judge is co-operant to the saving of the Saviour, and it has no other meaning in this connexion. There is no word of judgment or any other word in the mouth of Christ of which the principle does not hold, "I came not to destroy but to fulfil"; no word of judgment that is not in its heart a word of grace. The "I say" of the "legislation" of the Sermon on the Mount and the "I say" of its final judgment are all in tone and tune with every other "I say" of Jesus and with the "I will" and the "I am" of the great invitation itself (Matt. xi. 20-24, 25-30).

Though much might still be adduced one may now conclude by repeating that it is wrong analysis and wrong perspective alike to picture Christ as a solitary person in a solitary place wrapped in an incommunicable consciousness of self with sovereign legislative authority proclaiming His demands, and daring men to disobey. As such He is simply another Lawgiver, but by no means the Christ of history or of faith; He is the Christ of a theological creed but not of the New Testament life; He is the Christ who confronts but not the Christ who communicates. The point of view is wrong. It suffers from a lack of breadth and catches, therefore, but a portion of its object. On p. 221 of the volume which contains this image of a part of Christ we find the notable admission, "What is to be observed here is that we see already Him who had been baptized with the Holy Spirit and power baptizing His followers with the same." That is the point which in these pages one has tried to emphasise as the central point and principle of Jesus and the gospel. "Baptizing His followers with the same." That is far more like the attitude of Christ than the other, in which He stands over against and apart from men in the solitude of the sense of His absolute significance, His incommunicable self-consciousness, the atti-

tude which, it is said, "He calmly and sovereignly assumes to men and as calmly and sovereignly demands from men," and which "is precisely the attitude of Christians to their Lord in the most Christian parts of the New Testament." One has no wish to deny the measure of truth in this interpretation. It is one way of making it appear that Jesus is unique, central, sovereign. But all that Jesus is is surely more apparent in the other attitude than in this.

"O lovely attitude! He stands
With melting heart and laden hands."

These lines may not say everything, but they approach the fact before us. For it is surely in virtue of His grace that Jesus is what He is and stands where He does among men and is known and adored as Lord. It is as interfused with grace that His word, His character, His Cross prevail. It is His Spirit breathing through the whole. A recent Jewish writer¹ has been claiming that nearly all that is true in the teaching of Jesus is anticipated in the best teaching of the Rabbis, and that even His "I say unto you" may be, where it is historic, no more than the felt equivalent of "Thus saith the Lord"; but he admits that the originality of His teaching is chiefly in its general character, its spirit, its atmosphere. "In any case the teaching of Jesus is more than its *disjecta membra*; it is a whole; it is a spirit. To this spirit it is easy to do less than justice through cold analysis and dissection." One cannot help thinking that both the Jewish and the Christian writer do less than justice to this Spirit which, elusive as it is, is the Spirit of Jesus and His supreme creation and contribution to the world. An earlier writer² seems to show a finer sympathy and a clearer judgment when he speaks of "His sweet reasonableness." "The conjunction of the three in Jesus—the method of inwardness

¹ C. G. Montefiore, *Jowett Lectures*, pp. 119, 86-87.

² M. Arnold, *Lit. and Dogma*, p. 215.

and the secret of self-renouncement, working in and through this element of mildness—produced the total impression of his *epieikeia* or sweet reasonableness; a total impression ineffable and indescribable for the disciples, as also it was irresistible for them, but at which their descriptive words, words like this ‘*sweet reasonableness*’ and like ‘*full of grace and truth,*’ are thrown out and aimed. And this total stamp of grace and truth, this exquisite conjunction and balance in an element of mildness, of a method of inwardness perfectly handled and a self-renouncement perfectly kept was found in Jesus alone.” Much as men to-day may impugn the uncritical work of Arnold they cannot deny that he has laid his hand here on something that is central and inseparable from the personality of Christ. His “*epieikeia*” is a striking approximation to that spirit which, even though it may defy description, one feels to be the original thing and the endless thing in Jesus. [It is the spirit that pervades the gospels and makes them what they are and likewise the epistles. It is the discovery or the disclosure, or both, of the New Testament. It is the peroration of Scripture. It is the finishing touch of reality. It is the Gospel. It is the source of that extraordinary attraction which Christ exerts over men of every age, and which makes Him at once the most intelligible and the most mysterious Being in history. It is the secret both of His unity with God and His unity with man. It explains why men are bound to Him as the One who answers to their own ideals and is irresistible to their better selves. Hence also it explains why it is no mere “demand” which He makes of men standing above them, but rather an inspiration which He gives to men standing among them, so that they “awake and remember and understand.” For He does not merely call but recall. He revives ancestral memories, unlocks ancestral hopes. “The Spirit beareth witness with our spirit that we are children of God;

and if children, then heirs, heirs of God and joint-heirs with Christ." It explains why men in being joined to Him are joined to God Himself. It explains His extraordinary sense of community with God on the one hand, His speech and action in His name and His identification with His kingdom which "comes" as He comes, and is a gift as He is of the Father's good will; and His community with man on the other, His speech and action as the Son of man, His identification with his various life and His intercession and death on his behalf. Above all things it explains, or rather is that extraordinary interfusion of Himself with all His words, that entwining of His personality with all His truth which issues in this, that His commands are invitations, His imperatives entreaties, His severities the sanctities of sacrifice, which no one knowing Him would wish away. In a word, it explains, or rather is the Christ.

No one ever spoke with the authority of Christ, no one ever cast and kindled fire on the earth like Him, no one ever threw aside the veil of heaven and let men see the heroism God expects of them, no one ever quenched the light of low ideals as He, and brought into view the good and perfect will of God, no one ever planted such a standard on the path of life and uttered himself in words inexorable as these: "Deny thyself," "lose thy life," "take up thy cross." But immediately after the "deny thyself" comes His "follow me," after His "lose thy life" His "for my sake." Into the inexorable words there steals the heart-subduing tenderness of the "Me," into the authority the appeal, into the sovereignty the Saviourhood, into the truth the grace with its deep sweet well of tears. And this is the glory of the only begotten of the Father, full of grace and truth. This is He of whom the voice upon the Mount as at the Jordan, spake and said, "This is my Beloved Son, hear ye Him."

JAMES ROBERTSON CAMERON.