SERMON.

BY CHARLES A. EATON.

Text, John 1 : 46—"Nathanael said unto him, Can any good thing come out of Nazareth? Philip said, Come and see."

This question and this answer are a prophecy of all Christian history. Since the day when Jesus laid aside His carpenter tools and, passing down the quiet village street of Nazareth, turned His face toward the Jordan to be baptized by John, His claims have been met with the spirit of this question, and He has met all questions with the spirit of this answer. You know how interesting it is at the end of a political campaign to look over the newspapers published at its beginning, and compare the forecast of each party with the actual results—they never agree. And even when the plan of campaign is described beforehand, it makes amusing reading afterward because the plan is never followed. But here in this simple question and answer is outlined the whole plan of campaign to be followed through all time and everywhere in the propagation of the religion of Christ. Not that the outline is elaborate or minute. It is not. But it is here in the germ—in principle. To be sure these words were spoken all unconscious of their peculiar prophetic interest to a nineteenth century reader. But this fact only adds to their significance.

This man Nathanael is worthy of our respect. He was upright and honorable. In him "was no guile." He was decided, frank, outspoken, with a mind of his own and a will to declare it under any and all circumstances. He is specially interesting because he was among the first disciples Jesus made. The means employed in his conversion were exactly similar to the means employed in the conversion of modern unbelievers. Then as now Jesus conquered by means of His disciples. His disciples then as now sought to lead men directly to Him. In Nathanael are exemplified the principal forces against which the gospel has had to fight in all the centuries since. And in him these forces appear in their best possible light because they were balanced by a devout and manly spirit. In him also appear those natural forces of the human heart which have aided Christianity in its march.

I. *The forces exemplified in Nathanael which are favorable to the world's acceptance of Christ.*

Nathanael felt in his own heart the *need of a Saviour*. He had been looking for the coming Messiah. He saw about him the need of such an one as he thought the Christ should be. So when Philip said "we have found Him of whom Moses in the law and the prophets did write," the words touched a readily responsive chord in Nathanael's heart. It was and is always thus. Your heart and mine cries out for some one or some thing. In our sin we know not the meaning of our cry. But when Christ appears the heart recognizes Him at once as that for whom it was made and after whom, all blindly, it has been searching and crying.

Nathanael was ready to accept Truth at any cost. He had just expressed his incredulity in regard to the Christ's appearing in Nazareth. Nevertheless, he follows Philip to see for himself. He looks upon Jesus. Hears Him speak. And then, although He was from Nazareth and far different from the ideal Messiah of the Jews, he says to Him at once, "Thou art the Christ; thou art the son of God; thou art king of Israel." In that one moment Nathanael threw overboard a good many old and precious theories. But he was after Truth and was ready to accept it. And to-day he who accepts Christ as Lord does so because he loves Truth, and cannot, *dare* not refuse to accept it at whatever personal cost.

II. *The forces exemplified in Nathanael which are against the world's acceptance of Christ.*

Personal Prejudice. Primarily Christianity has to do with individual hearts. Jesus presents His claims in person to each person. He demands the whole allegiance of each life. He would be received with joy were it not for personal prejudice. Now prejudice, though essentially bad, may not always arise from essentially bad causes. In itself it is always bad, because it unfits a man to receive Truth. It lessens his capacity; it distorts and discolors his whole thought. Nathanael, though guileless, was prejudiced. He had formed a prejudgment in regard to the Christ. In common with the devout of his nation, he was looking for a coming Messiah. But the Messiah had always been connected in his mind with Jerusalem or some place near it. His very devoutness and patriotism darkened his mind. When Philip says, "Messiah has come," Nathanael is quite prepared to accept the fact, or, at least, investigate it. But when Philip says, "Messiah has come in Nazareth of Galilee," it is an entirely different matter. Nazareth is not Jerusalem. It is only a wicked little hamlet in northern Galilee. It has, therefore, neither power nor right to produce the Christ. So the pious patriot asks, "Can any good thing come out of Nazareth?" It was hard for him to accept Jesus, because he was prejudiced, and he was prejudiced because he was ignorant. Nathanael was learned in the scriptures. But knowledge, then as now, however profound, which stops short of the illumination of the Holy Spirit, leaves men in ignorance, and ignorance is the mother of prejudice.

Indifference, which is the consort of ignorance, often becomes a first cause of prejudice. For example, Nathanael the Jew reading his Jewish prophecies from Jewish standpoints, became all too easily convinced that the Jews were the people and Jerusalem the place; just as the man who starts a new sect or revives an old one to-day thinks himself the sole repositor of truth. This made Nathanael indifferent to the claims of Galilee as the theme of the coming king. He thought himself wise, as he was. But not quite wise enough.

In Nathanael we find expressed *national prejudice*. "Once a Jew, always a Jew." Outside of strictly national characteristics the Jewish prejudice is the most inexorable and unreasoning in history. But Christ conquered. And when, later on, He commissioned His disciples, He said "Go into all the world." That is, He boldly advanced His Gospel against every form of national prejudice in the world, and expected to overcome them all. Think of the apparent hopelessness of the task. What common ground of sympathy and union is there for the Chinaman with his pigtail and barbaric exclusiveness; the Hindoo with his cast-iron caste; the Jew with his eternal egotism; the smart Yankee; stubborn Englishman; volatile Frenchman; stolid German; impressible African; fervent Arabian; practical Roman; mystic Greek? Yet Jesus Christ has done this impossible thing. National prejudice is born of national ignorance. And national ignorance is a relic of the old fierce days when "stranger" in all tongues was a synonym for enemy, and international intercourse consisted mainly of a free and unrestricted exchange of blood and blows. Against all this our Lord is warring triumphantly. Do you doubt it? Then let me offer proof. On the fourth day of July, 1889, I stood up with five hundred other young men, and with one heart and one voice we sang, "Blest be the tie that binds our hearts in Christian love." Who were these young men? They came from every country and corner of the globe: Chinamen, Japanese, Hindoo, Armenian, Jew, Greek, Negro, Saxon, Celt, Canadian, American, black, white and red. All complexions, creeds, schools and parties mingled in one unbroken brotherhood with not one discordant chord, with no clash in thought, or word or deed—all one in Christ Jesus. Jesus knew His power. We are slowly learning it.

Another great hindrance to the spread of the gospel exemplified in Nathanael is *fossilized character*. Habit tends always to character. Good habit becomes crystalized into good character; bad habit into bad character. Nazareth continued in sin until the world came to accept this as its unchangeable and inevitable condition. Character is the incarnation of life just as the various forms, features and movements of the body are the incarnation of the life within. Now Nathanael had a fundamental conviction that the Messiah was to appear. This conviction was not fossilized because it was fundamental. There was a foundation. To become settled on a few of the eternal verities is not to become petrified, but strong and stable. But the ways of looking at or expressing these underlying truths are not fundamental, but merely temporary and changeable. If these external ways and means change not, they become a mere crust and at last hinder the flow of thought, and make adequate or correct utterance of life impossible. This is fossilized character, and is common to both good and bad men. For instance, Nathanael had settled into the belief that the Christ was to appear at or near Jerusalem. The matter of place was unimportant. But this good man had allowed it to become so fixed in his thought that it almost kept him from going to see Jesus when Philip called him. The great fact was "the Messiah is coming." The mere matter of exact locality and moment was trivial in itself. Nathanael had to change his mind. Think God he could and did.

The gospel has always been terribly hindered by the petty opinions of good men, which they have allowed to become fossilized into character. Some truly good men become so petrified into set ways of looking at truth that they find themselves at last unable to look or live in any other way. They cannot, as they say, "change their minds." Gladstone "changes his mind." Why? Because his *fundamental* conception of truth and right has remained the same, while his expression of that changeless conception has changed with the times. Some politicians never change their minds. They cannot. They have no minds beyond their little bigoted adherence to their "glorious party." Some preachers are troubled in the same way. And even the listening layman fails here. A true man may and must change his policy. His principles—never. Two kinds of men never change their minds—those who have none and those who are omniscient. And just here let me stop to point this moral. If our political parties were born of *principles* and not of *politics*, corruption would largely cease. New issues would then create new parties, according to the convictions of men for or against, and statesmen would not have to act the hypocrite in supporting the policy of their party at the expense of conscience. The gospel of Jesus Christ is a principle, not a policy. It is unchangeable in essence, changeable and flexible in application. It can go dressed in cue and blouse, in broad cloth and plug hat, in wooden shoes and coarse coat. One gospel, but many coverings. The coat is not the Christian. Watch the hose at a fire. It is full, but flexible; it must be full and it must bend. What could the firemen do with an earthen or wooden tube? So when the gospel is carried in an earthen vessel the vessel must be broken to be useful. I am not arguing for lack of back-bone. Far from it. But if the gospel is to flow freely and to all men and nations we must bend or break. It is a shame for Christian men and women to waste time and energy squabbling over little questions of expediency and form. Paul became all things to all men if by any means he might win some. Did he lose, deny or wreck his principle? Never. The same gospel in his speech at Mars-Hill based on natural religion as in his letter to the Romans based on law. The same love which prompts him to eat meat offered to idols in this town makes him refuse it in the next. To him "circumcision and uncircumcision availeth nothing, but faith working through love."

And think of Christ. The same love which sends Him among publicans and harlots to-day plants Him among the doctors of the Temple to-morrow. So, my dear preacher friend, that white surplice may seem very sacred to you. But if you put it before the Spirit of God, *tear it off* and give it to some poor woman for window curtains where it will do some good and bring glory to God. Do not try to make men respect your "cloth." Insist that they respect the truth which is in you. A black coat does not make a man holy or sacred any more than brass buttons makes a policeman, or a "billy" makes him brave. If men will listen better should you preach in your shirt sleeves, then off with your coat and go at it. And if they can receive more of Christ if you wear a robe, get a robe and wear it. And if the Salvation Army can drum lost men into the kingdom, God bless the Salvation Army and their drum. Mere externals are not the object of our worship nor in themselves the means of our redemption. Nor do we reach heaven only by riding this or that man's hobby. Reading the Word abominably through one's nose is not a part of the plan of salvation. This disparagement of adherence to mere form is not softness. Nor can we claim for it the much coveted name of "heresy," neither is it a mere "modern notion." It is as old as Christ its author, and bears the stamp of His approval and authority. He tells us not to fall in love with any one policy, or form, or pet method, but to love God. Do not despise a thing because it is old nor deify it because it is new. Be flexible and true as steel. Remember Paul, who was "all things to all men," "withstood Peter to his face." Behold him pouring forth his anathemas upon the Judaizers of Galatia. Hear Christ who wept with the bereaved and ate with publicans and preached salvation to harlots, uttering the awful lightnings of his woe upon the Pharisees. Oh Christians, if the ossified wickedness of sinners keeps the gospel back, do not you allow some little whim or custom or fancy to chain your life and thus hold Christ back from His heritage.

There is another side to all this. Fossilized character in good men is bad. Fossilized character in *bad men* is worse. Bad men build about them a hard crust of evil habit which keeps Christ from them, and them hopelessly from Christ. It is all very well to show how Christians impede the progress of their Lord. But why, oh sinner, are ye not crying out for mercy now? Because ye are hardened—fossilized in sin. It seems that nothing will melt you. Hell can not, if the thrilling warmth of Christ's presence and love fails. Brother, awake! Art still asleep? Dost hear! Alas! how horrible is this torpor. It looks as though life were clean gone. Soon old Undertaker Death will place you in an oaken coffin of encrusted, ossified sin and habit. He will bury you. By and by you will awake. And the dark coffin shall then press in upon your flickering moral life. Darkness meets your eyes and silence your ears. And your groans will reverberate through your close tomb in mockery, and you will struggle to turn yourself, but in vain. You are buried. *Buried alive.* Amidst awful blackness the truth will come to you—"buried alive," "buried alive." And the coffin sides seem to press in closer, and the earth above push down. And despair pins you like a vice forever. Awake, thou that sleepest! Awake! Awake!

III. If in Nathanael we have illustrated in the best light possible the opposition Christ has met and still meets in the world, in Philip and his answer, "Come and see," we have exemplified *the true spirit and means employed by Christ in spreading His gospel of love.*

Jesus sends His children forth with this simple invitation. To all objections and objectors, to all inquiries and inquirers we can only answer, "Come and see." Come and see, not a saved man, but a Saviour of men. Come and see, not our church buildings, not our mistakes, not our human frailties—our blundering efforts to save, not our manners, our clothes, our love. Come and see Jesus Christ—the world's Saviour and God. We are content to hide beneath His shadow. Look upon any phase of His character you choose: Approach Him from any side. Only "come and see." Trace his course from cradle to cross, and at Calvary stop and think a while. Mark your Saviour on the tree. Look now and live. Nathanael believed at the very beginning of Christ's appearance in history. How much more reason have we to believe after eighteen centuries of His benign presence. Oh, men, ye *must* come. Come away, philosopher, "come and see." No, not that way; Christ is not there. That wall of mystery cannot be scaled even with the highest ladder of higher criticism. The way for *men* lies through the door. Thieves and robbers climb up some other way. Ah, brother, that three-legged stool won't hold your weight as with its aid you seek to mount the wall. Get down, or fall down! That leg nearest me of pride of mind is cracked. And that leg called conceit is checked. And that third leg called sin is rotten. Get down and come in through the door like any other lost sinners seeking light.

No, that creed is not Christ. That textual error in Exodus is not Christ. That "Redactor" whose wavering shadow hangs over Moses is not Christ. This plain, divine man from wicked Nazareth is Christ. Let him settle your philosophy and save you. Scoffers, bring your sneers and sins to Him. Sin now in His face. What! You shrink back? Can ye not sneer? He is God, you say. Then believe and trust Him—your God and Saviour. Come, moral brother, compare your life with His. Come and see if in Him ye cannot live better and die best. *Come and see.* This is the open challenge of Christ and Christianity to all men in all ages. Come and see. Four on the light. Search Him. Try Him. Let priest of Buddha and Brahma and Mohammed come and see. Our Rock is not as their rock. This flame never ceases its friendly gleam across life's troubled sea. Jesus Christ the same yesterday, to-day and forever.

At the head of the Bay of Fundy, where wild tides run and storms gather, stands old Cape Blomidon — silent, strong. For ages that rock has hurled back the sea and slept beneath the tempest. Blomidon abides. You look to-day, clouds cover him; look to-morrow, the sunlight kisses his summit. Ever varying—always the same. So our Rock, Christ Jesus, has stood unchanged beneath the lights and storms of history. So He shall stand forever, wrapped in the eternal effulgence of His own unapproachable majesty.

—Talmage says: "Dreams are midnight dyspepsia." K. D. C. will cure midnight dyspepsia or indigestion at any time or in any form. Try it, and troubled dreams will trouble you no longer.

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—Baird's Balsam of Horehound cures coughs and colds as by magic.

The Law and the Gospel in the Process of Evangelization.

In nothing is the depravity of fallen nature more apparent than in the necessity, since the fall, for fixed unyielding law to regulate the conduct of man toward his Maker, and towards his fellows. And in nothing is the perversity of that nature, even when redeemed by the blood of Christ, shown more clearly than in the anxious attempt of men in all ages to perform, as a means of salvation, the very acts which they have ever shown themselves unable to perform, as acts of obedience to the divine will. The tower of Babel, by which an industrious and aspiring people had hoped to climb to God, was never finished. Its story is told to-day as a memorial of folly, and yet it has never sufficiently secured one object of its erection; it has never debarred men from making the same futile attempt, and in the whole history of Christianity we find inextricably interwoven the story of multitudes who have sought by the fulfilment of deeds of the law, which no child of Adam can perfectly fulfil, to bring themselves into a state of justification before God.

This subject is of vital import to anyone concerned about his own or other's salvation. Especially so to those who are exponents of the Gospel in lands where world-religions are in the ascendancy, and have been for centuries. The builders of a nation must needs be careful how they shape the first stones, and prepare foundations for the future. With infinitely more care must those who stand on the frontiers of Christ's kingdom, see to it that they lay only the true squared stones of God's revealed will, and lay them firmly in the cement of God's omnipotent grace. How much of the law and how much of the Gospel should be used by the evangelist in addressing a heathen people? To this question this paper attempts an answer.

I. In discussing questions of Christian doctrine or of Christian conduct one must reverently turn at the very beginning to the Word. In meeting this problem before us we shall obtain light only as we seek it through the Word, guided by the Holy Spirit. Let us see on what the founders of Christianity relied for success. (*a*) Christ says: "I am the light of the world"; "I am the bread of life"; "I am the way unto the Father"; "I am come to seek and to save that which was lost"; "I lay down My life for the sheep"; "I am the resurrection and the life." He in no place refers to the law as an assistant in His own peculiar work, nor as a necessary adjunct to salvation. "As many as received *Him* to them gave He power to become sons of God." The law has no place here—neither do we find it in the last great command to His disciples, except as the expected natural sequence of salvation, and then only from the standpoint of Christ's own interpretations: "Teaching them to observe all things whatsoever I, not Moses, have commanded you."

(*b*) John at the very beginning of his "Gospel" places the two in juxtaposition: "The law was given by Moses, but grace and truth came by Jesus Christ." If we interpret this passage, as we have a right to do, by the statements in one of his epistles, "He that hath the Son hath life, and he that hath not the Son hath not life," the contrast is very vivid indeed. He may have the law and a thousand other accomplishments; but if he have not the Son he hath *not* life, and the wrath of God abides upon him.

(*c*) The key-note of all the writings of the apostle to the Gentiles is the echo from that grand strain of the prophet Habakkuk, "The just shall live by his faith." The importance of his opening words in the 15th chapter of 1st Corinthians cannot be over-estimated: "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand. By which also ye are saved." Here the inspired apostle declares his intention to define the Gospel, the glad tidings, the joyful message which he preached. "For I delivered unto you that which I also received, how that Christ died for (over) our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures." No place is given here for the law. In fact he who preaches the law as a substitute for, or as an assistant to the Saviour's work in salvation, brings upon himself a fearful doom: "Though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Paul's epistle to the Galatians is peculiarly emphatic on this point. He is writing to a people who had turned from their first love, the Lord Jesus, and from trusting in Him alone for salvation, to a reliance upon the performance of the law, and are sharply rebuked for so doing: "O thoughtless Galatians! who fascinated you, before whose very eyes Jesus Christ was openly set forth as a crucified one? So thoughtless are ye. Having made a beginning in spirit are ye now in flesh to get perfected?" His beautiful figure, in the 4th chapter of this same epistle, of Hagar the bond-woman, which stands for Sinai and the present condition of the Jews, and Sarah the free-woman, which stands for the gospel of liberty and joy, sets forth his views most admirably. The bond-maid and her son must be cast out, the law must be superseded, "for in nowise shall the son of the bond-maid inherit along with the son of the free-woman." "Wherefore, brethren," says the apostle, speaking to those redeemed by the blood of Jesus, "we are not a bond-maid's children, but the free-woman's. With her freedom Christ made us free. Stand ye then, and not again with a yoke of bondage be held fast."

II. We now turn for precedents. What did Jesus preach? How did Peter and Paul and James address the people?

(*a*) No stronger contrast can be imagined than that between the preaching of John the Baptist and of our Lord. John, the last representative of the prophetic age, the last exponent of the terrors of Sinai, lifts up his warning cry: "Repent, for the kingdom of heaven is at hand." Jesus, who combines in Himself the three offices—prophet, priest and king—completing and doing away with the first two as far as this earth is concerned, and instituting the third, tells the gaping Jews, "The kingdom of heaven is among you." (Matt. 23.)

John talks about an axe laid at the root of the tree as an inducement to forsake sin. Jesus invariably refers to His love, or the love of the Father, as the inducement for men to turn from sin to righteousness. Nothing sublimer can be thought of in this connection than Jesus' words to the lost multitudes, "Come unto *Me* (not Moses) all ye who toil and are burdened and *I* (not the law) will give you rest. Take My yoke (not the one Moses laid upon you) upon you and learn from Me, because I am (not stern and unyielding and awful in grandeur as Sinai, but) meek and lowly in My heart, and ye shall find rest to your souls. For My yoke is easy and My burden is light."

(*b*) Peter, on the day of Pentecost, may be taken as a unique example. What he preached to that heterogenous throng may be safely preached in any age to any people. "And it shall come to pass," he quotes from Joel, "that whosoever shall call upon the name of the Lord shall be saved." "Jesus of Nazareth, a man approved of God among you by miracles and signs and wonders, Him being delivered up by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death. Therefore, let all the house of Israel know assuredly that God hath made this same Jesus both Lord and Christ." There was no reference to the Levitical law, nor the Sermon on the Mount, made on the day of Pentecost, and yet, on that same day, three thousand souls were added to those who should be saved.

(*c*) James is popularly supposed to be on the wrong side of this question. Let us remember that his epistle is addressed, not to unconverted people, but to professing church members, and then we glance at a few of his statements of which critics have made the most capital. (Jam. 2 : 14) "What the profit, brethren, if perchance one be *saying* he has faith, but should not have works. Is it possible for faith (the faith that he merely says he has) to save him?" "But one will say: Thou hast faith and I have works. Point out to me thy faith apart from thy works, and I to thee will point out by my works my faith." (1 : 27) Literal translation: "Religious observance, pure and undefiled with our God and Father is this, to be visiting orphans and widows in their tribulation; unspotted, to be keeping himself from the world." This is simply the law of a godly life; religious observance springing from devotion to the Saviour who bought them by His blood.

(*d*) I shall give one illustration only from Paul's career; but it is crucial. At Antioch, in Pisidia, Paul is to declare to the assembled Jews and Gentile proselytes, that which he believes to be the Gospel, by which alone their souls may be saved. How shall he deliver his message? Will it be the Gospel grafted on the law, or the law first and then the Gospel, or shall he proclaim the plain Gospel alone. Listen: "Be it known to you, therefore, men-brethren, that through this *One* unto you remission of sins is declared; and from all things from which it was not possible in Moses' law to be justified, in this *One* everyone that has faith is being justified." (Acts 13 : 38).

III. Examples of successful men in the Christian dispensation. And here we must be brief where we might with great profit expand. Three names only will be mentioned here; but they were typical men whom we may safely emulate.

Hans Engede toiled many long weary years in Greenland teaching morality, expounding the law, and in his farewell sermon declared: "I have labored in vain and spent my strength for naught." And then John Beck came and began to translate from the Gospel the story of Jesus' passion. The listening savage, Karjarnack, exclaimed: "How was that! Tell me that again for I would be saved;" and through that word the savage changed into a Christian and a faithful preacher of the Gospel to his countrymen.

David Brainard, the man so mightily used of God in the salvation of American Indians, fearing lest any should accuse his work of being the outcome of excitement and fear inspired by the preaching of the terrors of the law, writes: "God left no room for this objection in the present case, this work of grace having been begun and carried on by almost one continued strain of gospel invitation to perishing sinners." Not the law of Sinai, but the Cross of Calvary, must have the credit for the remarkable work wrought through this man. I quote further from Brainard's writings: Amid the multitude of inquirers and the urgency of the claims of perishing souls, he had little time, to inculcate moral reforms or social and domestic improvements. He could only sound out the message of salvation by the blood of Christ, and eternal life through faith in His name, and pass on. But note the result as he describes it: "When these truths were felt at heart there was now no vice reformed, no eternal duty neglected. Drunkenness, their darling vice, was broken off from, and scarce an instance of it known among my hearers for months together. The abusive practice of husbands and wives putting away each other and taking others in their stead was quickly reformed. The same may be said of all other vicious practices. The happy effects of these peculiar doctrines of grace, upon which I have so much insisted, upon this people, plainly discover, even to demonstration, that instead of their opening a door to licentiousness—as many vainly imagine and slanderously insinuate—they have a directly contrary tendency; so that a close application, a sense and feeling of them will have a most powerful influence toward the restoration and effectual reformation, both of heart and life."

Henry Richards, "the manliest man in Africa," as Stanley wrote, found himself among brutal and blood-thirsty savages, among whom the murder of innocents was a sacred rite, indispensable for the solemnizing of the funeral of their chiefs, and man-slaying a medical prescription to be adopted as a matter of course on the order of the witch-doctors. What impression could the gospel of the grace of God make upon such souls if immediately applied? No wonder that the thunders of Sinai should be invoked as a necessary prelude to the sweet strains of redeeming love. But these degraded sons of the Congo did not wince under the thunders of the law. "Thou shalt not kill;" "Thou shalt not steal." Instead of kicking against these pricks or being in the least wounded thereby, they were absolutely insensible to them. As for being sinners, when this charge was made against them they blandly conceded that while the missionary and his countrymen might be such, they certainly were not. But after seven years of fruitless ministry a great change occurred. In translating the Gospel of Luke and reading there from the story of the sufferings and death of Christ, and pressing home upon the people the message, "all this for you," tears began to fall, exclamations of astonishment were heard, and conversions began to take place, till within a few weeks more than a thousand were added to the Lord's flock. As this story has been repeated in the past year before churches and theological students in America the missionary has been pressed to continue his address to great length. Cries of "Go on!" breaking out at every attempt to pause. "So astonishing," "So well nigh incredible" have the people said. The very people who firmly believe, or profess to believe, "that Christ has become the end of the law for righteousness to everyone that believeth."

IV. And now our fourth point. What place must we accord the law in our evangelistic work? We shall be safe only when we give it the place for which God designed it. "The law of the Lord is perfect." "The law of the Lord is holy, and the commandment holy, and just and good," in order to show forth the immaculate holiness, the utter exclusiveness of God from all things earthly—the awful grandeur and sublimity of the God-head, and the attribute of justice. "For we are not come unto a mount that might be touched, and that burned with fire, and unto blackness and darkness, and tempest, and the voice of words; which voice they that heard intreated that no word more should be spoken unto them; for they could not endure that which was enjoined, if even a beast touch the mountain it shall be stoned: and so fearful was the appearance that Moses said, I exceedingly fear and quake." Heb. 12 : 18-22. This whole picture of the giving of the law brings to us, as to the witnesses of it, no tender emotions, no aspirations for greater nearness to Jehovah. It terrifies and shocks, as we appreciate in contrast our utter helplessness and defilement. The law was given, as Paul writes to the church in Galatia, in order to act as the child-conductor of a refractory people to lead them by force to Christ's righteousness, which alone can cover them from its fury. Gal. 3 : 24. It was given, as the apostle writes to the church in Rome, in order that men might have a standard of justice for all ages, and might know what is meant by the term sin (Rom. 7 : 7).

Its grievous weight was laid upon the back of the Jewish race, that when Christ came it might appreciate the more the "depths of the riches both of the wisdom and knowledge of God (Rom. 11 : 33), and the liberty wherewith Christ makes men free" (Gal. 5 : 1). We may not begin our instructions to these poor heathens by giving them the so-called moral law as a guide to conduct, lest they discover and confront us with the words of the Holy Spirit, "Whosoever shall keep the whole law and yet stumble in one point, he is become guilty of all" (Jam. 2 : 10). And again, "Cursed is everyone which *continueth not* in *all things* that are written in the law, to do them" (Gal. 3 : 10). That which David Brainard found to be the surest corrective for heinous sin among the American Indians, and John Beck among the superstitious Greenlanders, and Henry Richards among the Congo savages, and Spurgeon among the nobility of England, we may safely rely on as the pillar of strength in our preaching to the Telugus: "The *grace of God* that hath appeared, bringing salvation to all men, instructing us to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ, who gave Himself for us *that He might redeem us from all iniquity*, and purify unto Himself a people for His own possession zealous of good works" (Titus 2 : 11-14).

Amen. M. B. SHAW.

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