

cognize the validity of the "orders" of ordination of the ministry—of the Church of England. It is only another evidence of the tendency to extend the outward at the expense of the inward and real. The dog crossing the stream and dropping the substance to grasp after the shadow, tells the tale. Who cares for orders from man, if only God has ordered and sent his servant? If the vital link connecting the soul with Christ be maintained, it is of little moment how many laws may be discovered in the chain connecting the ministry with the apostles.

PRECISELY. A writer in *Things to Come* labors to show that the Church will not pass through the tribulation. In the middle of the argument, utterly without Scriptural support, he makes the following statement:

"When the Church has been removed, Jehovah will again work through Israel. Hence the completion of the Church must be coterminous with the completion of Israel's rejection as a nation."

Precisely. As soon as the Church is complete, Israel's blindness ceases. Hence there can be no tribulation and Anti-Christ, and Jewish blindness after the rapture of the Church. He takes his church and saves Israel at the same time.

WHAT SHALL WE PREACH TO THE JEWS?—Pastor Bieling recently read a thoughtful paper before a Conference of Christians in London, England, upon this question. It is spoken of in the highest terms by that great friend of the Jew, Rev. John Wilken-son. He urged the preaching of: 1. Man's fall and sinful nature. 2. No salvation by works. 3. The Old Testament doctrines lead to something beyond themselves. 4. The New Testament supplies it. 5. Personal or subjective testimony of what Christ has done and can do for the individual soul.

A FIXED HEART.

BY A. J. GORDON.

"My heart is fixed. O, God, my heart is fixed: I will sing and give praise." Psalm 57: 7.

The secret of tranquillity, the key to all the deepest chambers of peace and joy, is found in this single possession, —a fixed heart. In the moral life as in the physical, unsettledness is misery. Man was never designed to be a nomad, shifting his tent each day to some new field, and never resting in a local habitation. *Home*, we say, is the sweetest and most alluring word in our language. And if we ask ourselves "Why?"—the answer will be found in this—that it is the synonym of fixedness. The wanderer in strange lands thinks of it as the end of his journeyings; the traveler stopping each night in a lonesome inn longs for it as a place of permanent abiding and repose. And so exactly in spiritual things. The heart must make a home for itself. It cannot be happy among strange associations and amid transient fellowships. It must build for itself a tabernacle and rear for itself an altar. It must have a function of being and principles which it can call its own. Before a man can consider himself settled in life it is just as necessary that he should make a creed for himself as that he should erect a house. We don't want to board around among the theological beliefs of other people all our life. We don't want to have our mind fitted out with the borrowed furniture of other folks' opinions. The day of our usefulness and the day of our happiness will commence when for the first time we can say—"My heart is fixed. This is my belief. Here I stand." There are three elements or conditions to a true fixedness of heart, viz., fixedness of faith, fixedness of love, fixedness of service.

1. *Fixedness of faith.* "With the heart man believed unto righteousness," says the scripture. Then only when a man's *faith* is established upon some permanent and abiding centre

is his life fixed. We may say, according to the superficial proverb which is so current nowadays, that it matters little what a man believes if his life is only right. But the life cannot be right unless the faith is right. A man's faith fixes his life just as the magnetism fixes the resolve and determines its direction. He cannot believe one thing and act another. He cannot act a thing heartily and with a whole soul unless he believes it. Faith is the central and controlling impulse of man's life. It gathers together and compacts and consolidates the forces of the soul, which were otherwise aimless and impotent in their effect. The doing of a thing in which you have no faith, and the doing of a thing in which you have faith is the difference between throwing a handful of loose sand at an object, which scatters and wastes its force as soon as it has gone from the hand, and throwing that same sand when it has been fused and solidified into a stone which drives straight to the mark. Whether it be a question of morals or of religion, of conduct or of culture, the principle is the same. A hearty faith is necessary to concentrate the energies and direct them to their true goal. And this reveals the fallacy of a man's reasoning who says, "I do not expect to be saved by *faith in Christ*, but by imitation of Christ and conformity to his example. Can one imitate a character without him, which has not yet become a life within him? It is not the fact that the artist *sees* a landscape distinctly that enables him to paint it accurately. He must possess the practiced genius and the skillful eye to take in that landscape to form a true conception of it, and having made it a part of his own experience, then to throw it out upon canvas. Otherwise it will be only machine work, the harsh and rigid and unlikelike transference of lines and colors to a canvas without warmth or spontaneity. Now faith brings Christ within us as a life. And having faith we are prepared to reproduce the conduct and character and example of Christ in our lives.

Man could not have said, "For me to live is Christ," had he not already known that other experience, "It is not I that live but Christ that liveth in me." And only as your faith is fixed on Christ in such a way that you can say, "My Lord and my God, thy *death* is my life; thine obedience is my righteousness, and thine intercession my life," can we begin truly to reproduce the character of Christ in our lives.

Now do you not know that a fixed and established faith is an impossibility, without a well defined apprehension of Jesus Christ? The ideals are correlative. There must be a firm grasp to lay hold of Christ; and there must be a firm Christ to lay hold of. That is to say, if you are in doubt about the deity of our Lord; about his perfect sinlessness and his vicarious atonement; about his exalted mediatorship and his glorious appearing, it will be impossible for you to have a well established faith. Fixedness depends both upon the subject and upon the object of faith. So then a sound evangelical creed is of some importance. It is not Christianity, any more than the staging is the house. But it is very useful to climb upon, very useful to hold us up while we are working out our own salvation, very useful to sustain us till we can step off from it upon the living Christ. And here you have the two elements of spiritual fixedness—faith in what the scriptures say about Jesus, and faith in himself. As a living and exalted person, "whom not having seen we love, and in whom though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." Of course it is for the latter element of faith that I am specially pleading now. Believing that you who are before me are sound in the theory of the gospel and in the doctrines pertaining to Christ, I do long to see you all established in your relations to a personal Saviour. For after all, we may believe never so correctly *about* Christ and it will be of little use except we believe *on* Christ. And isn't it melancholy that so many

us have lived year after year with everything else fixed except this single thing, our personal relation to the Redeemer?

There are depths of evil and woe beneath us, into which none of us are secure from falling. There are thin crusts of respectable religiousness through which men are dropping every year by scores, some into the abyss of blank denial of God and some into that not less fearful chasm of carnal apostasy. The one thing and the only thing that could keep them from falling they had not—a personal faith in Christ. Talk not of creed and rituals, talk not of morality and observances—these may be only so much ballast to accelerate our fall, if we lack the anchorage of a personal union to the Son of God. Does this seem a harsh assertion? Who that has read the recent work of that gifted young Englishman, Matthew Arnold, as he calls the world to witness his deliberate plunge into the vortex of atheism can fail to see that his very religion was the millstone that dragged him down. Reared in the church of England under that unhappy theory of his father that it is the church that makes a Christian, by the nature of her rites and ceremonies, by the teaching of her creeds and rituals, training men into a Christian life, instead of teaching that the first thing, the thing antecedent and fundamental to all others is obeying that command, "Believe on the Lord Jesus Christ and thou shalt be saved," he became a churchman before he became a Christian, and so lacking the steadfast anchorage of a personal faith in Christ; the weight of church tradition and dogma that was piled upon him rent him away from the rock of truth instead of binding him to it.

And this I am sure is the peril to which multitudes of the young among us are exposed—the peril of being made to believe that the church is the door to Christ instead of Christ being the door to the church. It matters not how we fall into the error, but if we begin at the wrong end of

religion we had better not have begun at all.

What a blessing, then, it is to have a heart that has been fixed by faith upon the Lord. Its cry is, "Thou only art my rock and my salvation." And all the strength and steadfastness of the rock becomes its own. It is assured of eternal life simply because joined to him in whom is life. It is spared the ache of torturing uncertainty respecting its state and destiny. Its doubts are only ripples that beat harmlessly over it, not waves that move it from its anchorage. To say I believe in Jesus Christ the Son of God and take him for my righteousness and my redemption is worth more than all the confessions of a mere theoretical religion which we can possibly bring together.

THE "NEW EVANGELISM" AND THE "HIGHER CRITICISM."

BY REV. NATHANIEL WEST, D. D.

THE poison of the Higher Criticism still operates and produces its practical and deadly results not only in Europe but in the United States. Five volumes just issued from the German press in which the "Criticism," in connection with the "New Evangelism," or "another gospel," which it has proclaimed, are before us, all issued this year, and only part of hundreds more of the same sort, by professors in universities and teachers of the church and her ministry. The battle is a brave one, for the defenders of the old faith all feel that the substance of Christianity is at stake, and that "Jesus is again on trial before the world." It is not necessary to say more on this point, since every intelligent reader knows that the person, character and doctrine of Christ are the one object of the whole attack. The sole question is, "*Jesus Christ or the critics, which?*" To convict him of "error," "ignorance" and "self-contradiction" is the one practical aim of all. The debate has passed to its ultimate form. The "sphere of