

carefully distinguished from each other. In the first place "truth" means the correspondence between belief and fact. A man has the truth with respect to an object when he knows what it is; when his ideas compared with the object will be found to be like it.

The object also which is thus accurately known is called the "truth." Philosophers distinguish these two meanings by the terms "subjective" and "objective." Subjective truth is knowledge conforming to fact; objective truth is reality, the outward thing. Now it seems clear that our Lord uses the word here in its objective sense. He says to his questioning disciples that He himself is the truth: "I"—the word is emphatic. "I" who sit here in Jewish form and Jewish dress, in the upper room in Jerusalem, in this year of the world 4033, declare to you that I am the truth. All that relates to Me as a person, whether to action, feeling or thought, relates to the truth. Whether I wake or sleep, whether I speak or keep silent, whether I am alone or in company, my every act, thought, feeling and word relates to and is a part of the truth. In Jesus the Christ is the solution of mysteries relating to God, man, duty and destiny. He is not merely scientific truth, nor economic truth, nor philosophic truth, but the truth of God.

It is strange that intelligent men can be satisfied with the misty or imperfect notions concerning Jesus Christ. He is the mightiest personal force in the world today. Bismarck may be master of European diplomacy, but even the "iron prince" quails before a shaven priest sitting in the vatican, whose only title to recognition is a claim to be the representative on earth of Jesus Christ. Gladstone may stand unrivalled in the parliamentary debates of England, but Jesus Christ sets orators going all over the terrestrial globe. What is the secret of Christ's extended and ever increasing influence? Who was He? What did He do? What did He say? How did He feel? What was His personal appearance? In the light of His vast influence every detail of His life, every scrap of His history relating to Him acquires intense interest. The critical events of His life were not the only manifestations of truth. Every fact or appearance which was a part of that mighty and emphatic "I" would be taken as belonging to and forming part of the truth.

One duty for the followers of Christ is clear. If we would be free from fear, from superstition, from danger, we must turn toward Him who said, "I am the truth." We must study Him whom St. Paul described as "Christ, in whom are all the treasures of wisdom and knowledge hidden." (Col. ii: 3.) We must become acquainted with Jesus. Immeasurable consequences are connected with this acquisition. "This is life eternal, that they shall know Thee, the only true God, and Him whom thou Thou didst send even Jesus Christ." (John xvii: 3.) Concerning Him, Thomas a Kempis wrote: "Follow thou me,

I am the way, the truth and the life. Without the way there is no going, without the truth there is no knowing; without the life there is no living. I am the way which thou oughtest to follow; the truth, which though oughtest to trust; the life, which thou oughtest to hope for. I am the way inviolable—the truth infalible—the life that cannot end." "If thou remain in My way, thou shalt know the truth, and the truth shall make thee free, and thou shalt lay hold on eternal life. If thou wilt know the truth, believe in me." Christ is God's way of meeting the wants and answering the questions of men. Here is God's way of showing men what they ought to do. Jesus Christ is one great object lesson.

God is vast. We try to conceive Him in order to worship Him. The effort is fruitless. We fix our attention upon some work of the Divine Architect, or some act of the Divine Presence, or some trait of the divine character. The result is unsatisfactory, but Jesus Christ is divinity concentrated, made visible, audible, tangible. Here is God acting under the limitations of humanity, performing the duties which are incumbent upon men as being such.

If we will only reflect for a moment, we shall perceive how complete an answer Jesus Christ is in His person, teaching and conduct to all the great questions which agitate men concerning God, themselves, duty and destiny. I will take a group of these questions by way of illustration.

All thinking men concede that the world and the universe of which it forms a part were slowly evolved out of simpler substances. Science makes an ultimate analysis of those things which she can investigate and classifies them as matter and force. Force is active, matter is passive. One acts; the other is acted upon. And what originated these two entities? What is accountable for the tokens of design which are everywhere discernible, as in the human eye, in the method of reproduction in plants and animals? Were these all made by some subtle, unconscious force like electricity? Or was their creator a person? To these enquiries pure science can give no answer. To this query Jesus replies by putting into the mouth of His disciples the wonderful phrase, "Our Father, who art in heaven." He Himself addresses the Deity by that endearing name, "I thank Thee, O Father, Lord of heaven and earth, that Thou didst conceal these things from the wise and prudent and didst reveal them unto babes." (Matt. xi, 25.) And then, as if to throw fuller light upon the mental and moral nature of God, He said to His disciples, "He that hath seen me, hath seen the Father." (John xiv, 9.)

Another question which men often ask is: "How far has God kept control of the universe which He has created?" "Is He like an engineer who, having completed a perfect engine and set it in motion, turns away and busies his thoughts with something else, leaving the machine to run as He started it,

until it wears out or breaks down, or exhausts the active force which He lodged in it to begin with?" "Here is the engine; what is the engineer doing?"

Jesus answers this question by both word and deed. The Creator has not left the creation. He is eminent in it and fully controls it still. "Not a sparrow falleth to the ground without your Father's word." "The very hairs of your head are numbered." (Matt. xx: 29.) And then Christ Himself becomes a visible Providence to the children of men. He feeds the hungry multitudes on the hillside above the Sea of Galilee. (Matt. xiv: 17.) He stills the storm at the Lake of Tiberias. (Matt. viii: 26.) He provides the tribute money out of the mouth of a fish. (Matt. xvii: 27.)

Mau's most disturbing questionings relate to the life beyond the grave. He sees some domestic animal which has gained a place in his thoughts and affections; some noble horse or faithful dog expires. A moment ago he was alive and possessed thought, feeling, will. Now he is a lifeless lump of clay, which will soon mingle with the clods of the valley. Life is gone—ended. Again he stands by the grave of a beloved wife or child and listens to the solemn words, "Earth to earth, ashes to ashes, dust to dust." And the blighting, withering question will come, "Does death end all? Or is there a vital spark which still exists though unseen?"

Jesus comforts His troubled disciples, whom He has forewarned of His approaching death, with the assurance, "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. I will come again and receive you unto Myself, that where I am there ye may be also." (John xiv: 1—3.) Then He bares His own breast to the blow of the King of Terrors. He dies—is buried. And after three days He comes back again to show that beyond question men do survive the shock of dissolution.

But how will God regard one who has broken His law and has a decided inclination to do so? Will He shun him as righteous men sometimes do sinners? Surely that feeling is natural. Again the language of Jesus is significant: "They that are whole have no need for a physician, but they that are sick. I came not to call the righteous, but sinners to repentance."

His conduct was equally significant. He ate with publicans and sinners. He did not hesitate to go to a feast in Matthew's house. He allowed himself to become the guest of Zaccheus. He did not shrink from the touch of the woman who was a sinner; and said to her who had been taken in the act of adultery; "Neither do I condemn thee. Go thy way, from henceforth sin no more. And then, as if to carry us up into the very presence chamber of Deity He declared; "There is joy in the presence