

**MODERN SERMONS BY
WORLD SCHOLARS, IN
TEN VOLUMES; VOL. VI,
MACKINTOSH TO MOORE**

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Modern sermons by world scholars, In ten volumes; Vol. VI, Mackintosh to Moore by Robert Scott & William C. Stiles

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ROBERT SCOTT & WILLIAM C. STILES

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MACKINTOSH TO MOORE**

*Modern Sermons by World
Scholars*

VOLUME VI

MACKINTOSH TO MOORE

MODERN SERMONS
BY
WORLD SCHOLARS

EDITED BY
ROBERT SCOTT AND WILLIAM C. STILES
Editors of The Hamilton Review

INTRODUCTION BY
NEWELL DWIGHT HILLIS
Pastor of Plymouth Church, Brooklyn

IN TEN VOLUMES
VOLUME VI—MACKINTOSH TO MOORE

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MACKINTOSH
THE HIDDEN LIFE

HUGH ROSS MACKINTOSH

PROFESSOR of systematic theology, New College, Edinburgh, since 1904; born October 31, 1870; educated Neilson Institution, Paisley; Tain Royal Academy; George Watson's College, Edinburgh; Edinburgh University; New College, Edinburgh; Universities of Freiburg, Halle and Marburg; entered the ministry of the Free Church of Scotland, 1896; assistant to the Rev. Charles Watson, D.D., of Largs, 1896,7; minister of Tayport, 1897-1901; Beechgrove church, Aberdeen, 1901-04; author of translation (joint) of Ritschl's "Justification and Reconciliation," of Loof's "Anti-Haeckel," edited with Prof. Caldecott "Selections from the Literature of Theism."

THE HIDDEN LIFE

THE REV. PROF. H. R. MACKINTOSH, D. PHIL.

"Ye are dead, and your life is hid with Christ in God."—Col. 3: 3.

NO one can suppose a saying like this to be address indiscriminately to the world at large. The class of persons whom it indicates, the audience who will grasp and appreciate its meaning, is limited in kind. It is not that the text is obscure. It is not that it belongs to an age so far away from ours. It is not that it raises needless barriers. Only it takes for granted that we have passed through a great experience, and that this experience has brought us into a new world. In short, it touches as very few verses even of the Bible do the vital source and center of the Christian life. It tells the open secret of discipleship, and lays its finger on the pulse of personal religion.

Now there is something remarkable in the calmness with which Paul utters this great truth. Is it not one of the plain marks of its higher origin upon the Bible that it speaks of the most stupendous themes with this quiet, assured power, with the composure of eternity? When men get hold of a great idea, or an idea that seems to them great, how they