

in Christ Jesus shall suffer persecution." Many, because of their avowal of faith in Christ and espousal of Him by submission to Him in the act of baptism, suffer in many instances even unto death.

2. The term *for* in the text cited does not indicate purpose, as in Acts ii. 38. The Greek word, which is translated *for* in 1 Cor. xv. 29, is *uper*. It means "in view of, in respect to," etc. The meaning of the passage is obvious. Many, because of their faith in Christ as "the resurrection and the life," and because of their faith in Him as the Son of God, the great Teacher, the One having all authority in heaven and earth, did not hesitate to acknowledge by submission to Him in the ordinance of baptism. This exposed them to persecution and peril. If the resurrection of Christ is false, if the dead in Christ will never triumph over mortality and the grave, why should others, in view of the dead and what caused their death, go forward and put on Christ (in hope of the resurrection) in the ordinance of baptism, and thus expose themselves to persecution and a like fate, if there be no resurrection of the dead and immortality? Why should Paul or any one in his day stand "in jeopardy every hour"? He said: "If after the manner of men I have fought with beasts at Ephesus, what advantage me if the dead rise not? Let us eat and drink, for to-morrow we die." The early Christians, because of the earnestness and thoroughness of their convictions that Jesus is the Christ, and that He arose from the dead, and that the hope of a resurrection to immortality is through Him, did not hesitate to proclaim their faith in Him by submission to Him irrespective of what may have attended others who had preceded them in the faith. They were baptized for the dead—they were baptized *in view of* those who became martyrs to the faith. They could live in jeopardy every hour because they had respect as to the resurrection of the dead. W. O. MOORE.

"The Retoucher's" Sermon.

ONE day while making pastoral calls I visited one whose work was that of "retouching" pictures in a photograph gallery; and as the conversation turned to her work she gave me the following points, which are wonderfully full of illustrative value: The "retoucher" finds that there are always blemishes and spots of imperfection even in the fairest countenance, which, although invisible to the eye, the sunlight has faithfully photographed and made visible. Again, the "retoucher's" work is to ink out the wrinkles which time and care have made, and to lighten up the faces. (A wonderfully beautiful thing connected with the last point is that the artist can always make the faces *lighter*, but never *darker*.)

With what force do the comparisons now present themselves—that the sunlight of God's truth searches the character and brings to light the hidden blemishes of the soul, so that the self-righteous and moral appear just as they are in need of Christ's cleansing power! How beautiful, then, comes the other thought—that we all have the power of rubbing out, somewhat, the care-marks upon the faces of men and women, and making them grow lighter! Would that it might be true of us as of the "retoucher," that we ever make faces *lighter*, but never *darker*!

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That Morning Prayer-Meeting.

SOME three years ago one minister said to another, who was proposing to have galleries placed in his church, "Did you ever hear of any person being converted in a church gallery?" The question at once arose in my mind, "Why may not people be saved in the gallery?" Surely while there are disadvantages in addressing from the pulpit those sitting above the lower congregation, yet may not the Word and Spirit convince and convert people seated any where within the sanctuary? I said