

Co—"pierced My hands." On the margin is printed a variety of texts, beginning with "Cleanse your hands, ye sinners:" and others implying that the "wicked" are those who use or vote for Sunday cars. As this piece of vulgar profanity was accompanied by envelopes asking for a collection for the anti-car association, we would like to know whether the association imagines that this is the sort of thing to appeal to the clergy or indeed to any right minded layman. In the name of religion and of all right feeling would we protest against such methods. The best cause in the world be prejudiced by the use of such means. The cause of the Lord's Day is too sacred to be thus trailed in the mud by fanatical advocates. A large part of the community if not strong in their Christianity or chiefly influenced by religious considerations, are men of goodfeeling and good taste, and endowed with a sense of the fitness of things. What is the inevitable effect upon such men of the sort of blasphemy which we have thought it right to expose? It revolts them, it offends every sense of decency. It naturally alienates them from a cause which has to be bolstered up by such methods, and from the religion in whose name they are employed.

THE REV. J. C. ROPER.

We publish in another column the farewell address of the Local Assembly of the Brotherhood of St. Andrew to the Rev. J. C. Roper. That address, which was heartily and unanimously endorsed by the unusually large gathering of the Brothers at St. Matthew's, expresses deeply felt sentiments which any man would be thankful to have evoked towards himself.

Mr. Roper's reply was full of intense feeling and wise brotherly counsel. We have already expressed in these columns our appreciation of Mr. Roper's great gifts, and our sense of the loss which the Canadian Church is experiencing in his removal to the United States. The address of the Brotherhood expresses well what we would say to Mr. Roper with regard to his work in his new home.

THE WALK TO EMMANUS.

BY THE REV. A. BOYD CARPENTER, M.A.

There are, roughly speaking, three great stages in the acquirement of complete knowledge. The first is observation. But no knowledge is complete that presents itself merely upon the side of phenomena. The human mind seeks to penetrate beneath the seen, and so there comes the second stage—the investigation of the hidden principles, laws, and energies of that which is presented to observation. That is the stage of understanding. But complete knowledge is not gained yet. If that knowledge is to be practical, it must pass to the third stage—the man must lay hold of the energies and principles, and make them part and parcel of his own being, and translate them once more into the activities of his own life. Then, and not till then, is knowledge complete.

Religion has certain principles, but it comes to us, in the first place, under the action and conduct of men. We investigate that, and begin to find where the principles are. But there is no full realization of religion until the great hidden principles and powers of it become direct powers and principles in the individual heart and conscience. That is the way in which Christ has taught us, for He does not run contrary to

what are the natural conditions of human progress. If God has so adapted men and life that knowledge is to be gained by these three stages, we have reason to expect that in the knowledge of God and Christianity the same three stages and steps will be observed.

I. You have the presentation of Christianity under the completest form in Christ. He came into this world and lived out His teaching. He was the perfect illustration. There you have the first stage in the knowledge of Christ—that knowledge which has come to us in the sphere of observation.

II. The outward and physical life of Christ, after all, was the embodiment of certain definite principles. He came to teach men the true principles of human life, which God would have to regulate men's lives. What were the great motive powers at work with Him? What was His relationship to God? Until we know this we do not understand Christianity.

III. If Christ is to reign and rule in the world, He must reign and rule in the heart and soul. Christ does not conquer the world until the truths, of which He was the representative, come with power into the hearts and souls of men.

Now I think we understand something of this teaching from this incident which occurs after the resurrection of Christ. It is the reappearance of Christ—and that reappearance declared once and for all that the world had not done with Him. Not in the way in which the world is not done with great men. There are some men with whom the world is never quite done. With regard to the majority of men what takes place? They disappear out of the influencing factors of the world. And whatever influence a man may have exercised on the world and society, in the vast majority of cases, it is an influence which is gradually being dissipated. Now Christ reappears, not as great men reappear only in their words, but in such a way that the apostles understood it clearly to mean that Christ had not been done with. He came back again in the plenitude of His power. He would be in their midst, a great Moving Factor in the world's experience.

Let us look at the way in which He reappears. See how He shows Himself to these men going to Emmaus in their sorrow; see how He goes in to be their guest, and you have the exact representation of the threefold aspect of human life. Here are men who have turned their backs upon Jerusalem; so sad are they that the city has lost its charm. You have the domestic life, you have the busy activities on the road of life, and you have the sorrows and disappointments of men; and into these Jesus comes. There is no human sphere of trouble, joy, or activity into which Christ will not enter; and every sphere of life He enters shall be doubly blessed by that great Spiritual Presence.

Directly they understood, He vanished from their sight, as if He would say, "The moment you have laid hold of Me by the heart and soul, you can do without My bodily presence." And He is teaching them to look abroad and see Christ in the world, although they recognise Him not, in sorrows, in daily duties, in even the stranger whom they meet upon the road of life.

Christ comes to us in our homes, in the experiences and companionships of our life. We shall recognise Him and understand Him if our heart is attuned. It is to the humble, obedient, loving heart that He answers back. He is that "friend that sticketh closer than a brother."