

of mediæval ages rested on the earth. Then, as truly as in our days of light and knowledge, He said, "Fear not!" His pledges will be fulfilled. Law shall be revered; all genius shall be developed, and all wealth shall be consecrated under the supremacy of Christ. Christianity shall be the glory of the nations. No eye hath seen the future, nor heart conceived its grandeur when His imperial sway shall extend over the earth. "It doth not yet appear what we shall be." Even on the highest summit of thought, and in the most brilliant cloud-land of ecstasy no word can utter the divine experience any more than a moment of time may contain eternity.

The great warnings which the Word of God has brought to us constitute a fifth and final element of our analysis of Gospel truth. "How shall we escape, if we neglect so GREAT salvation?" "Fear him who hath power to destroy both soul and body in hell." These, and many other menaces of grace are ever echoing in our ears. In their awful grandeur and solemnity they are in harmony with the other elements of truth above named, Law and Doctrine; the Savior and this wide-extended realm of empire. Here is, then, the "proportion of faith," the harmony of truth, the "analogy" which knits all together in a definite unity. These are the sub-structural truths of revelation, which are to be studied and proclaimed, each in its time, place and proportion.

As we infer the genius of the architect from the grandeur of the building, the genius of the poet from his verse, or that of the statesman and jurist from what emanates from each, so we infer the sublime greatness of God from the matchless unity and power, wisdom and grace displayed in this revelation of truth. Can any one say that the Scriptures are the product of the Jewish mind? As well might we say that the Atlantic came from the upsetting of a child's breakfast cup!

Attacking one point of this revelation is an attack on the whole. If one part be in error the value of the whole is vitiated, the entire edifice tumbles to

pieces. If there be no Law there is no Savior; if there be no Law there is no penalty; if either of these five facts be questioned, all are in doubt or are undervalued. It is not a light matter to regard the law as mere advice, or to belittle the work of Christ, or to doubt the penalty He has taught. All these facts of our common faith stand or fall together, as heart and brain are united. If one be paralyzed, the whole suffers. If one stone be plucked from the arch, they all tumble in one heap; but in their entirety they reflect the divine unity and eternity.

Finally, we thus rise into sympathy with God as we come into fuller comprehension of His wondrous truth. How unwise it is for one to try to banish God's word from his thoughts! Here is the romance of the world. The imagination, as well as the conscience of the race, is exalted by the truth of God. It ennobles the whole man. It enriches the life that is, as well as the life that is to come. Do not neglect this great salvation, or listen carelessly to its proclamation here in church, as if it were the story of some indifferent matter in Japan. Let us all feel as we enter yonder door that we are to listen to the message of God; to truth, the grandest and loveliest conceivable; to that over which the angels themselves bend with admiring and scrutinizing gaze, and which, received and obeyed, will make us the heirs of immortal life with God himself.

"THE GRASS OF THE FIELDS."

BY REV. GEORGE E. REED [METHODIST], IN THE HANSON PLACE CHURCH, BROOKLYN.

Now there was much grass in the place.—
John vi: 10.

THE words of our text, as they stand in the chapter, are parenthetical, as if, to the mind of the writer, intent only upon describing the wonderful miracle of the loaves and fishes, there had suddenly come the remembrance of a feature of that memorable scene, unessential to the continuity of his description, and yet one upon which his thought