

drive remorse away, and restoring all the lost chords of the soul, make it ring with heavenly harmonies.

There are many definitions of sin, but the all inclusive definition is this, "Self willed opposition to God." The figure of a mountain may convey to the mind some conception of what sin is, but it will further help if we remember, that on the other side of those mountains, beyond the plain on which their shadows fall, is the city of God, the home of the pure and the holy, the home where sin and sorrow never come, and where all is joy and peace in the presence of God, but all this is forever excluded by the mountains yonder; but why did the great Creator cause such grim giants as these to block the avenue which leads to the mansions of light? Pardon! Pardon! Ye angels in glory, we meant not to charge your Creator and King with folly. Those mountains are not the handiwork of God, but the devil's. Man blinded by the evil one and urged on by his wicked devices has with his own hands, piled those mountains, rock on rock, and crag on crag. Man thought he could shut God out of his life, and so have everything his own way. What blindness and folly on the part of man. Some day the batteries of heaven will let loose on those mountains, and they shall be shattered, and along with the shattered mountains there will be shattered souls, and they will have no one to blame but themselves, for with their own hands they piled high as heaven their condemnation and ruin. Sin is the mountain range, but the range breaks out into numerous peaks, and these peaks are the various manifestations of the basal principle. Some of these peaks we will name, and the very names will indicate the penalties which like a Nemesis ever pursues the soul that sins. Look at them: Separation from God; a perverted judgment; the loss of filial affection; waste; famine; servitude; degradation; eternal exile. What mountains these to be wandering on! And what wondrous love hath the Christ, who like a shepherd true, explores all these dark hills, in search of the sheep that have wandered, so that he might find them and bear them back to the shelter of the Father's fold.

PHILADELPHIA, PA.

Christianity Without the Resurrection.

In studying the narrative with which our Sunday school lesson this is occupied, it is profitable to ask ourselves what Christianity would be without the resurrection of Jesus.

What if the women, ere the dawn was gray, saw one or more great angels, as they say (Angels or Him Himself)? Yet neither there nor then,

Nor afterwards, nor elsewhere, nor at all, Hath Ec appeared to Peter and the Ten. Certainly the moral teaching and example of Jesus would be left, but that teaching and example would simply rest upon its own power of commending itself to our moral natures. There would be no external sanction for its validity and authority; but since Christ rose from the dead we have the authentication of God, not by the signature to a document or by a spoken word, but by an act that is unmistakably from God to what Christ taught and lived. In our strongest or most placid spiritual moods we may fancy that the human soul is sufficient for itself, and that what it approves may be safely accepted as true; but when the hour of stress and weakness comes we instinctively reach out for something external to ourselves upon which we may depend. There is nothing that gives us such solid support as the fact that Jesus overcame death, and that He appeared alive from the grave to those who knew Him best.

Without the resurrection the place of Christ in nature is confused and uncertain. There were those who before His death recognized His divine nature and claims, but it came to them as a fleeting inspiration rather than as a fixed conviction, and even the majority of those who knew Him did not have it all. It appears more reasonable to explain His language concerning Himself as the sincere but overwrought expressions of a religious enthusiast. But what a different light it casts upon all His claims, when we see them vindicated by the tremendous authentication of this transcendent miracle! It would simply be impossible for calm-minded men to

accept Christ's language concerning Himself as even in a remote degree in accord with the facts, if the resurrection did not compel us to attach to its language its obvious implications.

More than this, how meaningless His death is except as it is interpreted in the light of the resurrection! Without that the death of Jesus falls into the list of the martyrdoms of good men who have given up their lives rather than deny their own convictions. We do not know that His death had any peculiar character. His own allusions to the effect of His death are too obscure to bear any inference that His blood was really the power to take away the sin of the world; but in the light of the resurrection those allusions start at once into distinctness, like hidden pictures drawn forth by fire. We read His words again, and our eyes open to the fact that the Intelligence and Power that is really at the heart of things has accepted the sacrifice of Christ as the atonement for human sin.

From whatever point we choose to look at it, the resurrection appears as the central fact of the gospel. Without it we lack the clue necessary to a just and consistent interpretation of the gospel; without it we have no gospel certified as true by a power beyond man, and independent of the workings of the human mind. With the resurrection we stand at the point at which the gospel itself becomes harmonious and credible, and our faith in it rests upon the authority of an unmistakable divine credential.

Seven Proofs of the Resurrection of Christ.

JOHN T. JUDD.

1. The simplicity and naturalness of the accounts given by Matthew, Mark, Luke and John. It is evident that these men believed that they wrote the truth in all honesty, that they knew the facts, were not abnormally excited, and therefore were fully qualified to testify. The differences noticed are not contradictions, and they add the personal element which makes all testimony trustworthy.

2. The surprise of the disciples. It has been truly said, "Not one person on earth believed that Christ would rise." Jews, Romans, Apostles, women, all thought they had seen the last of Him. His resurrection was not the dream of devotion nor the hallucination of fanaticism, many infallible proofs compelled belief.

3. The amazing change in the Apostles between Passover and Pentecost. Peter, who denied with an oath all affiliation with Jesus, now boldly preaches the gospel. At Passover all forsook him and fled, at Pentecost all were ready to die for their faith.

4. The multitude of witnesses. The apostolic jury were agreed in their verdict, and to them may be added 500 brethren in Galilee. At the first opportunity given the people to act on their convictions, 3,000 confessed their belief in his resurrection in an ordinance which symbolizes the great truth, and the number was daily increased.

5. The Apostles established the Christian religion on the resurrection of Christ. They made it the final proof of Christ's messiahship (Acts 2: 24, 32; 3: 15; 4: 10, 33, etc.) Although resurrection is contrary to all experience they must have been able to convince their generation of the fact. The mighty impulse which gave the Christian religion to the world can be accounted for in no other way. The setting apart of the first day of the week as the Lord's Day to commemorate the resurrection of Christ is a perpetual proof of their convictions.

6. Christ and his apostles established a religion that inculcates and produces the highest type of character, character marked by truth and righteousness. It is inconceivable that they should found such a religion upon a lie, especially when the lie would bring upon them persecution and death. The New Testament is a psychological impossibility if Christ be not risen.

7. I believe in the resurrection of Christ because I want to; it satisfies the highest, holiest yearnings of my soul, the yearning for immortal life in Christ. The risen Christ is God's answer to the soul's prayer for light.

LEWISBURG, PA.

What Shall the Harvest be?

REV. FREDERICK T. SNELL.

A question, and one not easily answered. For before we can attempt to do so with any degree of satisfaction we must know something about the quantity and quality of the seed sown, and also as to the nature of the soil into which the seed has been placed, and also of the weather during the time of growth and ripening.

The seed may be good but the soil poor, or the seed poor, yet sown in good ground, in either case there would be good season for anxiety, and even where soil and seed are alike good the unpropitious weather might cause the farmer much thought.

As workers in the great field of the world, long since while unto harvest, we have often to pause and remembering our own short comings—the much we might have done, the little the best of us have really accomplished—ask ourselves: "What shall the harvest be? The seed with which our baskets were filled, when our great Master called us into the work was the word of God."

Is it so to-day, or do we recognize in it something of our inventing instead of simply, "Thus saith the Lord?"

And what about the soil, still hard, still sowing on the rock? In some cases this must be, but not so in all. For He hath promised to break up the fallow ground, and even here we are liable to be mistaken, it is not all as hard as we think, for after events prove that full often those for whom we have least hope are really nearest the kingdom.

Paul, on his way to persecute the Christians, nearer the Kingdom than ever he had been as a well disposed and peaceable citizen, for during that self-same journey the voice of the Lord arrested him and he became a new man in Christ Jesus.

Again, Has God abundantly watered the seed sown with His Spirit and shone upon it with His love? Then be sure of this, be sure of this fellow labourer, there's a grand harvest in store. You and I may not live to see it or we may, for one sowing and another reaping, but this much is certain we shall all share in the joy of the harvest home.

Again. Another thought is that in the harvest field there is work for even the weakest. It is for the strong to reap but the smallest child can glean and so gather handfuls according to its size and strength. In God's great field there is room and work for all. None are so strong that they have strength to spare or reason for boasting, while none are so weak but they have strength enough for the work God intends them to do.

One of the most blessed promises of God is, that as our day so our strength shall be:

Our Lord began to tell one of His parables by saying, Behold a sower went forth to sow." And right here we would respectfully call the attention of those of the Lords stewards who still remain idle, to the words "Went forth to sow," not driven forth, but went of their own free will.

Another fact that should act as an incentive to all is, "the laborers are few." So that if strong in the Lord, and from sheer love of the work, we go forth, we shall doubtless "come again rejoicing bearing precious sheaves."

HAVELOCK.

Rev. Dr. O. P. Gifford, of Buffalo, writing in *The Congregationalist* on "Congregationalism from the Baptist Point of View," succinctly says: "I need say nothing of baptism. Being what we are, we thing that you are all wrong in your theory and practice. Wrong in the subjects—in so far as they are infants; wrong in method—in so far as you sprinkle. What puzzles us is that you are so strenuous for form of church government because it is taught in the New Testament, and so independent of the New Testament in your mode of baptism. Your unanswerable argument on the form of government is the New Testament. Your argument on the mode is a shrug of the shoulders and a smile. We who are on the outside fail to feel the force of the shrug and the smile."

Daniel must have had a good mother; he knew at an early age what defiled.