

brains can see this, and can also see how very hard it is to set aside all the proofs in which the Christian world rejoices. But shallow people, and people whose reading and thinking and living are of the world, do not like God to be on his throne telling them what to believe and what to do. They want to have a voice in these things, and to make their own rule of life. They want to have their own way, which they cannot have under the King of the Kingdom of Heaven. So they, in their thoughts, dethrone God, either by denying that there is a God at all, or else by making an image in their own imaginations, which is no more the true God than was the golden calf which Aaron made for the Jews.

But man's opinion about a fact does not make that fact not be, or change it from what it is to something else. And all the good which men find in life comes from His rule, which he brings to bear on us in many ways, and by many means. If we break His laws laid down in nature, we are the worse for it; and we find that we cannot defy those laws, or carelessly break them without feeling that there is a power stronger than our own.

And when we come to leave this world, it will not help us to say that we do not believe in the God before whom we must appear. Perhaps we will wish then that there were no God, and think it better to be allowed to "die and be done with." But we shall not be asked what we think or wish. That will not do away with or change the facts which we shall have to face.

Surely any man who calls himself "clever," will be very slow to dare

to say that he has thought out the question to the end, and that there is no God. Surely there is no more dull folly than to act as if there were no God, trusting that we know better than all the ablest men who are sure that there is a God, whom they know and can hold communion with.

THEM THAT HEAR THEE.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee."

So speaks S. Paul to S. Timothy. It is good and needful advice. All the Clergy may well follow it.

But not the Clergy only. We are accustomed to speak of the "Priesthood of the Laity;" and we do well in speaking of it. For Christians are a "royal priesthood," as S. Peter says. Like the Jews we are "a kingdom of priests and a holy nation." And our privileges are far greater than those of the Jews.

If then we are all priests unto God, we must save ourselves and "them that hear" us. You must save, do all you can to save "them that hear" you. And one way of saving them is to let them hear you, to speak to them, and to lead them to listen to the Word of God.

Who hears *you*? Do you even speak "a word in season" or out of season? If not, why not? You hold a sacred office. You have heard the truth. You have a commission from God to spread that truth.

You think it is not of much consequence. But it is. And S. Paul tells us how much (1 S. Tim. iv 16.) It concerns your salvation. Think