

Some men have soul and body much nearer together as to intellectual, emotional, physical and spiritual co-operation than others. The body is far more of a religious factor in certain cases than in other cases. Soul and body, which are ordained to develop a closer and closer relation to each other from birth till death, have a greater capacity for this acquired sympathy in the instance of the Christian orator than exists, I apprehend, in any form of human individuation. Never do I get so clear, so subtle, so inspiring an idea of the redeemed glory of the body as when I hear some noble Christian orator, in whom the physical man seems for the time being quite transfigured, as if it had ascended the Mount. One day we shall read in this and similar manifestations of the co-education and co-development of spirit and matter, the signs of the body's resurrection, the future "*spiritual body*," that other, fifteenth chapter of First Corinthians which lies beneath the present page, awaiting the hour of a "*Revised Version*," re-revised. Thanks to God, Methodism has given an account to the fact that man has a body as well as a soul! I wish, with all my heart, that the account could rise to the breadth and fulness of a great emphasis. A little thunder here would help our religion. If we laid more stress on the redeemed human body—the body now and ever in training for the resurrection—I doubt not but that the consciousness and conscience of the soul would be identified.

I can make but one reference to the matter of the sermon. Like all Bishop Pierce's efforts, it was full of evangelical thought, the scope never beyond the reach of an ordinary hearer, and yet adapted to persons of high culture; touched at times with exquisite figurative power, and always marked in those instances by metaphor rather than simile, and springing from passion not fancy; language chaste, variable and well-chosen for the highest pulpit effect both on intellect and emotion; voice, gesticulation, and all else we include in manner, as perfect as any one could desire to witness. Near the close of the discourse, he spoke of the loneliness and dreariness of a heart that had been weakened by fear and darkened by doubt—a heart not taking the side of its temptations, but struggling in its isolation and gloom, and seeking the lost light of God's countenance. A few sentences, instinct with picturesque vitality, set the solitary mourner before the congregation, and—a moment's pause, a sudden change