

and bring into subjection to the law of Christ, his will, and all his thoughts, passions, appetites, ambitions, desires: in a word, to be master of his own house. But, O, what battles need to be fought! The moral hero wrestles not against flesh and blood, but with unseen and opposing forces of evil! If only his inward foes would materialize and meet him front to front, how he would rush upon them and conquer or die! But they are spiritual, and must be met by weapons that are not carnal. It is the sublimest reach of the morally heroic. Man confronts the evil of his own nature, fighting to put eternal righteousness upon the throne and send evil into exile or to the block. The tears and groans this conflict costs him, no eye save God's does see, no ear save God's does hear.

4. *The Moral Hero is a thoroughly reliable man.* He is serious in his undertakings and contracts. Nothing is indifferent. His sense of right and wrong, his conscience, rebuke carelessness in the details of any of his performances. It is impossible for him to be an eye servant, for he serves his own sense of duty. He may err in judgment, but so far as he sees how a thing should be done he will do it. He will be honest. If a minister, he will honestly go about his duty, in parish, in study, in pulpit. He will do the best he can. If a laborer, he will give a full, honest day's work for an honest day's pay. If in a place of trust, he will be faithful to all the minutiae of his office. His employer's postage stamps and paper will be as carefully looked after as his coined gold. His word will be unimpeachable. Nor will he lie in conduct. He will be persevering, not easily daunted, faithful. O for such men! men who will not betray confidence, men who will not sell out, men who will not give way when society bears upon them. Such men are society's uncrowned kings, they are her untitled dukes, they are her heroes.

Finally: *The Moral Hero is the happy man.* Moral heroism opens the fountains of perpetual blessedness deep in

the soul of man. "Sweet peace of conscience" fixes its dwelling there. Hope is born of duty faithfully performed, and her sun knows no going down. The consciousness of having done battle for the race on the side of God and the right, is sweet in the sunset hours of life. To know that by no word or influence of mine has wrong been strengthened or virtue weakened, is full of consolation. If I have suffered for and with my race, my cross already is a crown. To have helped the needy, to have defended the oppressed, to have helped the weak and struggling on to a better life, these are blessed reflections.

THE CERTITUDES OF RELIGION.

By A. J. F. BEHREND, D.D., IN CENTRAL CONGREGATIONAL CHURCH, BROOKLYN, NEW YORK.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John viii: 17.

KNOWLEDGE to us is not a mere possibility or privilege, but a fundamental, universal necessity. Man cannot be without it. Matter is governed by natural laws, and the brute creation by instinct; but man can become what he ought to be by obedience to knowledge, and by the use of reason. The pebble, the lily, and the oak are what they are, with no conscious activity on their part. The beaver builds his dwelling-place to-day as he did a thousand years ago; but man acts under higher laws. If he ignore knowledge, his powers become his shame. If they do not build him a throne, they will dig him a grave. He will sink even lower than the brute. Knowledge is not a luxury, but a need. Manhood, potential at birth, is developed by effort. Therefore it is incredible to suppose that certainty of knowledge is unattainable as to the life that is and that which is to come. Man lives not by bread alone. He must meet the burning problems of a higher life, and Christianity opens the door to certainty. He is not left in doubt, but "he shall know of the doctrine."