

Testament and few would notice the omission. At the same time, would it not be better to translate old truth into modern form? It seems almost marvellous that we should insist upon expressing that which is of the most value in a form of language only half known to us. Since our thoughts and beliefs are of this time they should be expressed in the words of this time. Nearly all of the teaching of Jesus of Nazareth is characterized by such simplicity that it is the language of all time and needs no recasting. But the same cannot be said of His disciples. Furthermore, the imagery of the Master Himself was taken from the things most familiar to His hearers. Should not our teachers, in following Him, choose those things familiar to their hearers rather than those common to the Jews? In brief, why should those who listen be forced to translate themselves into Jews and their surroundings into those of Jerusalem in order to understand fully the word spoken to them? Nature is not dumb in our day. Our Father still writes His sign manuel on field and forest. It is a more imperative duty to read the page that His hand lays before us day by day than the pages He gave to those of Palestine. God is truly in His holy temple; but its blue dome arches over us also, and its lights shine on us day and night. Our dwelling-place is His; He speaks in the rustling of the forest, and no less in the noise of the locomotive or the hum of the busy city. His altar is on the mountain and in the valley. We do not need that His word shall be telegraphed over a line whose length is two thousand years, for His voice is even now in our ears.

JESSE H. HOLMES.

\* [We cannot agree with the writer on this point. Many outside our Society, always ready to think the worst of us, would, some of them honestly and some perhaps unfairly, jump at the conclusion that the writer denied the "divinity of Christ." Now we know the writer did not wish to convey that

idea. We should give the world no chance to misunderstand us in this vital point. For this very cause we are often called unbelievers, infidels; and when branded with that epithet people are afraid to find out what we really do mean. We have known this to be the case in our little experience, and believe it has been a great hinderance to the spread of the "divinity of Christ" as we see it. We think that we should make the world know that we do believe in the "Divinity of Christ," and make it understand precisely what the "Divinity of Christ" consists in. It does not mean in the especial Divinity of *Jesus*. We do not idolize flesh and blood, but ours is a spiritual worship.—  
ED.]

## THE OLD YEAR AND THE NEW.

Good-bye, old friend, the time draws near  
When, in the midnight and the snow,  
Without a comrade, thou must go,  
Who to so many hearts art dear.

Old Year, thou unto me has brought  
So much of joy, so little woe,  
I cannot feel thy pulse grow slow  
Without a parting farewell thought.

Though of the hopes you held in view  
When you were young and strong and gay,  
Some like the dew have passed away,  
They have but led the way to new.

Farewell, old friend, I see thy form  
Move slowly from me in the dark,  
As on the sea some stranger barque  
Passes and leaves us in the storm.

While hither comes with lightsome tread  
New Year from that mysterious sea,  
Whose waters of eternity  
Send back no answer to the lead.

His form to us will soon grow dear,  
We soon shall love him as a friend,  
And when he shall approach his end  
We'll sadly lay him on his bier.

But oh! the hopes, the prayers, the tears,  
With which we speed him on his way!  
Oh, will his hours be light and gay,  
Or fraught with anguish, pain and tears?

Whate'er the future has in store,  
God help us live the truer life,  
With less of bitterness and strife,  
And more of love than heretofore.

EDWARD N. HARNED.

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