

. FOLLOWING FULLY.

BY MARY L. DANIELS.

If I follow Thee, my Master ;
Wear the crown ; Thy glory see ;
Must I tread the thorny footpath
All the way alone with Thee ?

I could follow where true worship
Sways the palpitating crowd ;
When the multitude far reaching
Cry " Hosanna " high and loud.

I could go where loaves and fishes
To the hungry ones are fed ;
When the grateful throngs are asking
Benedictions on Thy head.

I could follow up the mountain
To the glory-gilded peak ;
Wait with sacred, shining trio
For Omnipotence to speak.

But to press the banks of Kedron,
Pierce the gloom of Olivet,
Be forsaken ; feel the sin curse,
Dark forebodings, bloody sweat,

Meet the rabble ; bear the hatred,
Scoff and scorn and angry tone ;
And while loving be rejected
For Thy truth's sake—Thine alone.

Humiliation and temptation ;
Crucifixion, shame and woe ;
O, to follow thus my Master,
Never asking—Whither so ?

Yea, dear Lord, I find by following
That I'm gaining by my loss,
Self-life losing—Christ-life winning,
Not by pleasure but the cross.

—Sel.

As Hezekiah by the railing lines of Rab-shakeh, so bring thy quarrel before the Lord and leave it in his just hands.—*Hall*.

"BEATING his fellow-servants." A good man would be loth to be taken out of the world reeking hot from a sharp contention, and not a little out of countenance to find himself, in this temper, translated into the calm, the perfect charity and good-will of heaven.—*Tillotson*.

ROBERT BOYLE brought his mind to such freedom that he was not apt to be imposed upon, and his modesty was such that he did not dictate to others ; but he proposed his own sense with a due and decent distrust, and was ever ready to hearken to what was suggested to him by others.—*Burnet*.

THE SECOND ADVENT.

DR. DANIEL STEELE.

A very brief article of mine in a symposium written at the instance of Joseph Cook has called forth both the commendation and condemnation of a writer for the *Friend's Expositor*. Though overwhelmed with work, I deem it my duty to the public to make a reply to the critique of my respected brother in Christ, Captain Kelso Carter. The distinguishing doctrines of the Millenarians are

1. That the Second Advent of Christ will be before the thousand years spoken of in Rev. xx.

2. That He will reign on the earth in person, with His glorified saints, a thousand years prior to the general resurrection and final judgment.

3. They discard the idea of the world's evangelization by the present system of agencies, gospel preaching accompanied by the Holy Spirit. They do not expect the heathen to be given to Christ for His inheritance while He remains at the right hand of the Father. But they announce the coming and personal reign of Christ as the great hope of a groaning and perishing world, there being no deliverance for our race until He comes in power and glory to establish His kingdom and to convert those sinners in a wholesale way whom the Holy Ghost, through the preached word, had failed to save.

To this we answer, 1. That this is another gospel from that which I find in the Four Evangelists. There is in them no trace of these Millenarian ideas. Nor do I find any hint of them in St. Paul's inspired unfolding of the pregnant germs of truth which fell from the lips of Christ. The four gospels and Paul's Epistles, calling the Hebrews Pauline, and adding the Pauline portion of the Acts, constitute seven-eighths of the New Testament. In the remaining one-eighth, all the Millenarianism is limited to a part of one chapter of a book, the most figurative and enigmatic of the New Testament, whose trumpets, and seals, and vials, and beasts, no two men explain alike, a book whose predictions some of the wisest and best men, like Moses Stuart and Dr. Davidson, say were many centuries ago fulfilled in the victorious conflict of Christianity with Judaism and pagan Rome. It is a sound canon of interpretation to explain the figurative by the literal, and enigmatic by the intelligible, and never to educe from