

have been strewn along the pathway of life instead of along the way of death, how bright and joyful might that pathway have been.

A husband carefully and tenderly placed a flower in the still hand of his dead wife, when some one remarked, "that is the first flower he ever gave her."

The living, the living, and not the dead, need our kindness. Let us break our alabaster boxes among the living, and thus make them happier and better. Let us appreciate our friends and kindred while they are with us, and not leave this for funeral eulogies and cemetery scenes. Let us show at least as much appreciation and kindness in "the city of the living" as we do in "the city of the dead."

It is a token of great excellence to discover and appreciate excellence in others. By the exercise of this kindly spirit we bless the living, create precious memories of the dead, and avoid many bitter and unavailing regrets. Even thoughtless and unintentional unkindness toward those we love, leaves a rooted sorrow. Post-mortem flowers and tears are tributes that afford but slight consolation.

How many sorrowing ones would give worlds if they but had them to give, could they call back the dear departed, receive forgiveness, and make amends by the tender ministries of contrite affection.

Let me then plead for thoughtful kindness in all our words and acts.

Be kind to each other, the night's coming on
When friend and when brother perchance will be gone.

Any word or act may be the last; let it be kind, for after that, no amends can be made to the lost one, and no consolation of forgiveness received. Any farewell may be unconsciously final. Let them all and always be kind.

A darling little girl approached the lifeless form of her grandfather, and taking his cold hand, exclaimed, "Dear grandpa, you know I was always good to you while you lived." It is worth more than a world to be able to say that of our departed friends. No fulsome praise of the dead can bring such comfort as that.

A wife parted with her husband at the cottage door in the morning with a little unkindness. He offered a kiss of reconciliation, but she refused it. He was brought home dead at noon. She threw up her arms, and exclaimed with frantic grief, "O God, if I had only spoken him fair when he left this morning!" Let the law of kindness reign perpetually in our hearts, and in our tongues. Let not appreciation and kindness come too late. Impart your kind thoughts, words and deeds now to the living. This will make a happy home, a peaceful church and a better world.

Oh, friends! I pray to-night,
Keep not your kisses for my dead, cold brow;
The way is lonely, let me feel them now;
Think gently of me; I am travel-worn,
My faltering feet are pierced with many a thorn.
Forgive, oh hearts estranged, forgive, I plead;
When dreamless rest is mine, I shall not need
The tenderness for which I long to-night.

MAGAZINES.

Littell's *Living Age* maintains the high standard of its selections from British periodicals. In the number for June 12, the place of honor is given to an article on a "Common Citizenship for the English Race," by A. V. Dicey. The same number gives the monthly supplement of readings from American magazines and new books, which, though brief and more fragmentary, are fully as interesting as any brought from the English magazines. Though it appears weekly, and greatly enlarged, this periodical has recently been reduced to \$6 per year.

The June number of *Truth* is largely a memorial of its late editor, Dr. I. H. Brookes, of St. Louis. While difference of opinion as to many of the positions held by Dr. Brookes, and as to the method of his advocacy, all who knew him are at one in testifying to the geniality of his nature, the sincerity of his views and the evangelical character of his teaching on the whole. If he sometimes needlessly trembled for the ark of God, and unwisely sought to save it, it was more an error of the head than of the heart, and most of those whom he criticized even with severity, will find it an easy thing to forgive him. No announcement as to the future policy of the magazine, but unless its tone and aims are changed, the publishers can hardly do better than let it die.

THE BIBLE CLASS.

THE CHARACTER OF PAUL'S MINISTRY.

(For July 11th - 2 Cor. iv. 16-vi. 10.)

BY PHILIP A. NORDKILL, D.D.

The Epistle known as Second Corinthians was written a few months after First Corinthians, and was occasioned by the news from Corinth brought by Titus who met Paul in Macedonia. This news was in part of such character as to allay the Apostle's extreme anxiety concerning the state of the church in that city, and to give him great joy; but it also showed that Paul's enemies were busy undermining his influence. The necessity which he had been under of deferring the promised visit to Corinth was interpreted as due to vacillation, if not to downright cowardice; the fact that he had conscientiously abstained from burdening the Corinthians with his personal support while laboring among them was taken as a practical admission on his part that he was inferior to the other apostles; the fact that he had presented no credentials from the church in Jerusalem was due, it was hinted, to his inability to obtain them; the studied simplicity and plainness of his preaching were urged as proofs of his intellectual mediocrity; in respect to the great collection they insinuated that his professed unselfishness was not above suspicion; they even ventured to express doubts as to his perfect sanity. To suffer such charges to pass unnoticed would have injured Paul's influence not only in the Corinthian church, but in every place where he might be called to work. Second Corinthians, accordingly, is the vindication of a grieved and wounded love, not so much for personal reasons as for the sake of the message that Paul had been commissioned to proclaim. Chapters iii. 1-6: 10 are devoted to a defense of the manner and motives of his ministry in opposition to the calumnies of his enemies.

FAITH IN THINGS UNSEEN.

In defending himself against his detractors in Corinth Paul shows among other things that the inspiring and strengthening motive underlying all his ministerial work was not the hope of earthly rewards, but an abiding faith in the unseen world. This faith sustained him in his incessant toils and severe afflictions for the sake of the Gospel. His point of view is not the low plane of the earthly life, but the high plane of the celestial. As he looks down from these spiritual heights upon his trials and sufferings in this perishing world they dwindle into infinitesimal brevity and insignificance. Besides, he sees in them a divine meaning. They are the means by which God is working out for him and in him the far more exceeding and eternal weight of glory. They are scaffolding that will be removed when the spiritual temple is complete, shadows that will disappear with the dawn of the eternal day. The outward man may faint under present tribulations, but the vision of that heavenly city standing forth clear and sharp on the near horizon fills the inward man with courage and strength; for he knows that in contrast with the frail and perishable body which will soon be taken down and destroyed, his glorified spirit will be invested with a new body fitted for that higher sphere, a body that will never know pain, sickness, sorrow, groaning, or decay, and that will never impede the eternal progress of the soul. Then, too, he will be "at home with the Lord." Amidst the unbroken affections and holy fellowships of that heavenly home the supreme delight is not meeting and greeting again the loved ones who have preceded us to those many mansions; but seeing Him whose redeeming grace brought us back from our wanderings to the dignity and inheritance of sons in the Father's house.

PAUL'S RESPONSIBILITY TO CHRIST.

Personally Paul is indifferent to the opinions, good or bad, that men form of his ministry. He is not working for human applause, or earthly rewards. He stands daily before the bar of his own conscience, and judges himself and his work in such manner that he has no fear of appearing by and by before the judgment-seat of Christ. He knows that the verdict there will be. The very fact that he had not striven to captivate the Corinthians by stately rhetoric or studied eloquence, proved that he was not a man pleaser. In all his work his supreme aim is to please Christ by saving men, and in this work the supreme motive power is the love of Christ revealed in His atoning death for men. The natural effect of such a motive brought to bear on the heart by the Holy Spirit must be a consecration of one's entire life to the service of Christ as Master and Lord. Such a consecration results furthermore in the believer becoming a new creature, to whom all things, tastes, habits, plans, purposes, beliefs, and aspirations, are become new. This is the test of the reality of the Christian life. It is more than a mere profession. It is a moral and spiritual transformation.

*An Exposition of Lesson 28 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."