

age, to be squandered by the vile and dissolute in gross debauchery; and that other command to resist not evil, which would not only compel the patient to look idly on while his country was devastated and its homes destroyed, but would forbid even his wife and daughters to struggle with the ruffians that might assault them. The critic is right in one respect—no matter what we say, we are not going to be Christians on these terms. Whenever a power is applied there must be a fulcrum as well as a lever, and whether the fulcrum or the lever gives way, the result is failure. A George Mivart some short time ago, raised a slight storm which was speedily suppressed by the voice of Rome. He declared in a magazine article upon "Hell," that rather than believe that God would consign to its eternal torments men who failed to believe in Christ only because they had never heard of Him, he would rather believe in no God at all. Rome condemned the utterance, declaring that men were condemned for such cause, and Mivart, whatever he believed, recanted, but in a paper of such length as to obscure the effect of his palinode. And so it is with Mr. Bradley's objection to Christianity; rather than submit to the consequences which literal obedience to the command of Jesus involves, men would not believe in Him at all. And, in fact, the world of professing Christians never has accepted His teachings nor pretended to obey them. Christians have avoided this by regarding those teachings as matters of very inferior importance, the main thing being the voluntary sacrifice of Christ, "whereby alone (the prayer-book says) we obtain remission of our sins and are made partakers of the Kingdom of Heaven." If we can get to heaven as the Church seems to teach, without obeying commands so trying to the unregenerate man, or, indeed, any other commands whatever, then we will not obey any that we do not like.

The question then recurs whether refusing to obey, we still are Christians. The Church says we may be; that Christianity consists in faith and not in works; and we are to be saved, which really is the only thing that religion is needed for at all, not by our own works or merits, but by the atonement made by Christ. This doctrine has warded off the difficulty for many centuries, and may continue to do so for some centuries still; but the time is coming when this persuasion can no longer prevail. The teachings of Jesus are considered more and more; they are compared with the teachings of Gautama, Confucius, Zeroaster, Mohammed, perhaps now rather from curiosity than for any practical purpose, but ultimately thinkers will observe, and some are so engaged now, whether one or the other is best calculated to advance the advent of the kingdom, when the will of God shall, in conformity with the prayer of Jesus, be done on earth as it is in heaven. Whether there is any solution of the difficulty, and what that solution may be, would require extended discussion, and this would, perhaps, concern Friends, who are strict constructionists more than other denominations.

J. D. MCPHERSON.

### BEATITUDES.

Peace ! wherever thou dost reign  
 Blessings are ;  
 The lips of Truth have uttered this,  
 And cannot err,  
 Love ! wherever thou dost dwell,  
 By land or sea,  
 There will He whose name is Love,  
 Approving be.  
 Joy ! as only Christians know,  
 Deep—profound—  
 Where both Peace and Love unite,  
 Thou art found.  
 Love, Peace and Joy: these three  
 Be our guests ;  
 Then, wherever we may be,  
 There is rest.

E. AVERILL.

New York.