

it was said of the apostles: "They took knowledge of them that they had been with Jesus." The apostle said further: "We cannot but speak the things which we have seen and heard." Christ had said to them: "What I tell you in the darkness speak ye in the light, and what ye hear in the ear, proclaim upon the housetops"; so the truth must be boldly published through every medium of communication.

When the men were liberated they returned to their friends. Then there was a prayer and praise meeting; they did not ask for an easy time; this was their prayer: "Lord, look upon their threatenings; and grant unto thy servants to speak thy word with all boldness, while Thou stretchest forth Thy hand to heal; and that signs and wonders may be done through the name of Thy holy Servant Jesus." Their prayers were immediately answered. "they were all filled with the Holy Spirit and spake the word of God with boldness."

Holland Patent, New York.

Christ and Every-Day Life.

BY THE REV. G. R. FASKEN, B. A.

By both teaching and practice our Lord impresses the fact, that, "man's chief end is to glorify God and enjoy Him forever." He sees the marks of anxious care in all men, and with an eye unclouded by earth's mists, he looks into the depths of the human heart and reads there the secret of human anxiety, in our selfish attachment to the things of time and sense. In love and pity He proclaims the cure for human ills:—"But seek ye first His kingdom, and His righteousness, and all these things shall be added unto you," and in conformity with this injunction He taught eternal principles, and showed their bearing by going about "doing good."

Our Lord gives no catalogue of virtues and vices. In this He differs from other men. Weak, sinful human nature finds itself prone to prepare lists of actions which men "ought" or "ought not" to do. In this we are presumptuous, for when we search our hearts to find the principle which guides us in cataloguing virtues and vices, we find it to be self-righteousness. But our Lord has left to us no such catalogue, for He knows that the secret of a man's life lies deeper than the surface, and that no amount of "drapery" will change that which it hides. He was satisfied with "The Law," as His Father had caused it to be summarized in the decalogue. He found in that expression of the Divine Will all that was necessary to turn men towards an enlightened life. Just as Paul afterwards stated, the law was the Schoolmaster to bring men to Himself, and therefore to His Father. He knew also that the business of daily life must of necessity prove a failure, if undertaken without God in the heart; so He summed up the moral law in one word—"love." Love is to rule, to guide, to reprove, to encourage; love for His Father, expressed in love for his fellow men. This, and this alone will safeguard the lives and property of our neighbor. Anything other than this will be merely "thumb-rule," suggested and framed by selfishness but love puts itself in the background, and considers first the welfare of others. Our own feelings, and desires are not ignored. They have their place, for they serve to show to us our neighbor's feelings and desires. "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets."

"Touching the law, a Pharisee" might have been a word of commendation, had the Pharisee been zealous for the spirit of the law, but their literalism had robbed this divine gift of its meaning. "Thou shalt not kill," gave the Pharisee room to "hate," and "thou shalt not commit adultery," did not prohibit for him "adultery in the heart." What a rebuke our Lord administers in this Sermon on the Mount! What scathing for the man who conforms to the letter of the law, while breaking it in spirit! What tenderness for the penitent one hungering and thirsting after righteousness!

Jesus gave to His followers a divine principle to guide them in all the affairs of daily life, and this once received into the heart did away with all attempts to fix and catalogue the virtues and vices. It was an indwelling, ever present guide, that would make plain the duty under each particular set of circumstance. It is something that His disciples can carry into the market, the store, the warehouse, the office. It meets the perplexities of His servants in the home, on the street, in the social gathering. It is to His followers what His Father's presence was to Him.

We are not astonished that He admonishes His chosen ones to practice good works. If His Father's name is to be glorified through them, it is necessary that men shall taste the savor of "the salt of the earth," and see in His followers "the light of the world." What else is there to mark the difference between the children of God and the children of Satan? "Belief" can be simulated; "profession" is often the cloak of the hypocrite, but a "Godly life" is the unmistakable evidence of the divine law written in his heart.

Literary Notes.

The May number of Backwood's Edinburgh Magazine opens with a descriptive article on "Evening On the Veldt." Other articles are "An Unrecorded Incident," "Individualism in Modern Cricket," "In the Australian Buck Black," and "British Interest in Siam." "The Princess and the Monk" is an original little story by J. A. Manny Tye. Leonard Scott Publication Co., New York.

The table of contents of the May Contemporary Review shows a wide range of topics. The opening article is on "The Government Education Bill." Then follow: "What are we to do with Ireland?" "Cecil Rhodes' Early Days in South Africa," "The Evangelical Basis of Free Churchism," "Plant Sanitation," "The Duty on Corn," and several other ably written articles. Under "Some Recent Books" one always finds matters of interest. Leonard Scott Publication Co., New York.

The opening article in the May Studio is one on "Robert Sterl," a German painter, who has given his attention chiefly to painting the poor, the peasant class. A number of illustrations give a good idea of his work. Under the title "A Birmingham Architect—W. H. Bidlake," A. S. Wainwright discusses the planning of houses. "Illustrations of the Daily Press in America" is a most interesting article, dealing with a subject that appeals with special force to those who live in America. "The Act of Edward Theodore Van Hare" gives a resume of the life and work of this well known artist. "The Exhibition of the Vienna Secession" and "The Cult of the Statuette," with the always valuable Studio-Talk, complete an excellent number. 44 Leicester Square, London, England.

Sparks From Other Anvils.

Lutheran Observer: True natural science will never be found in conflict with a true interpretation of revelation, since nature and revelation have the same Author. But the disclosures of revelation, in range and value, transcend those of science by as much as "the arch of the infinite heavens transcends the bend of the arm."

Presbyterian Banner: Many a farmer would be richer if he had less land but had it under better cultivation. Many a church would be stronger if it had fewer members but better Christians. The need of the Church just now is not so much for more members as for better members. If all the members of the Church would abound in the fruits of the Spirit, what a crop it would raise, how rich and strong it would be, what a power and blessing it would be in the world.

Interior: Father Cushing, a Colorado priest who went to Rome to obtain redress of certain grievances against his bishop, writes to the New York Herald that the rule of the Propaganda is "to uphold, right or wrong the episcopal authority." Everything is pardoned and overlooked in a bishop. Already many are beginning to consider it a dishonor to be subject to Rome, where it is well known that the majority of those who profess to teach faith and morality to the world have neither one nor the other themselves." Those indignant words have ring enough in them to serve as the thesis of a new Reformation. And they indicate, too, that there is just as good apology for Protestantism today as there was in Luther's time.

Advance: Bishop Graves, of the Episcopal Church, who has just returned from Shanghai, draws a striking contrast between the home Church and the workers on the mission field. He found the Christians at home "cowering before the deficit, and questioning if the end of missions is not in sight." He found in many places a "tone of helplessness and coldness. To encounter it was like being plunged into cold water." In China he found everything progressing steadily. Everyone was hard at work. Everyone was hopeful. Everyone had plans for extension, and could point to openings for new work in the immediate future. This experience of Bishop Graves is more or less descriptive of the conditions in all the churches. What is the reason?

Our Monthly: One of the things that will amaze the Church of 1950, in its study of the past, will be the respectful way in which Christians of the past twenty years have listened to the so-called "higher critics." After reading a good deal of the stuff gotten off by some of the leading lights, we are constrained to believe that the majority of these "higher critics" have not even read the Bible!—that is the real Bible. They have examined the rind of the watermelon, have pronounced it to be a sort of composite, ring streaked and striped affair, but never having seen the inside, they set it aside with an ignorant indifference as a worthless product. They remind us of an exceedingly near-sighted fellow, who puts his nose within two inches of the most imposing structure in America, and remarks, "This seems to be a piece of some hard white material, put up edgewise, but for what purpose it does not appear!"