

a sober look at the present disturbances the world over might give a faint suggestion that the World, the Flesh and the Devil are positive realities, and rather busy too. If the injustice and wrong doing on the part of both capital and labor paralyzing the commerce of a nation, and bringing misery and poverty to thousands of innocent people are not of the "World," then what is? If the dominant saloon power in our cities defrauding and trampling upon every honest tax-payer is not of the "Flesh" then what is? If the arm of anarchism which struck down Carnot is not of the "Devil," then what is? And as long as the world stands, between these and the soldiers of Christ there must be a deadly warfare. No, the World, the Flesh and the Devil are here, despite the diluted and two-faced religion of the day, which calls them a fiction of a worn out theology. The heart cry of every earnest Christian man and woman is, when shall come the reign of peace, when shall these desperate enemies of human happiness be put under the feet of the Lord's Christ? The only way out is the way of faith. We do not believe that ethical ideals, nor socialistic theories, nor legislation will straighten things out. Suppose, for instance, that men strictly fulfilled the requirements of the forgotten and neglected Church catechism, "to hurt nobody by word or deed, to be true and just in all my dealings, to bear no malice nor hatred in my heart," it would go a long way toward making the world better and happier, yet man is too weak and imperfect to do even so much without divine grace. There is no other remedy under heaven for the disturbed state of things than the spirit and words of Jesus Christ applied to the daily life and action of every man. This—not the putting on of religion for the sake of a standing place in the community, nor the ability to pronounce rightly the shibboleth of a sect—but a force from within moulding the whole man, is the only thing that will re-construct society and adjust human relations so that every individual will have all that rightly belongs to him. But the tired heart cries, we have waited long, the renovation from on high comes not, the world is growing worse. No, the world is not waxing worse because it is God's world. Wars and social convulsions that frighten us are forward movements in the evolution of truth and righteousness. God is now and ever to be the Sovereign of the world, and all His enemies and the enemies of goodness and good men, are to be completely and forever vanquished. It seems dark now, to the waiting and hoping, but there is a way out, and that way is the way of faith.—*The St. Louis Church News.*

ASSERTIVE CHRISTIAN MANLINESS.

[A Paper by Rev. JAS. A. WATERWORTH.]

The highest priced thing in the world to-day is a man. The world values the article higher than it values anything else. For, notwithstanding the perfection to which we have brought institutions, organizations, machinery, still in the last outcome, when we have perfected the apparatus, we have then perforce to begin and hunt around to find a man; a man whose touch will give the dead thing life; a man who will supply the brain and confidence and vigor and direction that will make the thing a success; a man whose faith and courage and persistence will confront all difficulties and pull it through all perils. When the man is found money is no object, he names his own terms, he is one of the aristocracy of affairs; he is king in his own domain. Such men are the leaders;

they make nations, cities, enterprises, businesses. We are content to follow them, nay, we must follow them or drop out of the procession. One set of characteristics marks them all—alertness, courage, positiveness, persistence, manliness. Even the corrupt, sordid world admires manliness and respects a man.

And it is nothing different in that divine Institution, the Church and kingdom of God. The work of the kingdom is to be done by men, and calls for the exercise of the same qualities that ordinary affairs demand, for they are God-given qualities and reflections of the divinity within us in whatever cause they may be used. And so St. Paul says to his Christian brotherhood, "Watch ye, stand fast in the faith, quit ye like men, be strong." You see these are exactly the same qualities that the world demands and worships and is willing to pay for—alertness, positiveness, courage, steadfastness. These are Christian virtues, too; and if we are to commend our holy religion, our divine Master, to men, we must exhibit the virtues that adorn a man, that commend a man and a cause alike to God and to the world.

Now it is a painful fact that few professing Christians do exhibit these virtues in their lives. For the most part they are an uncertain, shuffling, cowardly set of people. Their religion is the last thing they will talk about or defend or exhibit to the gaze of men. Personal loyalty to Jesus Christ expressed in daily conversation, in private correspondence, in public documents, in every page of English literature three hundred years ago, has disappeared from writing and from speech. As a rule, we are an unpromising set, we professing Christians, like Falstaff's soldiers, and the world very properly thinks lightly of us. Well, that wouldn't matter so much were it not that from our mean conduct they learn to think lightly of our religion, too. They see that it lacks the life, the vim, the character, the go, that they find in business. Is not this an awful thought, that the noblest parts and qualities of worldly men are those that lead them to despise our religion, because they see religion so impractical and so meanly and miserably represented by Christian people. Will not the world rise up to condemn us all, as Sodom and Gomorrah will rise to condemn Chorazin?

Let us lay this to heart. The world can be captured by straightforward manliness—there's nothing it admires more; it can be captured for Christ by Christian manliness, for it will own its favorite quality in whatsoever cause it finds it. Why not do as much for Christ's religion as we do for our business, for success, for public estimation? Why not be straightforward, courageous, aggressive in exhibiting our religion in our lives, at home, in the store, on the street? Why should any man be in doubt as to what we are? We are not ashamed to be known as Republican or Democrat; we don't conceal that we are for a gold standard or for free silver, for protection or free trade; why so carefully conceal the fact that we are for Christ, that we have solemnly sworn to confess the faith of Jesus Christ and Him crucified? Let us take St. Paul's exhortation for our motto and conquer the world with it: "Stand fast in the faith, quit ye like men, be strong." And for our encouragement let us remember that while but few by the utmost exercise of manly virtue can become leaders of men in the world's affairs, yet in the great business of the kingdom of God every man, however personally insignificant, who, with humble faith in God, bends his will and power to exhibit the graces of the kingdom in a straightforward, manly Christian life, is bound to be a leader of men, is bound to carry men along with him into the kingdom, for the promise is, "this honor have all His saints."—*St. Louis Church News.*

THE POWER OF THE RESURRECTION.

"The power of the Resurrection" was something which the Apostle St. Paul desired above everything to know. He knew the fact of the Resurrection by the testimony of his senses. The power of the Resurrection he longed to feel in the experiences of his personal life. And ever since the time of St. Paul this power has been one of the great arguments for the fact. People may dispute the fact; they cannot deny the power. They may dispute the fact, because they did not see the angel with face of lightning; the stone rolled away; the Saviour walking once more amid scenes which had witnessed the outpouring of His life's blood. Men of the present day have not talked with St. John, and learned from him by word of mouth the incidents that took place on that first Easter Day. It is very probable that no scientific agnostic would believe in the raising up of a dead man, even if it took place in his presence. There is no evidence which could possibly be adduced that would be strong enough to prove to the materialist that God opens the graves, and brings His people out of their graves. The materialist begins by limiting God's power, and in order to test what has been, first of all lays down the limit of what can be. There is no means of arguing with a reasoner like this, who begins by practically claiming a complete acquaintance with the laws and phenomena of an infinite universe. But even the materialist must acknowledge the power of the Resurrection as a prospect in the experience of the individual. The best argument, perhaps, which may be presented for the strengthening of belief in the indestructibility of the human race comes from a consideration of the power which such a belief exercises in the amelioration of the human lot and the ennobling of the human character.

St. Paul was an example of what a belief in immortality, personal immortality, could do for man. It enabled him to overlook the sufferings of the present time in consideration of the glory that was to be revealed. It was in this confidence that he spoke of his death as the starting out on a voyage towards home. It was this that made him joyful amid sufferings, full of hope in perplexity, abounding in courage amid every disappointment. It was because death had been swallowed up in victory that he could remain steadfast, unmovable, always abounding in the work of the Lord. It was not a merely subjective immortality that St. Paul looked forward to; this would be the immortality of the pyramids, the immortality which George Eliot prayed for in which her name would be remembered and her influence felt by succeeding generations. If only in this life we have hope in Christ Jesus we are most miserable. The misery of a partial, visionary, monumental or literary immortality is not satisfactory to the aspirations of mankind; and the Christian doctrine abolishes this misery, and in its place puts joy and peace in believing. It sets before the human race a complete restoration of life, power, and deathless joy. The Christian resurrection makes those affections, which have cheered and elevated life, immortal as the ransomed soul and the glorified body of those who believe in a God who is not a God of the dead, but of the living. The hope of Easter, the peace of Easter, the joy of Easter manifest forth as they spring out of the power of Christ's Resurrection. Everything that harasses, perturbs or tortures life; all the shadows, the thorns; the tears which mar human existence are redressed by this blessed truth, which changes human failure and weakness into strength and success, and enables the Christian to say under every circumstance, "Thanks be to God which giveth us the victory through our Lord Jesus Christ."—*The Churchman, N. Y.*