

quarter and stretched along the deck. Hands were stationed near by. Then came the sharp commands:

"Ready about! Keep her full for stays! Ease down the helm! Helm's a lee!"

"Let go the anchor!"

With a splash that could be heard even above the rush of the gale the heavy bower plunged into the sea. As the anchor fetched the yacht up she swung head to the wind bringing the lead sails aloft.

"Man the hawser and head-traces! Veer away the cable!"

As the watch on deck jumped to execute these orders the stern of the yacht was sprung around by the hawsers. Then when the sails began to take the wind, came the command:

"Cut away the hawser!"

Instantly the ship's carpenter with an axe dealt it a sharp blow, when the heavy cable, running clear of the ship's stem disappeared in the surges.

"Let go and haul!"

The head yard was swung around. The vessel was then brought by the wind and the helm righted. The agile seamen trimmed the yards, and smartly hauled in the bowlines.

Slowly but steadily, to John Henton's immense relief, the gallant little ship gathered headway on the other tack, and at the cost only of an anchor and a cable, left to rust and fray out in the China Sea, succeeded at last in beating its way westward to open water, until when daylight dawed at last and the gray billows turned to waves of gold the *Glad Tidings* was many leagues distant from the treacherous Paracels. And then John Henton with haggard face but thankful heart, went below to the mid-ship cabin, to hold, with his sister and as many of the crew as could attend, an impromptu but most hearty meeting of praise to the Almighty for his gracious deliverance of his children from perils on the deep.

I Say Unto You.

BY O. P. EACHES.

Eight times in the Sermon on the Mount, Jesus makes use of this expression. Is this egotism, or is it the outcome of a conscious authoritative power as teacher? It is almost impossible to associate egotism with the manner of Jesus' teaching. He taught, not as the Scribes, but as one who had authority. His manner impressed men. This commanding spirit embraces his entire ministry. In his first public discourse at Nazareth he claimed the old Scriptures spoke of himself. He asserted that he was the outcome of a supernatural system, that embraced the past centuries.

His word settled beliefs for the disciples and the first century, at least.

The teachings of Jesus fixed the creed for the men of his own times. His word settled things. The one final authoritative word in the New Testament times, from which there is no appeal was the word of Christ. His words and teachings were the words and teachings of God (John 15: 15). Imagination has a wide sweep in life—but no one can imagine Jesus as giving power to churches or apostles or the human judgement to explain away his words, to eliminate their meaning. Jesus claimed to be, not an opinion, or a surmise, or a happy guess, or one living a century before the times; he claimed to be the truth. Because he was the truth, he had the true conception and spoke the right word. The person of Jesus Christ is the large and commanding thought that comforts us. When we understand who he is we do not wonder at his words or his works.

How calm and how marvelous is the saying of Jesus: "The heavens and the earth shall pass away but My word shall not pass away." Creeds may come and creeds may go, enlarging conceptions may spring up—Jesus abides. The words of Jesus are the final and authoritative words on

the large concerns that refer to life and God. There may and ought to be enlarging conceptions of the nature and power of God, of the meaning of Christianity, of the teachings of Christ. Jesus interpreted God and the Holy Spirit—the servant of Christ—reveals and interprets Jesus. But the Holy Spirit and the enlightened Christian consciousness will never so interpret Christ that his teachings to-day will be antagonistic to his revealed words that have come to us.

Where does authority reside? The Romish Church affirms that the Pope is the authoritative spokesman for Jesus Christ. When he speaks as Pope, his words are as binding as any contained in the New Testament. The high churchman finds in a holy church the source of authority. To the Christian, the service of authority must ever rest in the expressed revelation of Jesus Christ. When we get to know what he meant then we have the final word spoken. Reverently the church must seek to get his meaning, must separate figure from formal statement, must compare his teachings at distinct time with the general spirit of his entire ministry—when we have his thought attained—that is the final word for all the ages.

If we hold with R. W. Emerson that Jesus Christ was simply one of the few great men in whom God richly dwelt and that other men may rise more richly endowed spiritually than he—then we may class Jesus and his words alongside of the Buddha, Augustine and a Kempis. The modern poets, Whittier and others, find no place in their thinking and poetry for everlasting punishment. Their poetic consciousness finds no place for hell in the moral universe. Who shall settle this matter for us, the poets or Jesus? Theo lore Parker in his rugged frankness, said: "Undoubtedly Jesus teaches eternal punishment. I do not believe it, therefore I do not believe him."

Jesus Christ is himself Christianity, centre and circumference. What he was and did and teaches makes up the Christian system. The tendency of much of modern thinking is to place the seat of authority in the human reason, the human judgement, the human consciousness. A recent Baptist writer says: "The final ground of certitude is being recognized as centering in man's personal religious experience, confirmed by the innured witness of the Spirit, and attested by the men of the Bible and the saints of all ages, recording a like experience." So far as Christ is concerned he nowhere appears in any direct way in this statement. The emphasis is placed first upon the human experience. What good men living or dead, have unitedly thought—that gives a foundation for certitude. For centuries before the Reformation the great body of good men thought in a vastly mistaken way. When Jesus Christ obtained an opportunity of speaking to men through the New Testament, he changed the whole current of thinking and created new beliefs. It was the change of authority from the Church to Christ that created the era of the Reformation. The supreme need of morals, of theology, of society to-day is that Christ shall be allowed to reconstruct and control things. On many questions Christ does not speak, on the large commanding questions of man's nature, the method of solution the nature of God's moral government, the future existence, on these Jesus speaks definitely. Where does Christian certitude dwell? The answer is not in a book, not in a church, not in a consciousness, but in a person, whose dimensions are commensurate with God. When he says: "I say unto you," if we can get to know the meaning of his words, that meaning alone will give certitude. We are as sure of the words of Jesus as we are of

the words of Caesar or Cicero. Back of these words is a living Jesus Christ—his thinking and authority shine through them. If Jesus were to speak in an audible way to-day, that articulate word would be a foundation to rest upon, that word would define the thing to be believed, the outline of faith, the assured divine certainty. It is inconceivable that the source of authority in the domain of Christian thought to-day can be anywhere but in the person of Jesus Christ. He is God manifest in the flesh, he is truth incarnate; he not only has knowledge, he is knowledge. That man, whether he be a plowboy or a theologian, is acting in a sane and reasonable way who makes Christ's teaching and his belief commensurate terms.—*Hightstown, N. J.*

"Fellow Christians," cries dear old Dr. Cuyler "have you never yet won a single soul from sin to holiness? Have you never yet opened your lips to speak of Christ to a dying sinner? Then I pity you when you reach your Father's house in heaven. For, amid the innumerable hosts of the glorified, you will not find a solitary soul whom you were the means of bringing in hither. Among the glittering diadem of those who were wise to win, you, alas, will wear a starless crown. Perhaps God will have no crown for thee at all."

The Companionship of God and Adam.

BY WILLIAM ASHMORE, D. D.

A marvelous though undeveloped and unelaborated fact in Bible history is the companionship of God and Adam. The relationship between them was not simply that of a creator and created, nor yet of father and son, though these are included. There was companionship, interchange of thought, sympathy of feeling, and all that enters into intimate companionship.

Adam was made the head over a vast estate, herbs, trees, animals and fowls, and the whole domain of nature being put "under him." He was made fully acquainted with the facts, and was formally installed and put in possession. The most conspicuous manifestation of headship and ownership was in the naming of animals. God did not himself give any names. He made the animals to pass before Adam to see what he would call them and whatever Adam called any living creature, that "was the name thereof." Furthermore, God planted a garden, and Adam was put in it to dress and keep it. Instructions were given to him as to how he should use the produce of the garden. And finally it is apparent that God had times and seasons when he himself came into his garden and walked and conversed with his new made children. All these things indicate very close and intimate companionship.

How long the companionship continued before the fall is unknown history. In all probability it must have been a series of years, and possibly a long series of years quite equal to, if not surpassing the duration of an ordinary lifetime. The naming of the animals must have been founded on some study and close observation of their natural disposition and aptitudes. It could not have been a capricious assignment of names without significance as would be "No. 1," "No. 2," "No. 3," etc. There would be a touch of absurdity in that. In old times names were always given to indicate nature, powers, abilities and positions, and these could have been ascertained only by long study. The zoologist of our day spends a good part of a lifetime in investigating the nature of a few only of all the animal existence. Adam must have required a long period of time to have attained such mastery of