

THE GOOD NEWS.

A SEMI-MONTHLY PERIODICAL:

DEVOTED to the RELIGIOUS EDUCATION of the OLD AND YOUNG

CHRIST KNOCKING AT THE DOOR OF THE SOUL.

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Behold, I stand at the door, and knock; if any man hear my voice, and open the door I will come in to him, and will sup with him, and he with me."—Rev. iii. 20.

This, in the highly figurative language of the Apocalypse, is a representation of the Human Soul and of Christ's endeavor in its behalf. It is a favorite method of Scripture to represent man by the figure of a mansion, or building. Sometimes it is a temple. "Know ye not that ye are the temple of God?" As nothing was more criminal than to desecrate temples by bringing into them evil things, so it is criminal in the sight of God to desecrate that temple which he has made of man, by bringing into the mind thoughts and feelings that are corrupt and depraved.— Sometimes the human soul is a tabernacle, or a tent. Man is represented as a tenant, or a dweller in a tabernacle; and death is the striking of the tent—the taking down of the tabernacle that the occupant may go free. Christ employed the same representation when he said: "If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." This is as if one were to offer to take rooms in the soul, and to become a dweller therein, as people take rooms in a house and abide in it. All those passages of Scripture which speak of *indwelling*, represent the same idea. A modification of it is found in the apostle's figure of building, and of the master-builder. This manner of speaking pervades the Bible, and the figure is appropriate and instructive.

The soul is a dwelling of many apart-

ments. Each sense, affection, sentiment, faculty, may be regarded as a separate room. And in one regard all men are alike; they have the same number of rooms. No one has a single room less or more than another. In a material building, one man may have one room, another two, and another a score; but, in the soul-house, all men have just exactly the same number of apartments. Yet there is a great difference between one man and another, in the size and furnishing, or in other words, in the contents, of these apartments. Some men are built like pyramids, exceeding broad at the base—or on the earthy side, and narrow and tapering as they go up—or heavenward. Their rooms are very large at the bottom of the house, but very small at the top. Other men are built substantially alike, from bottom to top, like a tower which is just as broad at its summit as at its foundation.

But there is, in general, a great part of the structure of every man that is not used, and remains locked up. And usually the best apartments are the ones neglected. Those that have a glorious outlook, that stand up to sun and air, from whose windows one may look clear across Jordan, and see the fields and hills of the Promised Land—into these men seldom go. They choose rather to live in that part of the soul-house that looks into the back-yard, where nothing but rubbish is gathered and