

The Bible abounds with the idea of music till the reader feels the whole atmosphere tremulous with notes of exultant gladness. There are songs of triumph as when Miriam leads the thanksgiving of the host delivered from the pursuing Egyptians. There are songs of soothing tenderness as when David touches the harpstrings and lifts the shadows from the heavy spirit of Saul. And there are wonderful battle-songs which fall upon the ear like the roar of a wintry sea. Every instrument known in that day was pressed into the service of expressing religious emotion, and one can feel the quivering of Judean hills under the rhythm of the great Processional chanted at the opening of Solomon's temple.

It is little wonder then that the world's great musicians have caught their divine afflatus from the Bible. The simple wooing of the Gospel hymn and the mighty splendor of oratorio take their rise in the heart of the matchless Book and like a purling stream or a rushing river gladden and inspire the lives of men. The composers who awake the noblest passions and the singers who charm the cares of this weary world away are those who lean upon the bosom of God till his heart beat answers theirs. Then and only then can they thrill the world. Without that they are artificial parrots imitating each other in conventional and soulless correctness. From the Bible alone there flies forth the nightingale, which shall not fold its wings till the heaviest-burdened way-farer cheered by its singing lays down his load and enters the rest that remains for the people of God.

Memorizing the Scriptures.

Speaking of Bible Study, there is one good, old-fashioned phase of it that has passed largely out of vogue. We rarely hear of Sunday-schools giving rewards for the greatest number of Scripture verses committed, or of children memorizing chapters or passages at home or in school. If the Golden Text is learned, the whole duty is felt to be done. The effect is felt. In spite of a general knowledge of Scripture among Christians, there is a lack of the intimate acquaintance that gives the Christian full command of the surest defence he can have, and it is time we turn our attention to it.

Outside of distinctively Christian circles the condition is worse. A secular paper commenting on it says:

"That the loss of the old saturation of the popular mind with the language of the English Bible is deplorable, few would deny. It is like letting slip a precious part of our race heritage. The sinewy style, the piquant idiom, the haunting phrase—what shall our literature, our oratory, do without them? But they are going or gone, from the general memory. The educators at Minneapolis did not overstate the extent of this literary loss of the Bible."

And it adds: "Where did our grandfathers get their intimate familiarity with the splendid English of King James' version? How did it become second nature to them to make their daily conversation, their family letters, vivid with racy expressions or solemn utterances taken instinctively from the Bible? They became mighty in the Scriptures, above all, in the home by means of repeated reading and compulsory memorizing under a father's eye or at a mother's knee."

Sound words, from a source that, for some, will give them added weight.

Dr. Wayland Hoyt, in an article in the "New York Observer," on the importance of this same idea of committing to memory portions of the Bible, says:

"Think of some of the values of the memorizing of Scripture. One value is, you are apter to get at the meaning by brooding over the memorized Scripture. What you have thoroughly memorized does not lie upon the outside of you, it has gotten inside of you. You hold it as the nest holds the egg for the brooding bird. It is there and your mind meditatively wraps it. What wonder if amid such warmth innermost meaning begin to stir? In the mental realm, as well as in the realm of bird hatching, nothing is so good as brooding. 'Do not be dismayed or discouraged,' says F. W. Robertson, 'if the reading of the Scripture does not suggest as yet. Receive, imbibe, and then your mind will create.' And you are aptest to receive and imbibe from what your memory lovingly and warmly holds.

"Another value of the memorizing of Scripture is that you have it ready for quick use. 'The Sword of the Spirit,' the apostle calls the Scripture. And sometimes, on emergency, swords must be swiftly drawn and instantly set at duty. There is no hand better for the quick grasping of the sword of the Spirit by our Lord in his conflict with the tempter in the wilderness! How the 'It is written,' held in our Lord's memory, sped Satan to defeat. The law of opposites is a great practical law for life. You are tempted to some mean thing; instantly you discomfit it by summoning to your thought some opposite and lofty thing. You will think of the opposite and lofty thing. Happy he who has his memory so filled with lofty Scripture that instantly he can summon to his thought some noble truth or precept as against the suggestions and solicitations of an evil world.

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"Another value of memorizing Scripture, is that such memorized Scripture furnishes a beneficent gathering-point for one's thoughts amid life's pauses. There come such pauses. Toil relaxes; the strain of attention loosens; thoughts can go wandering. The deep test of one's moral plight is whether one's thoughts go wandering. If spontaneously to something mean and low, it is quite certain the character is mean and low. But if the memory hold some great and gracious Scripture, the strong magnetism of it will be apt to attract the loosely lying thoughts to itself, and pure and high emotions will come to bloom, and the heart, the thoughts of which so test a man—for as a man thinketh in his heart so is he—will grow rich and strong for righteousness."—Lutheran Observer.

Christ's Teaching About the Resurrection. John 11:21-27, 40-44. (Easter Meeting)

What Our Scripture Suggests.

Jesus clearly announced that the believing dead shall rise again.

He declared that he himself is the resurrection. In him there is no death. Dying is only a process in which we pass into larger, fuller, richer life.

Those who believe on Christ shall never die. They will not pass into unconsciousness, will not cease to be, when they are

dead. They will live on, "absent from the body," "at home with the Lord."

With Authority.

Outside the Bible there is no authoritative teaching about the immortality of the soul. In the Bible the chief teaching of this truth is by Jesus Christ. His statements are made with authority. They are not suppositions, hopes, or arguments. They are positive declarations, made as distinctly and clearly as Christ could make them.

Christ did not argue the truth of immortality; he stated it. He did not tell us many details about the immortal life, but he told all that is necessary for an immortal soul to know.

The fullest revealing of immortality which our Lord gave was his own rising again. He proved himself Lord of death and life. The grave could not hold him. He came from it unhurt. Death was only an incident in his experience.

Here and Hereafter.

Christ said that he came that men might have life, and have it abundantly. He drew no line between life here and in the world to come. He said to Martha, not, "I will be the resurrection and the life," but, "I am the resurrection and the life." If we receive Christ and yield ourselves to him we are born again into eternal life.

We enter upon the risen life with Christ here and now. Most people think of eternal life as something which will come only after the pangs of death is passed. We are like the native African who translated the prayer, "Grant that we may hereafter live a godly, righteous and sober life," into "Grant that we may, in the life to come," etc., so transferring the golden living to a future world. But our "hereafter" is here as well as in heaven. Our eternal life begins when we begin to follow the Lord of Life, and death is not a break, but only a transition, for "Whosoever liveth and believeth in me shall never die."

The Many Mansions.

Heaven is not monotony, but variety. Of the heavenly city, John says that "they shall bring the glory and honor of the nations into it." Eternal life will be wider in heaven than the most abundant life on earth can be. We need not mourn when our friends go onward, through the gateway of death, into the many mansions, which Christ promises; we should rather rejoice, thinking of the joy into which they have entered.

"Far out of sight while yet the flesh enfolds us
Lies that fair country where our hearts abide,
And of its joy is naught more wondrous told us,
Than these few words, 'I shall be satisfied.'"

For Daily Reading.

- M., Apr. 6.—Old resurrection truths. Ps. 49:13-15
- T., Apr. 7.—The Jews' faith. Dan. 12:1-3
- W., Apr. 8.—Denied by the Sadducees. Matt. 22:23-33
- T., Apr. 9.—A reasonable doctrine. Acts 26:6-8
- F., Apr. 10.—Preached by Peter. Acts 4:1-3
- S., Apr. 11.—The blessedness of it. Rev. 20:1-6
- S., Apr. 12.—Topic—Christ's teaching about the resurrection. John 11:21-27, 40-44. (Easter)

What does John say about the New Jerusalem?