

she had hoped from His coming. "I know that he will rise again in the resurrection at the last day."

Now, from this future resurrection and the dead brother He directs her faith to *Himself*. She is to look, not merely to "the resurrection as a present power," but to *Him*; to Him as the *personal embodiment of the present resurrection power*, as over against the distant resurrection time. "I am the resurrection and the life." This, then, is indeed the central thought of the whole chapter; the personal Christ, the resurrection of the dead, and the life of the living. This is the claim He makes for Himself, and which He makes good in the miracle following. How comforting to countless believers in the chambers of mourning or standing beside the open grave grieving for dear departed ones! Who can estimate the effectual solace it pours into their wounded hearts! The words are for them as well as for sorrowing Martha in Bethany. Christ, in His exposition of the words, says, "Whosoever believeth on Me, though he were dead, yet shall he live; and whosoever liveth and believeth on Me shall never die." It excludes no one. The rule is general.

What has Martha gained? Her reply to His challenge, "Believest thou this?" shows us. Evidently she does not apprehend thoroughly the sublime thought in the words of Christ. How could she? But she does know that He designates *Himself* as the One who raises believers from the dead, whether then or in the resurrection at the last day, and that this is involved in some way in faith in Him as the Christ. "I have believed that Thou art the Christ, the Son of God."

Nowhere can we find a good reason for changing the emphasis; but let us leave it where Christ placed it when He pointed to *Himself* as the present, ever-living, life-giving Saviour; for with body and soul, both in life and death, we are His. The plea for better reading is both well made and timely. The emphasis of a word may so change the

sense that the thought of the writer is entirely concealed, and an incorrect interpretation is given. "Let us give heed to reading." MONTFERRI.

WITH much interest I read H. M. K., of the last issue, upon "How to be Physically Fresh on Sunday." But the valuable suggestion does not reach my difficulty exactly, and I write, therefore, with the ardent hope that some brother may suggest a remedy.

My morning sermon exhausts the strength of the vocal organs, tends to a hoarseness or an inflammation of the throat which prevents the clear and easy articulation which seems to be an abiding gift of the men who can speak for hours at a time and from two to five times a day, and at the close are as fresh as at the beginning of the day. I am in a large field, with an almost innumerable number of engagements, but often am compelled to decline public speaking, which is my chiefest delight, owing to the great difficulty attending the second attempt of a day.

I am not blessed with as great a portion of the physical as I should like to possess, yet by nature I have an exceptionally stentorian voice. At least such is the verdict of the people.

Who will tell me what to do? I am anxious to overcome or avoid my greatest hindrance. JAY FITCH EFF.

"One for All."

In the April number, page 374, William C. Conant makes this statement: "The death of Christ is never spoken of in the New Testament as suffered for us in the sense of substitution, which would be indicated by the preposition *ἀντί*." He speaks of the "invariable use of *ὑπέρ*." It seems as if Mr. Conant had overlooked our Lord's words in Matt. xx. 28: "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many," *ἀντί πολλῶν*.

Those who hold the doctrine of substitution precious seem to have very