

THE INTOLERANCE OF JESUS.

Jesus intolerant! Do the words grate on your feelings? Intolerance is the one unpardonable sin of our age. It is the abominable thing which our soul hateth—a lie is nothing in comparison. Intolerance was the crime of the dark ages. It had its consummate flower and fruitage in the Spanish Inquisition, in the English Court of the Star Chamber. We measure our distance from Mediaeval crudities and cruelties, superstitions and witch-burnings by our growth in the spirit of tolerance.

Nevertheless we venture to couple the name of Jesus with the hated word intolerance. It is confessed that there is a point in the endurance of wrong, of aggressive meanness, where "patience ceases to be a virtue." But if patience may lose its quality of virtue by remaining passive too long, by permitting too much imposition, why not tolerance? We believe that it does, and that when it does cease to be a virtue, it deserves to be scourged out of the temple with a whip of cords.

Jesus intolerant? What else was He when He looked the self-righteous, self-conceited Pharisees in the face, and said: "Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?" When He said: "Woe unto you lawyers! for ye took away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered." When He said: "Woe unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him two-fold more a son of hell than yourselves." If that is not intolerance, our dictionaries are off in their definitions.

When Jesus confronted those who sat in seats of authority, who claimed a monopoly of learning, and arrogated to themselves infallibility of judgment in matters of religion, and who used the influence of their position and their professed sanctity of character to lead the people astray and to shut out from their hearts the light of His own teaching, He did not mince matters. He tore off the mask of their hypocrisy and flashed before their startled gaze the livid flames of perdition. He made no friendly approach, proffered no gracious by pointing out the many beautiful truths contained in the teachings of scribes and Pharisees. He sought no ground of compromise, no point of agreement, but trampling their adulation of truth and falsehood under his feet, He denounced them as blind guides.

Are we exhibiting the spirit of Christ, when in the name to tolerance we not only allow without protest, but sometimes tacitly sanction, teachings that cut directly across all that was most emphasized by Christ? It is regarded as a beautiful exhibition of our most praiseworthy Christian liberality for an evangelical preacher, a Unitarian preacher and a Jewish Rabbi to occupy the same pulpit and divide up the service between them. Think, if you can, of Jesus sitting in the pulpit with a Sadducee on one side and a Pharisee on the other, all singing out of the same book, and preaching and praying in turn!

Jesus Christ intolerant? Yes, utterly intolerant of lies, especially from the lips of religious teachers. His own teaching was the standard of truth. Whatever, therefore, opposed Him, whatever was contrary to His "I say unto you," was met with an uncompromising front. Those who dared to stand against Him were placed under the ban of an awful malediction for taking "away the key of knowledge." Have we a right to pose as His ambassadors, and peaceably suffer His teachings to be politely ignored, or openly contradicted?

We were much impressed with a passage in a recent address by Rev. S. M. Zwemer, D.D., for many years a missionary among the Mohammedans. Among their elements of strength, he puts "their splendid intolerance," and then says: "It was the intolerance of Jesus Christ, it was the intolerance

of the Apostle Paul, it was the intolerance of the old Puritans that gave to their religion the masculine strength which you and I often miss when we displace the Lord of Hosts by the Prince of Peace and put compromise for a keen conviction." No doubt much of our lauded tolerance is weakness, is effeminacy, is indifference to truth, the want of "keen conviction" and is disloyalty to our Lord.—Presbyterian Standard.

WORDS OF ENCOURAGEMENT.

By Maitbide D. Badcock.

Be strong!
We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.

Shun not the struggle, face it, 'tis God's gift.

Be strong!
Be strong!
Say not the days are evil—who's to blame?

And fold the hand and acquiesce—O shame!

Stand up, speak out, and bravely, in God's name,

Be strong!
Be strong!

It matters not how deep intrenched the wrong,

How hard the battle goes, the day, how long;

Faint not, fight on! To-morrow comes the song.

Be strong!

A DISAPPOINTMENT.

In an old chronicle of the middle ages, we are told that God sent, once upon a time, two angels to the earth with very definite instructions. Both were provided with large receptacles and were told to travel to and fro through the earth, and there to gather, the one the petitions, and the other the thanksgivings of the children of God. They were absent a long time and finally returned. The angel of prayer—we are told—was staggering under a heavy burden and, besides the bag on his back, was carrying a large bundle of prayers in each hand. His face was beaming with joy. Indeed, God's people on the earth were prayerful people! But the angel of thanksgiving wore a look of disappointment. He had worked very hard and searched very diligently, but all he brought back was a meagerly-filled pouch. Surely the children of God were forgetful of answered prayers and of blessings freely bestowed! The fable is an old one, but is very true to nature.

DANGER OF DEGENERACY.

Let us not forget that something of a constant and pronounced growth is called for if the spiritual life is to be served. It is easy to backslide. Strength and spiritual vitality may be undermined unconsciously. Little shortcomings, small failures to take and use offered grace work decadence. It is frequently the case that it is the little foxes which gnaw at the vine that do the mischief. It is imperative that the Christian shall always be on guard. Unconscious degeneracy, what a thought! What a possibility! How dreadful the calamity! Great numbers have been thus captured. To be shorn of power, O what a fate! To be spiritually dead while professing to live! Christian duty come to be done in form and without enjoyment to self or profit to others. Living in name, dead in reality! Let us be always pressing forward. Therein is our safety.—Presbyterian Standard.

No danger is more subtle or fatal than the philosophy which disparages the value of church attendance. Break up the Christian assembly, and Christ's grip upon the nation is broken. The sense of God and the sense of sin, the august beauty of truth, and the high dignity of duty, the sweetness of communion and the raptures of heaven, all these are heightened and made real in the great congregation. We kindle one another and lift up one another when as brethren we meet to meditate and pray.

GOOD CHEER IN DARK DAYS.*

By Robert E. Speer.

Good cheer is a duty. Good cheer is the outward demeanor. It is the fact with which we meet the world. No matter what happens we are to greet the world with peace and a smile. Our sorrows and burdens are to be cared for within. Outwardly they must not be allowed to show. It is not hypocrisy to keep them to ourselves any more than it is hypocrisy to cover our skin with clothes. The least objectionable engines are those which consume their own smoke. That is what we are meant to do. We must face the world with good cheer.

And however hard it is, happiness is a duty. Happiness is the inward disposition. It is the mood of the soul within. It is the spirit of contentment and peace no matter what may come. Is God not over all? Has he not planned that all things shall work together for good to those who love him? Do we not love him? There must be sunshine in our souls. The good cheer we show the world ought also to be the good cheer of our hearts within. But you say, "We are hungry, how can we be cheerful?" Well, we are not starved yet. Or you say, "But one we loved has been taken away." Well, who took her? Is she less happy where she has gone or more? Or you say, "One I loved has fallen low and I cannot be glad." Ah, that is the mystery. How, indeed, can you be glad? But even then, sad as the heart must be within, the face must still be the face of good cheer.

Real good cheer is not related closely to indolence. It belongs with work. It is cheeriest as the greeting of one toiler to another rejoicing in his toil. As Browning says:

"So others shall
Take patience, labor, to their heart
and hand

From thy hand and thy heart and
thy brave cheer."

Good cheer is worth most when it costs most, when it is as light in darkness. Then we prize it most. And that man is a blessing who, when storms grow worst and others get more troubled, deepens his own calm, smiling and more serenely, and laughs them out of their fears. There are such men. And there are many such mothers. They have a way of radiating rest. The fiercer the blasts the more serenely they sit in the center and the more placidly they draw their restful hands over all careworn faces while they whisper peace.

Good cheer is a good business asset. "I can't stand that girl," said an employer of one of his employees. "She throws a gloom over the whole office. That man is worth his weight in gold," another says. "He jollies the office over any difficulty that comes up. No one can stay blue with him around. His good cheer and courage can't be resisted."

And good cheer is within the reach of each of us. No one can deprive us of it or the joy of it. No circumstances can take it from us. We have a loving Father in Heaven. We are doing his work. He will care for us and we cannot fail. Let us be glad and each day more glad.

DAILY BIBLE READINGS.

Mon.—Consoling love (Isa. 61: 1-7).

Tues.—God watches you (Exod. 3: 7-8).

Wed.—Comfort ye (Isa. 40: 1-11).

Thurs.—To troubled hearts (John 14: 1-13).

Fri.—The tempest-tossed (Isa. 54: 7-17).

Sat.—Victors to-day (Rev. 7: 9-17).

*Y.P. Topic, Sunday, April 17, 1910.—

Good cheer in dark days (Acts 27: 20-30).