

its life appear of even shorter duration than the last. Dr. Young says:

Time in advance, behind him hides his wings,
And seems to creep, decrepid with his age.
Behold him when passed by, what then appears,
But his broad pinions, swifter than the wind.

The knowledge of what the New Year will bring for each of us is mercifully withheld. What is most likely to produce in the minds of all of us a lively satisfaction at its close, we know well enough, but when uncertainty exists, it may be well to quote St. Paul, who says in his Epistle to Timothy: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

SEEING THE INVISIBLE BY LOVE.

Light is invisible. What we see is not Light, but objects lighted up by light. Tree and field, rock, sea, cloud, and the works of man dwell in

an inner Divine world. "No man hath seen God at any time. If we love one another God dwelleth in us." As our eyes do not see Light, but only what is lighted, so we have no vision whatever by which we can see God. But there is an ever-moving power flowing from Him which lighteth everything, and that light is Love. As sea and rock and trees stand clear, bathed in light, so, bathed in love, the nations, and the Church, and our every neighbour, are visibly glorified in our eyes. When we look at them in the light of love we see them truly, and in their true light. And when we regard them with indifference, or contempt, or dislike, we are blind and do not see them in God, though they all are in God. And when we gaze towards the source of that light we see, not the Father Himself, for that is impossible, but we see (blessed be God!) One Who is to us God, Humanity filled full of God, for He is the true and perfect Image of God, and the shining Sun of Love to this lower earth. "He that hath seen Me hath seen the Father." All, that is, by mightiest grasp and truest insight, to be known of God, is seen in the glowing, glorious form of the

SINCERITY.

BY CANON GORE.

"Your loins girt about with truth," St. Paul says to the Ephesians. So here there is a profound sincerity which keeps it all together, based on that singleness of heart in which they lived, singleness of vision to God. So I say you notice a great sincerity and truth characterizing all their conduct. There is no policy in the sense of elaborate contrivance, but a profound conviction of what God is, and an extraordinary simplicity of action proceeding out of that singleness of heart. And that is why there is such indignation about Ananias and Sapphira, because they had lied, they had pretended to give more than they did give. They had lied to God, and that heart-felt horror of lying leaps out into indignant words. There is no mere policy of casting out untruth, but a holy indignation against untruth. You notice it all through. When St. Paul is at Miletus, what he claimed is that he had always been honest. He has "declared unto them the whole counsel of God." That is what he prides himself upon, or is thankful for; no concealment, no



CANTERBURY CATHEDRAL—BECKET'S CROWN.

light, and are seen in the light. When we gaze toward the sources of light—sun or stars—it still is not light we see; what we see is a portion of the earth's atmosphere rendered intensely bright, or softly and sweetly bright, by the movement of the light passing through it with incredible yet measurable swiftness. But the light itself we have never seen. Light is the invisible vibration or rippling of an invisible ether. Such is the teaching of the philosophy of the earth; and could our eyes be placed beyond the atmosphere of this earth, where there was nothing for the light to light up, then, though those eyes should be directed towards the sun himself, they would see nothing. All would be darkness. There would be the ether there, and the rippling motion of the ether, but the eye would not apprehend these in its pureness, in its own simple activity, in its bare power. They can see nothing unless there be things for them to see, material like themselves. This is no unprofitable parable. It is one of the most marvellous instances of the way in which we can gather that this external world of ours is a pattern and representation of

Love of God realized in His Son Jesus Christ. But "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" If we see not our own poor weak and earthly brethren in the light of God's love, it is vain to say that we can see or love God Himself. They are the objects on which Christ's Light of Love showers down, and He and they are our Sun and our Earth, in which all, all of God is revealed which is capable of being received by us. The only means by which we know real Truth is Love. Love outside of us is Light. Love within us is Sight. If it were possible to place our souls beyond that creation which is capable of being lighted by this love, and from so high a standing-point to let them gaze on God Himself, they would see nothing—all would be dark to them. "Beloved, let us love one another. He that loveth not knoweth not God."

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—See that thou have love toward all.

policy in anything he has done or said. So, again, always they refuse any assistance from a morally doubtful source. Peter, you would think, might get great credit and dignity from a man like Cornelius throwing himself down in the streets, but he hastily puts it aside; he will not have any undue homage. He will not say "Cannot good come out of this evil," and so use it. In the same way, Paul and Barnabas at Lystra. They will not argue, "A savage tribe to worship us may bring us what we want to bring them." There is none of that kind of sophistry which has sometimes misled missionaries, perhaps in Japan or India. So with the pythoness who said, "These men are the servants of the most High God, who show unto us the way of salvation." They will not receive any testimony from that exceedingly ambiguous quarter. There is perfect sincerity in refusing to be helped by anything that is not open, anything that is morally doubtful, because of good ends that might be attained by it. This prevades their life through and through, in the sense of the divine judgment, a sense that all that is done and said would be finally judged by Him