

ed with tablets, describing the wonderful cures which the god had wrought, and the temple was richly decorated with the costly offerings presented to the god by grateful patients. There was another not less famous temple of Æsculapius at Pergamus, in Asia Minor.

The concourse of the sick to this temple was immense and incessant. Emperors and kings went on pilgrimage to it from Rome, and from the most distant regions of the earth, to invoke the god and take the prescriptions of the priestly physicians. The Roman emperor Antoninus Pius mentions that he had built an edifice for the reception of sick people near the temple of Æsculapius at Epidaurus, and from what we know of the benevolence of the Greeks and Romans towards the afflicted, we may be perfectly sure that such edifices were not wanting at any of the Æsculapian temples. Among the Romans, too, there was what they called a *Valetudinarium* for sick and wounded soldiers. There were also similar institutions for the care of sick slaves, probably maintained at the expense of the masters; also hospitals for gladiators, and public houses for the free entertainment of poor travellers. During the first two Christian centuries, when Christians were a despised and persecuted sect, we know that they banded together in various ways, both for mutual benefit and for the relief of poorer brethren. The first authentic information of this latter fact is derived from an enemy of Christianity, the Emperor Julian, sometimes called the Apostate. He commanded one of the high priests in Galatia to establish a free tavern in every city, and he appropriated a fund for the maintenance of the same. The emperor gives this remarkable reason for founding these establishments:—"For it is disgraceful," he says, "when there is not a beggar found among the Jews, and when the godless Galileans support our poor, as well as their own, that our people should be without our help." These words were written about the year 360, and it was at this time that hospitals, such as we now know them, took their rise. During this period the tide of pilgrims no longer set towards the temples of the heathen deities, but towards Palestine, a country which yielded scanty supplies to the Christian pilgrims, many of whom perished there. For their relief Saint Jerome founded a hospital at Bethlehem, the money for which was in great part supplied by rich and noble Roman ladies among his converts. When Rome was sacked by Alaric in 410, many of Jerome's old friends fled from the devastated city to the hospital at Bethlehem.—*Scottish American*.

#### BAPTISM.

In the controversy on baptism it is wise to keep before the public the statements of learned and orthodox men, especially when they speak in opposition to the received practices of their own churches. There is not a living man in Great Britain with higher reputation for Biblical learning than J. B. Lightfoot, recently made bishop of Durham. I do not recollect to have seen in the papers his remarks on Col. ii. 12. Here is the introductory paragraph: "Baptism is the grave of the old man, and the birth of the new. As he sinks beneath the baptismal waters, the believer buries there all his corrupt affections and past sins; as he emerges thence, he arises regenerate, quickened to new hopes and a new life. This it is, because it is not only the crowning act of his own faith but also the seal of God's adoption and the earnest of God's spirit. Thus baptism is an image of

his participation both in the death and in the resurrection of Christ." If you have not the book, cut this out and keep it. Seldom will you find more truth uttered in the same space, in both the action and the design of this ordinance.—*J. W. McGarvey, in Guide*.

#### BOTH SIDES OF THE CHRISTIAN.

There is a beautiful symmetry in yonder maple tree which I see from my window; no limb protrudes so far from the outer line of foliage as to disturb the equipoise of the tree; a mathematician could hardly have given it a more perfect balance. In Christian character, symmetry is equally important as an element of both beauty and usefulness. There are two sides in a well-developed Christian. There is what may be called the *Martha* side, which is occupied in benevolent activities—in giving, teaching, toiling and other diffusive methods. Some good people rather overdo this side, and neglect the *Mary* side, which consists in self-study, reading, meditation and heart-communion with their Master. They are incessantly on the go, in a round of constant excitement; and there is a tendency to noise, haste and general superficiality. Shallow brooks often raise a racket; the still streams that run deep do not so soon run dry. A life of zealous activity requires constant replenishing. The busiest and most benevolent Martha should often take Mary's place at the dear Master's feet, both to learn His will and to be filled with His spirit.

If a bucket is to be filled from a rainspout, the right place for that bucket is under the stream until it is full. We all exhaust our supplies of grace pretty soon, and must be constantly replenished if we would be filled unto all the fullness of God. The New Testament does not tell us much about Paul's quiet hours or private devotions. The sojourn in Arabia, the time spent over his tent needle, and the confinement in several prisons, may have offered him ample opportunities for meditation. Such a life of outflow must have required constant inflow. He must have had close fellowship with his Lord, deep heart study, and a perpetual soul filling, or else he never could have stood the hard strain and the heavy drain of his public achievements. The mighty men like Augustine, Luther, Pascal, Bunyan, Edwards and Wesley, the effective women, like Elizabeth Fry and Mary Lyon—have drawn their supplies of strength from secret communion with the Divine Fountain-head. At the feet of Jesus all these powerful Christians were little children. Abiding in him, they drew the vital sap, and yielded the rich revenue of fruit.

Every Christian requires repose and recruiting. No healthy believer can afford to live in a perpetual whirl. Daniel needed to have an "Olivet" in his chamber amid the roar and revelry of Babylon; and William Wilberforce, the busiest philanthropist of his age, tells us that he was forced often to withdraw from the distracting bustle in order to keep the body, mind and soul in a wholesome condition. In large towns the temptations to incessant motion are very great; the opportunities for thinking, praying and resting are proportionately few. A beloved and honored friend, whose name is as widely known as his benevolence, secured his feeding time and filling time by giving a good hour to private devotions every morning. The result was that he kept his balance and never degenerated into a noisy enthusiast or fell off into a disheartened pessimist. At seventy-five he possessed the alert and ardent hopefulness of a boy; as the admirable new revision of the ninety-second Psalm has it, he "brought forth fruit in old age; he was full of sap and green." There was one side of him which the world saw, but there was another side of him which saw God. We should all look vastly better

to the eye of the world, if our own eyes were often turned in humble, steadfast study of our Divine Teacher and Exemplar. He is the highest style of Christian who is perpetually flowing out, because he is perpetually filling up; who is as strong on the side towards God as on the side towards his fellowmen; and who keeps his balance between external activities and internal intercourse with his Master.—*Cuyler*.

#### UP-HILL.

Of course you may find some level road; there are places where the wagon will go itself, or where it must even be held back from going too fast. But in every journey you will now and then—nay, frequently—find yourself at the foot of a hill, or on a steep hillside where, if you go on, you must labor with pain and discouragement up a toilsome grade.

Now, the going that is to test you and me, and decide our destiny, is this up-hill going. Anybody can move down grade; nearly anybody can creep along somehow on a dead level. The up-hill road is the true test. And the general grade of every noble life is upward. To do difficult things, to overcome, at the expense of toil and in spite of hardship—this is the task we must make up our minds to if we would work out any worthy result for ourselves or others. He that would not beg in harvest must not abandon his plowing by reason of the cold or the heat. We must work when we long to rest; we must face the rough out-door blasts, or toil through the scorching heat, when we would fain shelter at home.

Success must be won on the steep places. By overcoming the almost impossible up-grade of the Alps, Napoleon found a pathway to power and fame. Grant's all-summer fight on the Wilderness and Richmond line would have been of little note if the fight had not been hard. If you turn back or fail as soon as you reach the limit of level ground, your life will be of small note, your work of little worth.

How to do up-hill tasks—this is a lesson which our young preachers should mix with their Hebrew and their homiletics. Nobody wants a driver or a team that is sure to stall at the very first steep place in the road; neither do any people want a pastor who has not the ability and energy and endurance to do his part in getting himself and the church over the difficulties and up the declivities that lie everywhere in the pathway of Christian work.

There are hard tasks in the study and outside. There is constant work to try the strength, there are perpetual problems to tax the brain. No pastor is qualified for the highest usefulness without a faith that is disciplined to press on up the steep hillside, though, to faithless eyes, the next step seems barred by an impassable hinderance.

And what is true of the pastor's work is not less true of every worthy work in this world. Choose what road you may, and you will, if you do your duty, find it often a steep road of toil. We must settle it in our minds; we must expect the daily weight of an up-hill burden. We must nerve arm and brain and heart to conquer in spite of every difficulty. The multitude of the elect and redeemed which shall at last stand before the throne will be composed of those who come up through great tribulation. The path to heaven is up-hill, and ever through labor and difficulty. The toil is sweetened, it is true, by peace with God and a blessed hope, and so at last grows more joyful than unmanly ease or self-indulgence could ever have been. Yet to the very end we must expect our strength and our faith to be taxed by the burdens we must still toil under in this life-time journey up the hill that ever rises before us.—*Cumberland Presbyterian*.