

ered in the apostle's heart were
altitude and Courage. Omitting the
not as being unimportant, but as
being easily understood, we request
attention for a moment to the second.
Ask well what this true, bold man
did at Appii Forum: it was not Com-
fort, but Courage. He was made glad,
not by an expectation that he should
effortlessly have no battle to fight, but
by an expectation that he would be
able to fight and win the battle.

The distinction between these two
states of mind is practically important.
In some respects they are like each
other, and therefore there is greater
risk of taking the spurious for the
genuine. The element of cheerfulness
is common to both. The one is sel-
domly cheerful in the prospect of ig-
norant ease: the other is patriotically
cheerful in the prospect of successful
war. Comfort does not look forward
at all, but makes a soft nest for
itself on the spot, and lies down there
to sleep. Despondency looks forward,
and sees a lion in the path, and lies
down to weep because it cannot over-
come the foe. Courage looks forward,
and sees the lion too, but believes him
conquerable, and joyfully girds himself
for the combat. This last is the true
Christian spirit; the other two are
different species of counterfeits. Com-
fort seeks ease by declining the com-
bat: Courage expects advancement

through victory. This (called Virtue)
is precisely the quality which Peter
exhorts the good soldiers of Jesus
Christ to add to their faith. In an-
cient times, and in human affairs
it ranked highest, and was understood
to include within itself all the circle
of virtues; in the kingdom of God
also it is set in a high place, and valu-
ed at a great price.

The Christian course is in Scripture
compared both to a warfare and a
merchandise. In human affairs both
soldiers and merchants fondly cherish
the hope of *retiring*. In the toils of
war and of traffic, the prospect of re-
tiring becomes a dim pole-star, shining
through the night, and partially cheer-
ing the voyagers. But it seldom be-
comes more solid than a shadow. The
pursuer, after a hard chase, at last
puts forth his hand to grasp the prize,
and lo, it is nothing. Some of the
saddest chapters of human history
might be written on this subject. Men
have supported themselves in a life-
long toil by the hope of a rich and
honourable retreat; and the retreat,
when they reached it, tormented them
awhile, and then killed them outright.
From the Christian's warfare there is
no release. He must die in harness.
The happiest condition possible in
this life is a condition of benevolent
effort; and time's labour must con-
tinue until it break into Eternal Rest.

Varieties.

HISTORY OF CROWNS.—Crowns were
originally sacred only to the gods.
At first, there was the little band of
golden or silver gods; then two strings, or
beads; then leaves and branches and
flowers; and finally the conventional
crown or circlet, much as we have it
to the present day. But soon the
emblem of the divinities were trans-
ferred to men, and victors and states-
men and lawgivers and kings and
heroes of all sorts, even to a well-de-
veloped athlete, were duly crowned,
until at last the proudest of the rulers
adopted the rayed or spiked crown,

which was the last form held peculiar
to the gods. This was in those days
of degeneracy when kings, pretending
to be gods, forgot to be men. With
the Jews the original crown was point-
ed, like horns—horns being the em-
blems of power and prowess with them;
and the first mention made of a crown
in the Bible is when the Amalekites
bring Saul's crown to David. Accord-
ing to the rabbinical tradition, Nimrod
—Kenez, the hunter-king—was the
first to imagine a crown, and the first
to be crowned. One day, as he was
abroad hunting, he looked up to the