

day after, I put for a text at the beginning of my manuscript that which first occurs to one in thinking of a devoted Christian's death, "Blessed are the dead which die in the Lord from henceforth." As I went on, however, I saw that the text must be changed, that the

proper words to go before what I was writing were these: "Except a corn of wheat fall into the ground and die, it abideth alone; but, if it die, it bringeth forth much fruit." This verse is the true key to her life.

Whittinghame.

THE LIFE AND WORK OF EMERSON.*

A STUDY.

BY MISS M. A. DANIELS, M.A.

II.

Emerson taught the doctrine of a profoundly spiritual life. To him there was no other life. He declares the possibility of the direct communion of the soul with God, and that the great man is great only wherein he has been obedient to the voice of the Spirit. "Life," he says, "when true to its highest law, is only an abandonment to the will of God." Religion, to him, is essentially an experience—a life hidden in God. But while as a mystic he dwells with delight upon the complete union possible between the soul of man and God, he treats this as a union and not as an absorption.

Emerson differed fundamentally from Carlyle by virtue of that indomitable optimism which was one of the largest elements in his character. He always looks on the bright side, believes only what is good. He is often called the Apostle of Hope. "Hitch your waggon to a star," is one of his favourite expressions. His soul lived in the future, a glorious

future when right will surely prevail. That the universe exists in God, and is one vast harmony that cannot be disturbed, is his teaching. "What is useful will last; what is hurtful will sink. God alone is absolute." "That pure malignity can exist, is the extreme proposition of unbelief. It is not to be entertained by a rational agent; it is atheism; it is the last profanation. The divine effort is never relaxed . . . and man, though in brothels, or jails, or on gibbets, is on his way to all that is good and true." But, "the less we have to do with our sins the better. No man can afford to waste his moments in compunctions." But while Emerson believes and teaches that evil is only temporary lack of harmony, he teaches with equal firmness that the laws of God are self-executing and that no sin ever escapes unpunished.

In judging this remarkable and unflinching optimism, we must take into consideration the circumstances of Emerson's life and the moral atmosphere which he breathed. His was a life apart,

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