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Alone, Yet Not Alone.

"Ye shall leave me alone, and yet I am not alone, for the Father is with me."—John xvi. 30.

Alone, yet not alone,
My Father is with me;
To be alone with God is good,
A very blessed solitude,
And perfect company.

I have been oft alone
Amid the thronging crowd;
Yea, never more alone than then,
In the hot rush and crush of men
With voices hard and loud:

And never less alone
Than among hills and woods,
Considering how the lilies grow,
And how the quiet waters flow,
And how the small bird broods:

For He that made them all
Is haply with me there;
I leave my common self behind,
And in His fellowship I find
Thoughts that all grow to prayer—

Thoughts that all grow to prayer,
Unspoken speech that sings,
The exaltation of a soul
That, rapt in some divine control,
Soars as on angels' wings.

O fellowship of love!
O still small voice within,
Whose whisper fills the earth and heaven,
And peace unto my heart hath given,
And cleansing to my sin.

WALTER C. SMITH.

The Unity of the Family.

REV. T. C. HALL, D.D.

A FALSE individualism has borne its part in undervaluing the family as the unit in the social organization. God's covenant was made with Abraham and to his seed forever. Christ came to save men, not to take men out of the world, but to keep them in the world. All that is really valuable about the baptismal teaching of the Christian Church centers in the emphasis upon the family as the unit of redemption and the hope of the Church. Not indeed that salvation is a matter of inheritance, but that in the sanctified family life individual spiritual life, which is the crown of Christ's redemption, can alone reach its perfection. It was not a complete explanation that Schleiermacher gave of original sin to resolve it into a matter of environment and connection with a society not conscious of God or the highest good, but it embodied a most important truth long neglected by Protestantism in its theology, though not so wholly neglected in its practical life. The redemption of the family is the hope for the complete sanctification of the members of the family. It must always be remembered that the hampering and dwarfing of the Christian life is a necessary consequence of any struggle between that life and wrong environments. Heathen philosophy corrupted heathen theology. Heathen organization corrupted Church polity. Political affiliations corrupted the Reformation.

In the sad surrender of Luther to the lust of the Landgrave we have a startling instance of the Christian conscience being warped by false environment. It is not Calvin who is alone responsible for the burning of Servetus, but the environment in which Calvin's thought and Christian feeling were molded. However much the Christian atmosphere may depend upon the regenerated individual, the sanctification of the individual will never be complete until the social organization has been also redeemed and regenerated, for the logic of the family as the unit of society makes it the basis in which the nation, and then the race, builds its life.

The intense individualism of the evangelical revival formed in a large degree its chiefest weakness. The conception that Christ came to save an individual here and there from eternal destruction is a degrading view of the whole work of the atonement of Christ. The Church is to be the family of God, and until the church reaches a far higher conception of her mission than she at present cherishes, the individual life, even of worthy members, will suffer sadly. If her aims are selfish and individualistic, the aims of her children will also suffer loss.

We must recover something of the Old Testament conception of a church caring for a nation, responsible for a nation's life, bearing the sins of the nation, suffering for her, living and dying for her, and in the person of Christ redeeming not only her but all nations because of her divinity. The fifty-third chapter of Isaiah would have had no meaning to those to whom it brought sincerest comfort had it only referred to Jesus Christ. In the first instance it is a reference to the spiritual life of which Christ was the incarnation, and at the time of the prophet was found in a suffering few who still maintained the hope of Israel and still struggled for a church of the Jehovah which should be both redeemer and teacher and should triumph in the resurrection of the national life.

To this conception of the saving church, to this whole aim of a chosen organ through which God is to redeem not only our republic but the race, we must come back, holding aloft all that is sweet and sacred, comforting and sanctifying in the hope and life of Evangelicalism, while adding to it the forgotten truths concerning a national church as the divine incarnation of God's saving thought.—*North and North-West.*

Christ knocks by the trials and afflictions of our mortal lot. We cannot always be dealt with softly. Pain will sting. Calamity will strike. Events and feelings of this kind have a holy intent in them. They should not be sent in vain. And is it not their natural effect to make us tender and receptive, to scatter vain thoughts, to break up selfish reliances, to sober the views and chasten the affections, to lead up towards the higher sources of content, and to let in the contemplations of a better world than this? Do they not teach us to aspire above the things that we feel to be insufficient? Should they not make us prudent, patient and strong?