

New Testament. But I fear that our modern Christians are above their work; they do not condescend to operate—half their powers they put not forth.

Paley, preaching before a Prime Minister having power of church preferences, took the loaves and fishes for his text, putting great emphasis on "but what are these among so many!" Promotions were not numerous enough for all the Fellows of his university.

But a new view of miracles has since been presented. They are not now contrary to nature, but only follow "a higher law." Huxley suggests that that means something like the law of a bishop over a rector being "higher" than that of the rector over the curate.

Then there are the beautiful texts about turning the other cheek, lending to all that ask, loving your enemies, etc., which Mill said Christians used only to pelt adversaries with.

"Let not thy left hand know what thy right hand doeth," was well illustrated by a Bishop, who, being asked how much he would subscribe, replied: "What I give away is *nothing to nobody*."

Then there is "Sell that thou hast and give to the poor," which looks simple and easy enough; but an old gentleman in our parish offended all his relations by doing that. Still, if all Christians did that, Freethinkers might have a good time and see its beauty in working order.

Lack of appreciation of Christianity often arises through its not being reduced to practice. Much of it belongs to the unrealized future. The time cometh, not is, when there shall be no more worship in the mountain nor yet at Jerusalem. In that day, "ministers of all denominations," as well as synagogues and cathedrals, will disappear, and both the dark and the light side of Christianity will fade like a vision—

"The cloud-capp'd towers, the gorgeous palaces,  
The solemn temples . . . Shall dissolve ;  
And like an insubstantial pageant faded,  
Leave not a rack behind."

Until then, we may wish every one a happy New Year.

Pokesdown, Hants, England, Christmas, 1898.

