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I.

JONATHAN EDWARDS.

THE 5th of October marked the two hundredth anniversary of the birth of this great and good man. In many parts of the country notice has been taken of this fact. Especially in New England, the region of his birth, and to which the labors of his life belonged, have fresh laurels been wreathed for his brow. But it is doubtful if any part of the country, or any section of the church, can pay him as sincere a tribute as the Southern Presbyterian Church. He thought as we still think on the great doctrines of grace, being a zealous Calvinist, and was in accord with the Presbyterian Church in his views of government, though he lived and wrought and died in the Congregational Church. If, therefore, any class of persons should honor the name and cherish the memory of Edwards, those should do so who hold Calvinistic views of doctrine, and Presbyterian principles of polity.

Moreover, while Edwards commands our admiration on many grounds, yet his chief title to our esteem is the almost unparalleled excellence of his Christian character. His life was radiant with the beauty of Christ, sweet and fragrant with all the tender and winsome graces of the Holy Spirit. To pass his life in review, and reflect on those qualities that marked him as the eminent Christian, must be a wholesome spiritual exercise.

The story of his life, quiet and uneventful for the most part, is quickly told. He did not figure as the hero in any great and thrilling conflict; there were few dramatic episodes to give variety to the usually smooth tenor of his career; but his days

II.

THE DUALISM OF TRUTH.

ONE Saturday night we went down to hear the Presiding Elder of the district preach a sermon preparatory to the celebration of the Lord's Supper on the next day. In early life we had been accustomed to heart-searching and warning discourses from the pulpit at such times. On this occasion we heard a carefully written attack on the precious old doctrine of the Perseverance of the Saints. Now, although we might have been in the enjoyment of the witness of the Spirit, himself bearing witness with our spirit that we were a child of God, an heir of God, and a joint heir with Christ, still, as we playfully said to the excellent brother afterward, there was danger of our falling from grace before we reached home that night, provided, of course, his doctrine was true.

The brother's argument was ingenious. He took up, one after another, several texts which might seem to favor the Arminian view; perhaps 1 Cor. x. 12, "Wherefore, let him that thinketh he standeth, take heed lest he fall," or 1 Cor. ix. 27, "Lest that by any means when I have preached to others, I myself should be a castaway." Then at the end of a paragraph he would say, "If this does not teach that a man may fall from grace, or that there is danger of our falling from grace, I do not understand the meaning of language."

There is one passage, however, which the preacher did not quote—Acts xxvii. 30, 31, "As the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under color as though they would have cast anchor out of the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved." After reading and expounding this passage, the worthy Presiding Elder might add, "If this text does not teach that the ship on which Paul and the two hundred

and seventy-five others were buffeted about on that dark and tempestuous night, might be swallowed up by the waves, or was in danger of going down with all on board, then I do not understand the English language." Yet, from Acts xxii. we learn that while Paul was praying in the temple at Jerusalem, a short while before this, his last journey, the Lord said to him, "Depart, for I will send thee far hence unto the Gentiles." This purpose of the Lord would have been defeated by the loss of Paul's life in the Adriatic Sea. Again, in the night which he passed in the Tower of Antonia, a prisoner, under the guard of the Roman Chiliarch, the Lord stood by him and said, "Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also in Rome." And in chapter xxvii. 22; sqq., Paul says to his terrified fellow-passengers, "Be of good cheer, for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar, and, lo! God hath given thee all them that sail with thee."

Again, in verse 34, Paul assures them, "There shall not an hair fall from the head of any of you."

And so it came to pass, that after all the perils of that fearful night and the succeeding morning, perils from wind and wave, and an unknown passage or channel way into what is still known as St. Paul's Bay, and perils from the ship's crew, and from the would-be murderous soldiers—so it came to pass that some by swimming, and those who could not swim, yet by the direction of the cool-headed centurion, utilizing boards and broken pieces of the ship, they all escaped safe to land. Just as the Lord—is it not Christ?—had promised that they should.

1. Let us now place, in immediate juxtaposition with this account, a few passages referring to the final deliverance of God's children, no matter how sorely bestead on life's stormy sea.

Thus in John vi. 37, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." How that pronoun of the first person rings forth again and yet again, like some sweet chime of hope and cheer. *πάν ὃ δίδωσίν μοι ὁ πατήρ, πρὸς ἐμέ ἔξει· καὶ τὸν ἐρχόμενον πρὸς με.*

Christ might be styled "the God of the First Person," as he truly is from Genesis to Revelation. And then the well-known, and here how precious, double Greek negative, *οὐ μή*, as if he had said, "I will not, I will not cast out."

The Master goes on to say that he had come from heaven to do not his own will, but the will of him who sent him; and what was that divine will, guided by supreme wisdom, and backed by almighty power? "That of all which he hath given me, I should lose nothing, but should raise it up again at the last day." In consideration of which, and of many other portions of Holy Scriptures, we may boldly say, if they do not teach the safety of God's believing children, I cannot understand the meaning of language. May we advert to one more, and a very striking passage, in Matt. ii. 13, 14? The wise men from the East have taken their leave of the infant Jesus, and now an angel of the Lord appears in a dream to Joseph, saying, "Arise, and take the young child and his mother, and flee into Egypt, for Herod is going (*μέλλει*) to seek the young child to destroy him" (*τοῦ ἀπολέσαι*). Instead of quibbling about the matter, Joseph arose, took the little child and his mother, by night, and departed into Egypt. If we understand the force and intent of human language, that little child (*τὸ παιδίον*) was in peril of his life. Again, if we understand the force and intent of human language, it was as certain that Herod would not slay the infant Christ, as that God lives and reigns. Hence we are fully justified in holding that our excellent brother, the Presiding Elder's argument was only plausible, and the Arminian view narrow, and so far erroneous.

2. We need not dwell upon the long known and eminently sound tenet that some doctrines are what the judicious Turretin calls "impossible," that is, of two given doctrines only one can be true; if that one be true, the other must be false. It seems a pity that the gigantic word "impossibilitas," which Cicero never heard of, should, like some huge saurian, have become extinct and fossilized.

On the other hand, doctrines often seem inconsistent with each other when they are not so in fact. The apparent inconsis-

tency is due to our ignorance and mental weakness. And it is wonderful in how many instances these seemingly conflicting doctrines are of supreme importance. But for them, how meagre would our knowledge of the great God have been. To have kept them locked up in his own bosom, and thus forever withheld from our possession, would have been to "leave us poor indeed," to have kept back from us our richest inheritance in the knowledge of him. Now that so many of them have been revealed, it is dangerous to fly in the face of God. And the type of theology which most fully accepts these transcendent truths will be most fully in accord with God's nature, works, word and ways. And any type of theology which accepts them only in part will be so far inconsistent, illogical and false. Yet, of course, if it can be proven unquestionably and unmistakably of two doctrines, both of which seem to be taught in the Scriptures, that one or the other must be false, all candid men will at once say that either the Scriptures, in whole or in part, are untrue, or else that one or the other or both sets of proof texts have been misunderstood. A remarkable illustration of this is found in the Romish doctrine of the Eucharist, wherein an absurd notion of some early writers of the church, first formulated A. D. 831 by Paschasius Radbert, a monk, and afterward Abbot of Corbery, has, by unsurpassed audacity, been made to attack not only the Scriptures, but even the very foundations of knowledge.

Protestant Calvinists and Protestant Arminians alike hold that the Romish doctrine of the Eucharist, and the consequent doctrine of the Mass, are absolutely inconsistent with some of our Saviour's plainest utterances, and with the intuitions of the human mind, which are a kind of revelation. The rejection of our intuitive beliefs is fraught with untold evil, and this is well shown by the history of those Romish figments. But this wise, sober course of the Protestant world is infinitely removed from the error which we are combatting; for two truths may stand firmly each on its own foundation, and yet it may be difficult, or even impossible, for us, with our present degree of intellect and information, to show their agreement; and in some instances this task may be beyond all created ability, either past, future, or

possible. Yet the knowledge of the separate truths may be of extreme value to angels and to men.

We have ventured to call this quality, "The Dualism of Truth." The clear understanding of this aspect of truth is of inestimable importance. No one who fully grasps the subject need ever suffer a moment's uneasiness from the narrow, popular objections that disturb ill-informed and unstable souls.

We would never have dwelt at such length upon thoughts so familiar to all Presbyterian and Reformed divines, except for the fact that we desire to give an historical view of the subject on a large scale. All of us are acquainted with the beautiful historical argument for the divinity of Christ. Nothing in my theological course of study under Dr. Charles Hodge was more pleasing than this, in which the student of God's Word begins at the first of Genesis and traces down through all the subsequent ages the career of our Redeemer from the earliest and somewhat dim theophanies of Eden until the time when the Christ was powerfully declared to be the Son of God by his resurrection from the dead. Let us take up the vast theme on which we have entered, and learn what we can of it from God's own Word. A part of what we shall say will be the inspired verities of that Word; another part, it may be, will consist of conjectures, to be received as such, and to be held as we hold hypotheses in natural science. An hypothesis is subject to amendment, restatement, even rejection; yet without hypotheses science could hardly have advanced at all.

Let us now go back to the beginning, and in so large a subject, what is worthy of that designation except the "beginning" of John's Gospel, when the Logos was, when the Logos was with God, when the Logos was God? The very deepest of all truths concerning this august Being are expressed with extraordinary brevity and force in his own saying to Moses, "I am he who is. Tell them, I AM hath sent thee." Eternal personal existence and unity of being are here condensed into a statement of unsurpassed grandeur.

Resting on this bed rock of truth, we find next in importance, gradually evolved in the Scriptures, but in fact co-eternal with

God's self-existence, the tri-unity of his nature, the three subsistences, the three hypostases, the three personæ. There is an irresistible fascination in standing thus upon the dividing line of the two eternities, and casting a trembling look back over the dark and shoreless ocean of the Past, over the Past which was God's, and not ours. In order that we might do so, he gave us the exalted, but fearful gift of imagination, so that we might form some conception of what he is. May this be done now and always with reverence and godly fear! Throwing back the search-light of the Bible upon this unlimited and fathomless abyss, we behold, side by side in God, unity of essence and trinity of person. The doctrine of the trinity has been persistently, not to say stupidly, misunderstood by the enemies of our faith. Yet after the removal of all misconceptions and misrepresentations, can any man comprehend the relations of these two fundamental doctrines? So far from it, we believe that the solution of the problem is beyond and above the reach of the loftiest angels, and will be so forever! We find the two doctrines imbedded in the deepest mysteries of the divine nature, and as independent of the divine will as is God's eternal existence itself; for the Jehovah did not will to be; he simply was; and he did not will to be one and trine; he was so, and is so, and shall be so, world without end.

Here, too, we find an antitype—if we might not say the prototype—of the apparent antagonisms of truth, whereby the faith of God's children has been tried in both Old and New Testament times. May we not add, that it is only a paltry treatment of so noble a theme to pick out, here and there in the Bible, certain well-known texts, which set forth one aspect of a comprehensive truth, and, with a roll of drums and a flourish of trumpets, to say, "If this does not mean so and so, we do not understand the meaning of language." But now comes the hour looked forward to from all eternity by the Father, the Son, and the Holy Ghost; the hour when the Word shall speak, that Word which shall never be silent again. Step by step the hands on the dial plate creep to the fore-appointed place. The pendulum beats yet once more, and the Logos stretches forth his hand over the waste, and utters the primordial imperative, "Be!" and lo! the shining ranks of

cherubim and seraphim flash out from the abyss of old night. A moment ago, and they were not in existence; now, to adopt the fine phrase of an American poetess—

“Henceforth their life is parallel with God’s.”

More beautiful than the earliest dawn of light upon the chaos was the inpouring of the uncreated splendor of God upon the angelic intelligences. There was a new life, a new joy, a new holiness in the heaven of heavens.

To give unity to our discussion, let us select an angel of supreme intellectual and spiritual powers. Shall it not be Gabriel, who was afterwards sent on so many exalted ministries from heaven to earth—who could say of himself, “I stand in the presence of God”? To that magnificent being, may we say, the greatest of the first-born sons of God, perhaps the suggestion of Dr. Hamilton, of the Scotch Church, London, might apply, viz., that he might look upon the highest efforts of human intelligence much as the scientists of the most cultured nations of earth would regard some curious ingenuity of an Esquimaux. So profound and thoughtful a being must have had an extraordinary experience, a most remarkable life history; for his career has been coeval with all the works of God. If, as we may reasonably suppose, his original endowments were superior to those of the most gifted member of the human race, he has also had enormous advantages in length of time for study, and in intimate acquaintance with principalities and powers.

3. PERPLEXITIES OF AN ARCHANGEL. Let us now glance briefly at some subjects that, in our judgment, might possibly perplex the mind of an angel like Gabriel.

(1) The eternal existence of God through all the limitless past; the horologe beating off the innumerable moments of duration, until the fulness of the time for creation had come. Human philosophers, overpowered by the immensity of this subject and the apparent impossibility of co-ordinating it with our other knowledge, have fled to the unthinkable figment of a *punctum stans*, a duration without succession. Augustine (Confess., I., 10) says, “Since thy years fail not, thy years are one

to-day. All things of to-morrow and all beyond, and all of yesterday, and all behind it, thou hast done to-day. What is it to me though any comprehend not this?" This is the great Latin father's opinion in his own words. Since this is a matter directly involving the infinite, there seems to be no reason for holding that any created intellect whatever could or can comprehend it.

(2) The creation of angels *ex nihilo*. How has our own race wrestled with that problem!

(3) Closely allied to this, the separate, personal existence of the creature; as an entity distinct from God; not a billow on the unconscious ocean of deity; not a mere thought, not a smile or a sigh, not a conation of that which itself neither thinks, nor smiles, nor sighs, nor endeavors. Again, not a spark thrown off from some central sun, and that may be extinguished in endless night.

(4) The fall of Satan and his hosts into irremediable ruin, notwithstanding God's infinite power, wisdom and love.

(5) The entrance of sin and misery, as an eternal element of the coming history of the universe.

(6) The creation of matter, a substance so alien to spirit, and therefore, one would think, so much more difficult to create than spirit. Such a waste of creative power! Made for what possible purpose?

(7) The gradual development of the cosmos out of the chaos, perhaps the formation of worlds from an original vapor, when "the morning stars sang together, and all the sons of God shouted for joy"; the birth of heat in the midst of the absolute cold of space; the dawn of light amid the eternal darkness.

(8) In some respects, even more wonderful, a new type of life, with which we children of men are so familiar now—vegetable life, the spring-time of the universe, after the one long winter, and the first appearance, we may perhaps say, of beauty, the shadow of the prime beauty, and author of all loveliness, who, to quote Augustine again (*Confessions*, I., IV.) is "most beautiful, yet most strong," and in Bk. X., 38, "Too late loved I thee, O thou Beauty of Ancient Days, yet ever new!" May we not call this

unification of life and beauty in the vegetable world a hieroglyph of God?

(9) Animal life introduced a new and, *a priori* speaking, an impossible combination of the immaterial with the material. Up to this day we cannot understand it. Intellect, however feeble, yet real, *bona fide* intellect, sensibilities and will, together with the mystery of animal life; how shall we explain these things? Even we in whom they are all found; not only animal life, but animal death as well; a reversion of matter to a more or less chaotic state, and an extinction of mind.

(10) And now Man comes, wondrous being; greater than the beasts of the field, a little lower than the angels, made in the image and the likeness of God, of the same kind of spirit—substance with Jehovah himself; beautified with holiness; capable of indefinite mental and spiritual growth; thus far the most remarkable product of the forces of the universe—with what intense curiosity must he have been regarded by the chiefest of the angels!

(11) Most inscrutable of things appertaining to this new creation was the race-bond. For a period of time, we do not know how long, there had been something analogous to this bond in both the vegetable and the animal kingdoms; but for moral and spiritual creatures nothing resembling it had ever come to light before. What would be the relation of the children to the two parents of mankind? How this question has been discussed by the race! How the relation has been battled over! And who but God understands it? Is Traducianism the true theory? Or is it Creationism? Or is there some third answer? And what difficulties start up, no matter which theory we adopt! Augustine to Jerome: "Tell me what to believe." Is any angelic intellect lofty enough, broad enough, profound enough to solve these enigmas?

The bearing of this on our theme is obvious. Whether we hold the realistic view, or the representative view, or say with Dr. Landis that $\xi\varphi\ \tilde{\omega}\ \pi\acute{\alpha}\nu\tau\epsilon\varsigma\ \tilde{\gamma}\mu\alpha\rho\tau\omicron\nu$ is a statement of a fact, not an explanation—a fact perhaps inexplicable to us, yet needful to the justifying of the ways of God to man; in any case we

have something revealed that is beyond our present comprehension, or that is apparently contradictory to, or in some way inconsistent with other truths.

(12) There immediately flows out of this the question concerning the fall of man. How came he to fall? This, as we have shown, was not a wholly new question; yet each sinning angel had sinned and fallen for himself. But in the case of man the destiny of every succeeding member of the race was in some way wrapped up in the first sin of the first man. How are we to understand that brief, relative clause in Rom. v. 12? Shall we translate it "in whom all sinned"? Or, as we prefer, "for that all sinned"? Tremendous moral causation! "For that!" Coupler stronger than steel, indissolubly linking together "Death passed upon all men" with "all sinned."

And how did the "all" sin? Ah! that one terrific *ἡμαρτον*—what untold guilt and woe, horror and hell are locked up in that Greek word! And with what dismay might a philosophic angel look down upon the deluge, and hear the despairing shrieks of the drowning myriads, and behold earth itself converted into one silent sea of death, on whose surface anon pale and ghastly corpses float; and still later upon the dry land turned into an immense and abiding charnel-house, where saints and sinners alike slumber through the centuries, and the grave, hideous monster, enthroned above all, saith not, "It is enough."

Our subject expands upon our view; but, of course, much can safely be left to our readers. May we advert for a moment to what may be considered, we venture to think, the chief perplexity of an angel, viz.: The incarnation of the Logos, the incomprehensible union of matter, and created mind with uncreated Deity, two natures in one person forever; a scheme of thought so admirably elaborated from the inspired elements in Holy Scripture, by that acute Grecian intellect; the Logos, too, made a little lower than the angels for the suffering of death? And words more fearful than all the realistic descriptions of the intense physical agonies of the crucified One, as penned by the evangelists, the Lord of glory was "made Sin for us" (*ἁμαρτίαν ἐποίησεν*, 2 Cor. v. 21), a thought from which Gabriel himself

might shrink back with a shudder, if we may suppose him to have looked over Paul's shoulder while the Apostle was writing; or when this truth was first made known to him, must he not have recoiled with an unutterable dread, as a traveller does from the sheer verge of a precipice, upon which he has suddenly come in the darkness of midnight?

Time would fail us to tell of the angel's bending over from heaven (*παράκλυσαι*) to look down eagerly into God's dealings with man (1 Peter i. 12); of the abandonment of the Gentile world to their own devices in Abraham's day; of the casting away of Israel in Christ's day, of the remnant of Abraham's natural seed obtaining mercy, and of the rest being hardened; of the Gentiles obtaining mercy by the disobedience of Israel; of the abundant grace shown to the Gentiles at last inuring to mercy again toward Israel. In view of all which goodness and severity of God, the Apostle is overwhelmed with astonishment, and cries out in exclamations at the depth and the unsearchableness of the wisdom and the knowledge and the judgments of him, of whom and through whom and for whom are all things. And the cry is not wholly one of joy; for it is the beautiful that soothes, gladdens, enraptures, while the sublime thrills, overpowers, or even destroys.

GENERAL REMARKS.

1. Here, as in so many other cases, we must be careful not to generalize beyond what the facts warrant. This vice of generous intellects must be resisted. But surely many of the perplexities that beset every thoughtful man arise from the Dualism of Truth. Some truths are too vast for the comprehension of the finite mind; some relate to facts outside of our consciousness, and some are concerned with apparent conflicts of knowledge, and these are the very ones that perplex the inquirer, and demand of him great solidity of understanding, humility and faith. They require—to borrow an artist phrase—a broad treatment, a largeness of view, such as suits a grand life-size historical painting, and not the microscopic niceties of a miniature. In fact, it is only by such breadth and largeness that we can arrive at the truth.

2. Some mysteries are cleared up after a while, as that of the

humiliated, yet triumphant, Messiah that was to come. And more may be.

3. Why does God reveal to us these double-faced truths? Not, surely, to disturb us needlessly, but to lead us on into a deeper knowledge of himself; to increase our faith, to enlarge our holiness; and God's way of accomplishing these high ends for us must be either the only way possible, or at least the wisest and the best.

4. We suggest the fourth for meditation and question. We all know that the unity of God, as against polytheism, has stamped itself on the universe which he has made, and the Trinity has made its impress upon the plan of redemption. It has been said that without a Trinity redemption would have been impossible. At all events the doctrine of the Trinity is profoundly involved in the actual work of redemption. Hence the question arises whether the combination of unity and trinity in the Godhead is ever, in any way, at the bottom of the Dualism of Truth. Or, does our perception of this Dualism everywhere else prepare us to accept the doctrine of the Trinity?

5. We may expect new and deeper mysteries to emerge hereafter from the unfathomable depths of Deity to challenge our faith and to intensify our adoration.

We read, years ago, in some one of Charles Dickens' works, an account of a stage-coach ride up to London. The night air was cool and refreshing, the English turnpike road was admirably smooth, and the coach bowled along over it in the most exhilarating way, and the driver called to his horses, "Yo ho! yo ho!" And when we recall the scene, we feel like echoing back across the Atlantic the merry shout, "Yo ho! yo ho! yo ho!" And we wish that we were there.

A grander spectacle, however, may be beheld at our own homes. Let us go forth by night and look up at the constellation of Hercules: at that marvellous globular cluster which no man can fathom or understand. Faintly visible to the naked eye as a most delicate brush of white light on the blue of heaven, under a powerful telescope it leaps out into crowds of separate blazing worlds, thus, by the magic of the lenses, accomplishing in a

moment what astronomers say requires ages on ages to effect.

But this is not the most deeply interesting point to us. If it be asked whither is the sun, with our earth and the rest of the solar system, speeding on its course? With one voice the scientists answer, Toward this constellation of Hercules. Day after day, night after night, through the years, and the millenniums, the stars in that neighborhood are opening apart, slowly receding from one another and from λ or ν Herculis; and those in the opposite region of the sky are slowly closing together behind us.

This is one of the most notable discoveries of our modern astronomy. Whither our solar system shall be going ten thousand years hence no man knows. Whither it is flying now has been sufficiently ascertained. In this lofty swing of motion and of thought we may take refuge from the littleness of our petty daily life, and may feel that we are evermore in the hands of the all-wise and almighty One. In the Prologue to *Faust*, Raphael sings—

“Still quiring as in ancient time
With brother spheres in rival song;
The sun with thunder-step (*donner gang*) sublime,
Moves his predestined course along.”

But inconceivably great as the physical universe is, God is still greater, immeasurably greater. He too moves with thunder-step sublime along the course which he himself hath predestinated according to the good pleasure of his will. Before all worlds, he was; and if they should be annihilated, he would still be; for hath he not said, “I Am”?

The brilliant German poet comes so near the scriptural truth here! Speaking of the sun, Raphael says:

“Angels are strengthened by his sight,
Though fathom him no angel may;
Resplendent are the orbs of light,
As on creation’s primal day.”

But in the end of the Prologue, Raphael, Gabriel and Michael rise in their chorus up to God:

“Angels are strengthened by thy sight,
 Though fathom thee no angel may;
 Thy works still shine with splendor bright,
 As on creation’s primal day.”

Beautiful as these words are, they give no hint of the ineffably glorious progress in God’s revelation of himself to angels or to men. While the cherubim are singing, the splendor of the Most High’s works is as bright “as on creation’s primal day.” But how about the spiritual glory, which so unspeakably outshines all material brightness, and which not indeed in its unchanging, essential divineness, but in its manifestation, glows and grows through the ages?

At least such has been the case heretofore. Of the future what can be said? How can there be any greater tenderness, compassion, condescension, self-denial, self-abnegation, may I say self-immolation, than the Son of God has already shown to lost men? Or more fearful hatred of sin and more awful punitive justice?

An English philosopher has conjectured that in the coming eternity there may be some exhibitions of the divine vengeance on sin that shall appall the stoutest-hearted cherubim. We may also conjecture that some wholly unexpected display of God’s unfathomable goodness may so utterly overwhelm the Lord’s children that they shall cry to be delivered from the sight, and long for “a quiet oratory of prayer,” as Jean Paul expresses it, where they may weep before God.

Thus may our deepest religious affections sustain the burden which is intolerable to the strongest intellects; and may we understand why Faith and Hope and Love not only may, and shall, but must needs abide forever.

L. G. BARBOUR.

Louisville, Ky.