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is to answer so simple a question as that one. But until you can answer that question you have not read to advantage.

Irresolution is faithlessness to one's self. It is but little less contemptible than faithlessness to one's friends. Indeed, a man faithless to his own personality hardly can be faithful to the friends and duties of that personality. Every intelligent resolution is a promise made to one's own character, upon the fulfillment of which the integrity of the character depends. But a promise can be dissolved only by the consent of both parties; a resolution, therefore, is, in a sense, indissoluble, for there are not two parties to give such consent. In common with a promise, a resolution can be broken justly only when its fulfillment involves an immorality. Tentative plans may be changed at will; but no inconvenience, nor any danger, can justify the non-fulfillment of a sacred resolution.

If unbelief wishes to win respect, it ought to show itself worthy of respect. One of the free-thinking papers of Great Britain is at present publishing a series of comical Bible Readings, wherein the Scriptures are made the subject of vulgar jest and ridicule. It is safe to say that the unbelief which adopts such methods as this, is doing its best to weaken its own cause. No thinking man, whether he believes in the inspiration of the Bible or not, can be attracted by the buffoon's jest upon the most sacred hopes and fears of humanity. There is such a thing as a thoughtful unbelief—an unbelief to which believers can extend respect; but that is something very different from the catchpenny vulgarity of which, even yet, we do not lack examples both in America and in England.

So long as there are Christians who in themselves are witnesses for the truth, Christianity has little need of casting about for the evidences of its divine origin and of the inspiration of its sacred records. "How, then, do we know that the four Gospels are inspired?" asks a Christian layman; and his own answer to this question comes: "It is enough to say that the Holy Spirit endorses these Gospels, and the whole New Testament, by making use of them in the immense work of converting men's souls. No man becomes a new creature without studying these records; and then a total revolution comes upon him as to all his views, his affections, his conduct, his prospects. He is himself possessed and inhabited by the Holy Spirit; he is himself a proof to himself that this is the word of God and the way of life." There is no real need for the thoughtful soul to grope through the endless windings of physical science, or of speculative philosophy, to still the tremor of doubt or to quench the thirst for a better knowledge. The Christian ought to be the Christian's best evidence of Christianity.

The world moves, and the world that does move includes the churches. It is not so very long ago that lotteries were frequently made use of for the building of churches. Now there is hardly a vestige of the lottery tolerated in connection with church-building, unless it be in a small way at a church-fair, in some church that is itself behind the

times. Still later than the lottery, the mortgage was given a place as a help to church building. But public sentiment has developed rapidly against this mode of mis-doing also, within the past few years. Mr. Dwight L. Moody and Mr. Edward Kimball have done good service in arousing Christians to a sense of the unwisdom and the impropriety of the church-debt business; and now Mr. John Ruskin adds his testimony and protest in the same direction. With characteristic vehemence he says: "My first word to all men and boys who care to hear me is, 'Don't get into debt. Starve, and go to heaven; but don't borrow. Try, first, begging. I don't mind, if it's really needful, stealing. But don't buy things you can't pay for.' And of all manner of debtors, pious people building churches they can't pay for are the most detestable nonsense to me. Can't you preach and pray behind the hedges, or in a sand-pit, or in a coal-hole, first?" And that is as sensible talk as it is vigorous. The next thing on the list for reform, or for annihilation, is the custom of raising money for church expenses by pew-rents. That method will soon be reckoned with lotteries and mortgages.

RESTRAINED FROM SELF-RUIN.

There is always danger of our giving so large prominence to one side of any important practical subject as to cause us to suppose that that one side represents the whole truth instead of a single phase of it. And whenever we have thus mistaken the part for the whole, there is a gain in our turning our thought directly to the neglected phase of the subject, in order that it may help us to an understanding of the truth in its entirety.

An illustration of this one-sided view of truth is found in the common method of speaking of the road to ruin as a broad and smooth and attractive way, and of the road of duty and safety as a narrow and rugged and altogether unwelcome course. So exclusively are we accustomed to consider this phase of unmistakable truth that we are prone to feel that our personal continuance in the right path is wholly a result of our voluntary choice in spite of incessant opportunities and inducements to evil-doing. And so we incline to take credit to ourselves for heroic fidelity to principle, in unconscious ignoring of the fact that our position in the right way is perhaps primarily one of constraint, and that our departure from it is hindered at every step by the hedgings of its path, and by enforced restraints—under the pressure of which we often wince and chafe.

The path of duty is a narrow and rugged one, and if we had been left to ourselves at the start we should not have chosen it in preference to that of attractive evil. Providentially we were under constraint from the beginning, and our parents and teachers directed our steps into the course of safety, against our natural inclinations toward the course of peril. And even now that we are fairly in the way of right, and that we have pursued its tread for years, we have reason to be grateful for the constraints of circumstances and of social surroundings that tend to keep us from leaving our rugged path at the beckoning call which comes up to us from the highway of evil that still proffers its tempting attractions within easy sight. It is not alone our heroic personal fidelity to duty that

Every now and then there comes a fresh shower of anonymous letters to The Sunday School Times. What is the occasion of them their writers probably know. What is the gain of their writing no one can tell; for they are never read after they leave their writers. As an exercise in penmanship or in composition they possibly have their value. As a means of communication with the Editor or with the public they are in no sense a success.

Not how much you read, but how much you gain from your reading, is the true test of the practical value of your reading. Whether it be the Bible or the newspaper which you read, you can go over a great deal of ground and gain very little; or, again, you can cover but little ground and gain a great deal. When you turn away from your daily newspaper or from your daily Bible reading, it is a good plan to ask yourself, Well, now, what one truth, or fact, or thought, have I secured as a permanent addition to my mind treasures from that reading? You will perhaps be surprised to know how difficult it sometimes

able bits of information, which are apt to go astray unless kept to be subject to call. Words under "T" may be indexed nearly alphabetically by using judgment. For example, "Tact" would come early in the list, "Triumphs" toward the end. This plan also leaves both sides of the paper so that they can be read, if desired.

TWO ANGELS.

BY M. K. A. STONE.

The Lord from his glory spake
To an angel by his side,
"Go, wing thy flight to the green-robed earth
Where my well-beloved died;
For there, at the solemn midnight hour,
A sinner to me hath cried.

"Go, tell him that heaven hath joy
Over each penitent tear;
Go, clothe his nakedness in my robe,
That his shame do not appear;
Yea! give him my golden ring of peace,
The seal of his sonship here.

"Tell him the door is opened,
The feast of my love is spread;
That you bring him the Father's welcome
In the name of Him who bled;
And the Spirit's oil of anointing
Outpoured on his bended head."

Then to another angel,
Of loving and gentle mien,
Whispered the Master: "An erring child,
Who hath grieved me by his sin,
Is asking pardon in Jesus' name,
That his blood may make him clean.

"Go, tell him where he mourneth
How faith's instant flash can bear
His message swiftly from earth to heaven,
By the shining path of prayer,
While his answer from the Father's heart
Speeds back as on wings of air.

Tell him my love restoreth
His soul unto peace and light;
That my covenant stands unchanging,
More sure than the mountains;
That I clasp him now and forever,
In Jesus' blood washed white."

SHEÖL, HADES, OR THE INTERMEDIATE STATE.

BY PROFESSOR A. A. HODGE, D.D., LL.D.

Man consists essentially of soul and body. If either of these is absent, the integrity of the human nature is destroyed. The centre of the personality is the spirit, but the body is a part essential to its integrity. A rational moral being, which thinks and wills, is called a spirit. A spirit united to a body as its organ is called a soul. A soul separated from its body is called a ghost. A body separated from its soul is called a corpse. Neither a ghost nor a corpse is a complete man.

All men die; that is, the personal union between their bodies and their souls is dissolved. What ultimately becomes either of their ghosts or of their corpses can be known to us only by revelation. Both depart out of the sight of living men, as far as experience goes, forever. Whether a human soul shall continue to exist forever disembodied, or be furnished with a different body, or be rejoined by its own body renewed; and whether the soul sleeps in an inactive and unconscious condition until it is rejoined by the body,—are questions which can be solved only by the Word of God.

The resurrection of our Lord Jesus, the most certainly established fact of past time, demonstrates the future immortality of redeemed men and the resurrection of their identical bodies, and their modification in conformity to the likeness of his glorified body at the right hand of God. But what is to be the destination and condition of our disembodied souls during the time that they remain under the power of death before the resurrection? Before presenting the answer to this momentous question as it is successively presented in the Old and in the New Testaments, the explanation of a few terms in common use will greatly promote clearness of thought and a common understanding between the writer and his readers.

1. The English word "heaven" and its Hebrew and Greek equivalents have three applications: (1) To the region of the clouds; (2) To the region of the stars; (3) To the invisible and transcendent seats of God's glory and power. It is never used in the Old Testament to express the place or condition into which believers are introduced at death. The single apparent exception (2 Kings 2: 1) proves the rule, because it is asserted only

of the visible heavens of the clouds and stars, and only of Enoch, who was translated in the body, and who never died. The word "heaven" in the Old Testament, when referring to the invisible region beyond the clouds and stars, always designates the dwelling-place of God. He is always represented as reigning, looking, hearing, answering, acting, coming, from heaven. On the contrary, when they die, the disembodied spirits of all men, good and bad alike, go to "sheöl,"—translated, in the Septuagint, "hades." In the New Testament, the term "heaven," or "heavens," or "the third heaven," is used in a general sense, as the central seat of the divine majesty, the present home of Christ and his people. Nevertheless, it is rather from heaven than in heaven that the future habitation of the saints is revealed. "The great city, the holy Jerusalem," descends out of heaven from God. After the judgment, and the destruction of death, and of sheöl or hades, and the conflagration of the earth and of the visible heavens, a new earth and a new heaven shall appear and abide forever (2 Pet. 3: 5-13; Rev. 21: 1).

2. The English word "hell" is of Saxon origin, and originally meant "a concealed place," and hence either "the grave," where the body goes at death, or "the invisible world," "the spirit world," where the disembodied soul goes. But it has come now to have the fixed sense of "the place of perdition," where the Devil and his angels, and the lost souls of men, are in torment, and where the whole person, body and soul, of lost men, will suffer forever after the resurrection. In the Scriptures this condition, and the scene of it, is connoted by the terms "Gehenna," the "lake of fire," "eternal chains under darkness," "bottomless pit," etc. (Matt. 5: 29, 30; Jude 6; Rev. 20: 1, 3, 10).

I. The representation made in the Old Testament of the condition and place of the disembodied souls of dead men during the period between death and the resurrection of their bodies.

The word "sheöl" occurs sixty-five times in the Old Testament, and, with two or three exceptions, is represented in the Septuagint by the Greek equivalent

Testament, and throughout both Testaments has one plain, uniform meaning. The old English version translated these terms sometimes by the word "grave," and sometimes by the word "hell," meaning thereby the place of torment. These two senses are incongruous, and this principle of translation leads to irreconcilable confusion. Thus in Psalm 16, David, speaking consciously for himself and typically for the Messiah, says, "Thou wilt not leave my soul in Sheöl." This cannot be rationally rendered either by the equivalents "the grave" or "hell," because David's soul never was in the place of torment, and his soul never was buried in the grave. It is, therefore, the unanimous judgment of all modern Hebrew scholars that this term "sheöl" and its acknowledged equivalent "hades" never once mean either hell or the grave, but always bear the single uniform sense of the spirit, or ghost, world, where the disembodied souls of all men are gathered while they remain under the power of death and await the resurrection of their bodies. This does not, of course, imply that the disembodied spirits of both good and wicked men were indifferently treated in the same way, and herded together promiscuously in one place. European immigrants come to the one America, and are, nevertheless, immediately distributed into incomparably different places and conditions. All, both good and bad alike, went into sheöl, or hades; that is, went out as disembodied spirits into the spirit or ghost world precisely as all alike died in consequence of sin, and all alike continued under the power of death in the disembodied state until the resurrection of their bodies. But the good were rendered perfect in holiness, and gathered in seats of bliss called "Paradise," or "Abraham's bosom," while the wicked, abandoned by the Spirit of grace, and sealed unto the day of perdition, were shut up in Gehenna, the place of torment. And between these two there was a great and utterly impassable gulf fixed (Psa. 16: 11; Luke 16: 19-31).

The Old Testament saints experienced regeneration, justification, sanctification, and adoption through faith in Christ as we do. Redemption is presupposed in religious experience, and the religious experience of David recorded in his Psalms has been regulative to the Christian Church in all subsequent ages. Nevertheless, although they were surely and fully redeemed, the certainty and completeness of salvation had not then been brought fully to light. Even believers now shrink from death, and how much more might those who lived before the amazing revelation of God's love and saving power in Christ shrink from the continuance of death in sheöl

or hades, and look forward with longing desire to the completeness of their salvation in the resurrection, which was the ultimate goal of their hope? The Psalmist exultingly exclaims: "Thou wilt not leave my soul in hades." Martha, the sister of Lazarus, represents all her class of believing Jews in seeking comfort by looking forward to the resurrection of her brother, rather than to his condition immediately after death in hades. Hence in the Old Testament the disembodied state is uniformly represented as death of which it is the continuance, as dark and gloomy, the penal consequence of sin, as low, downward, beneath the surface of the earth. This language, of course, is purely metaphorical, and represents the gloomy aspect of death and hades to the natural man. In the absence of redemption, it is the natural prelude to the lake of eternal fire. But in the light of the redemption of Christ it is the portal to heaven; that is, to the ultimate seats of eternal bliss. During this period the Scriptures represent men as dead. Their souls are conscious and active, but the men themselves "continue in the state of the dead" because their souls are separate from their bodies. They are always called "dead." The resurrection takes place from among "the dead" (Acts 23: 6; Eph. 4: 30; Phil. 3: 11; 1 Thess. 4: 16). Christ was not called "living" until after his resurrection (Luke 24: 5). And so Christ proves the future resurrection of men because God calls himself the God of Abraham, of Isaac, and of Jacob; and he is not the God of the dead (of men left permanently in a dead or disembodied state), but of those who are now spiritually active, and are destined to be hereafter truly alive in the union of soul and body forever. Hence the day of resurrection is pointed forward to as the "day of redemption" (Eph. 4: 30); that is, as the day in which redemption, not in its purchase but in its application, is consummated. And hence also the complete redemption of the Church requires not only the resurrection of individuals, but also the final and entire destruction of "death" and of "hades," the disembodied state, or death continued. So it is provided—"the sea gave up the dead which were in it; and death and hades delivered up the dead which were cast into the lake of fire." Then the redeemed complete in soul and body, and in both bearing the glorious image of Christ, shall be delivered from all the power and influence of death forevermore.

II. The representation made of the condition of the disembodied spirits of the redeemed during the intermediate state in the New Testament.

The New Testament builds on the Old, presupposing its ideas and using its language. The chief difference in the aspect it presents of the condition of the soul intermediate between death and the resurrection is due (1) to the clearer and more complete views it presents of the holy and loving nature of God in Christ, and of the method of salvation in him; (2) of the spirituality and divine capacities of man in Christ; (3) of the certainty and nature of the resurrection of the body; and (4) of the person and character of Christ, of his relation to the redeemed, and of his presence and association with them in their disembodied state immediately after death.

The Old Testament saint, when dead and in hades, was holy and happy; but his chief joy was in looking forward, just as his living brother on earth did, to the coming of the Messiah. They had God, for Enoch "walked with God" even on earth; but they had no God-man, Brother, and Redeemer. Hence it follows that the darkest hour which ever oppressed the earth was the brightest hour which ever visited the world of the disembodied spirits of the redeemed. On Friday evening, when the disembodied spirit of Christ, still united to the divine Word, entered Paradise or Abraham's bosom, he must have irradiated it with a sudden light never seen there, nor in all the universe of God, before. That moment consummated heaven and revolutionized the condition of the redeemed forever. This great crisis, of such far-reaching importance, is expressed in our Creed by the archaic language, "he descended into hell." The Church never believed nor said that the blessed Christ went to the place of torment inhabited by the lost. But the words in the original Greek mean simply that the disembodied spirit of Christ went directly where the disembodied spirits of all the redeemed dead were gathered before him. Since that crisis the presence and association of Christ defines paradise. The place of heaven is where Christ is. The state of heaven is that state which grows out of his loving presence. To die is now to "sleep in Jesus." To be absent from the body is now, in the beautiful words of our new version, "to be at home with the Lord." The "Lamb as it had been slain" is the midst of the throne, and "he shall feed them, and shall lead them unto fountains of living water"

(Rev. 5 : 6 ; 7 : 17). This is so perfect that, in comparison with the life of the believer on earth, Paul declares that "it is far better" (Phil. 1 : 23), and our excellent Catechism (S. Cat., ques. 37) describes it as "immediately entering into glory." Nevertheless, in this state redemption is not consummated; there is something greatly better beyond to which the blessed dead as well as the living believer on earth looks forward with longing and confident anticipation. The New Testament everywhere holds up the resurrection of the body as the goal of hope. Paul declares it to be his great object of desire and effort, "If by any means I might attain unto the resurrection of the dead" (Phil. 3 : 11). Christians are all pointed forward to the second coming of Christ, which will be synchronous with the general resurrection, and exhorted to love, watch, wait for, look for, hasten unto, "the glorious appearing of the great God, and our Saviour Jesus Christ" (Titus 2 : 13; Luke 12 : 35, 37; 1 Cor. 1 : 7, 8; Phil. 3 : 20; 1 Thess. 1 : 9, 10; 2 Tim. 4 : 8; 2 Pet. 2 : 12; Rev. 22 : 20). Christ was dead parts of three days. Abraham has been dead nearly four thousand years. Afterwards all shall be alive. "These vile bodies shall be made like Christ's glorious body." Souls and bodies united, the redeemed will be perfect living men. The great change will involve (1) a change in the more fully developed souls themselves; (2) in their union to their glorified bodies and the re-establishment of the complete integrity of their redeemed humanity, death and all the penal consequences of sin being now finally surmounted; (3) in the environment of the redeemed, a new and glorified physical universe to correspond with the new and glorified material bodies (2 Pet. 3 : 13); the consummation of the whole "body of Christ," the "whole family" which is now divided in various states, as one transcendently perfect spiritual society, "the kingdom" lifted from its militant to its glorified form, and the gathering together "in one all things in Christ, both which are in heaven and which are on earth; even in him" (Eph. 1 : 10).

III. The representation made as to the condition, during the intermediate state, of those who die out of Christ.

Our Lord teaches us that the disembodied spirits of scious torment, and that an utterly impassable gulf is placed between them and their redeemed fellow-men (Luke 16 : 19-31). There is not one word in the Bible which gives even a hint of a possible probation for any of the dead after death. On the contrary, it everywhere limits the provisions and promises of the gospel to this gospel dispensation on earth. And it declares that the present life is "the day of salvation," and that the future judgment is to be issued upon the "things done in the body," the conduct of our probation in this life (Matt. 28 : 19, 20; 2 Cor. 6 : 1, 2; Rom. 10 : 13, 14; 2 Cor. 5 : 10).

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LIFE'S HARMONIES.

BY HAROLD VAN SANTVOORD.

A cultured mind is known by its equipoise and sense of proportion. A just correspondence exists between the faculties, a perfect adaptation of each to its peculiar function and use. The notes of an orchestra blend and fuse into perfect harmony when the strings are so deftly touched, and the ear so regulates the pulsating columns of air that no one instrument dominates over the rest, and each becomes an integrant factor of the whole. The organist who plays upon the filaments of human hearts knows all the pipes and stops. So every mental faculty has its value and use. The pipes and stops of sentiment and passion, the nicely balanced scales of judgment, the feathered darts of wit and eloquence, the sensitive chords of feeling, are exquisitely adapted to the end for which they were given us. When one faculty is abused, however, or strained beyond its tension, the equipoise is disturbed. The string of passion, when played on rudely, gives forth a harsh and discordant sound. For, indeed, the human system is like a delicate musical instrument. It pulsates at the lightest touch. Its parts are so nicely adjusted that its harmonic relations are disturbed by the slightest tension of a chord. It is fitted inwardly to express intense emotions. It responds to the moods of nature, and has moods of its own. Under powerful incitement, its music is divine. But it gives forth its sweetest harmony, it subserves its highest usefulness, when each of its mutually dependent parts fulfills its highest function, and one spirit animates the whole.

A late writer on music says that an expert player on a stringed instrument, with an acutely sensitive ear, can tell whether his instrument is in tune by drawing the bow over a single string. If in perfect tune, he will

perceive a freedom and clearness in the vibration of the one string that would otherwise be absent. By a similar test, may not a human being determine whether he is in harmony with his environment? Is there a false note in his philosophy? Is he out of tune with his higher nature? Is there a drowning preponderance in the scale? Nature has her laws of harmony, as well as music; and much of the discord of the world may have been occasioned by many lives having pitched their music in a wrong key. We have mistaken the key-note, or whence the jarring dissonances, the waste of effort, the clash of opinions? We are playing on cracked flutes; we are idly beating gongs and tom-toms; we are shrieking in false keys. It is a sad conclusion, that many people were born into the world for no higher purpose than to make a noise. The man who started to work his farm with ten cents, a wheelbarrow, and a few seeds, but with a brain fertile in resources and honest hands for utensils and tools, set himself face to face with nature, and felt her secret pulsations and heard her inward harmonies, living more wisely than the chattering mob of fault-finders and scolds. We craved for more music in our little sphere. Let us begin by striking the tuning-fork, and discover first whether we are in perfect tune. A false note in the scale, a jarring string, puts us out of harmony with our surroundings. We tune our pianos; why not our natures also, when a discordant note is heard? If we call the act supererogatory, we are becoming a trifle deaf. Or we have lost our pitch-pipe, and are wandering from the key.

Few efforts of the human mind are more pleasurable than the act of putting one's self *en rapport* with another mind. Without sympathy, life would be barren and cold. Nature does not abhor a vacuum more than she hates discord. We desire to live at peace with our neighbor. Though we affect to despise his good opinion, it flatters our sense of vanity if he commends us. We long for friends. What is sweeter than the Æolian music of high intercourse, the earnest melody of the heart? But sometimes the question is asked, Why cannot I captivate that man's humor, or bring myself into closer relations with my neighbor? Have we not unconsciously penetrable husk of our reserve? Are we willing to give as much as we receive? Memnon did not sing until the sun smote his lips. Is there a broad sunlight in our intercourse to draw music from sealed lips? You may have noticed two amateurs tuning their fiddles and getting ready to play a duet. The pitch is sounded, and they begin by screwing up the pegs. One of them gets off the key, and alternately lowers and raises the pitch of his instrument, feeling for the right key. Then a string snaps, or a peg slips, and an endless see-sawing is kept up between the two before they can be brought into perfect unison. By the same bungling methods, men endeavor to get into tune with one another. Unconsciously they drop from the pitch, which neither can supply from his own instrument. The chords of feeling are not vibrating in unison. The difference that keeps them apart is slight, but they miss the key-note to the higher intercourse.

We have each a part to play in life's symphony. Let us see to it that we are in perfect tune. No man can become a leader until he has earned the right by his greater proficiency and skill. The first step is to find out his scope and compass, and whether there is a rift in his instrument, or it has a rusty key. He has hard work before him, in overcoming technical difficulties, and in mastering the keys; and it needs the magic of sympathy to keep him in tune, with so much rasping and scraping dinning in his ears. In our spiritual relations, the joy of existence depends upon the melodic phrases of the heart. Its music sweetens human intercourse and brings a new sense of life and brotherhood. The laws of harmony are co-ordinate with the laws of art. Oratory is merely a kind of music that mesmerizes the senses and charms the ear. Architecture has been called "frozen music." The music of men's laughter sets in motion a sympathetic wave-current of feeling that pervades and electrifies all who come under its influence. The pulse of nature is timed by rhythmic beats, and its melodies throb and echo in the heart. And the spirit of man is capable of musical expression, though he does not know what a tonic tri-chord is, and cannot hum a tune. The ear soon learns to detect a harsh and false note in nature's rune. Wherever there is health, light, and happiness, symphonic tones float in the ear. The modulations of nature's harmonies temper our moods. Strains of celestial anthems inspire our highest endeavors and deepest thoughts. "Unheard melodies are the sweetest," says one who assigns a limit to musical expression, the melodies that vibrate in the heart. A subtle, mys-

terious kinship is established, a finer juxtaposition and closer sympathy, by their potency and power. And life is full of such music, if rightly lived.

Music has been called "the beautifier of time." It exists in nature; "it is not accidental and human, but dynamic and cosmical." It is a symbol of moral and physical beauty. Pythagoras conceived that it purifies the soul, and is an interpreter of life. The poet sang:

"From harmony, from heavenly harmony,
The universal frame began;
From harmony to harmony
Through all the compass of the notes it ran,
The diapason closing full in man."

Music gives life and color to all objects. Love is exalted and peace abides wherever its spell enchants. The lowliest life becomes divine when its music allays the discordant sounds of strife, and it vibrates along the chords of the human heart. The poet wrote of "those who never sing, but die with all their music in them." Are not the unheard melodies of pure and holy lives awakening an echo in Paradise?

BARRIERS.

BY E. R. CHAMPLIN.

If fear of death would die,
And love of truth increase,
Far-off desire come nigh,
Distrust and anger cease,

How would the soul upmount
As on an eagle's wings,
Drink from a heavenly fount,
And sing as seraph sings!

But while we droop with fear,
And tremble with distrust,
Desire comes never near,
Against our loves we lust;

We cannot lift our souls
Beyond these self-built bars;
And ours are earthly goals,
Who thought to reach the stars!

JEWISH SUNDAY-SCHOOLS.

BY DR. ABRAM S. ISAACS.

While the education of children has always been a characteristic feature of the synagogue,—the provision for public schools existing in early talmudic times, and giving point to many a suggestive remark in the sayings of the olden rabbis,—yet that special form of religious work called Sunday-schools is of very recent growth in American Jewish congregations. It is only within the past three decades that they have become regularly attached to the synagogue, although here and there in earlier years flourishing Sabbath and Sunday schools existed in a few of the larger communities.

The Jewish Sunday-school has double functions to perform,—the instilling of the Jewish religion and Bible and post-biblical history, and training in the Hebrew language. The sessions are held usually on Sunday mornings from nine to twelve o'clock; but in many congregations Saturday is also utilized before the regular service, and special classes in Hebrew are held twice or three times during the week. Naturally, the Jewish child attends the regular public school as well. The Jews have no strictly denominational schools, where the general branches are taught together with Jewish doctrines and usages; they are abundantly satisfied with the American public-school system.

The subjects of instruction in the average Jewish Sunday-school are Bible history, taught by means of text-books, texts from Bible and Jewish ethical writings, and Jewish religions and history. In the highest classes, in some of the best schools, the history of other religions is also taught, and their points of agreement and divergency glanced at. Of course, the classes are all graded, beginning with the simplest text-books. The teachers are, as a rule, volunteers; and the rabbi acts as superintendent, assisted by a school committee. Examinations are held towards the close of the school year, which runs from October until June, and "exhibitions" take place at the end of the term, when prizes, consisting of books, medals, and certificates, are distributed.

The Hebrew instruction begins with reading, and then an acquaintance with elementary grammatical rules follows. Selections from the Hebrew prayer-book are next attacked, and the easier portions of the Pentateuch are read. It cannot be denied that, owing partly to their daily attendance at public and private schools, and partly to the want of efficient teachers who have American training methods, Jewish children are not attracted to