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→ SERMONS ←

ABIGAIL, THE WIFE OF THE SHEPHERD KING.*

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Abigail was a woman of good understanding and of a beautiful countenance, etc.—I. SAM. xxv., 3-42.

THE character of Abigail introduces us to the most interesting period of Jewish history. It has been the design of these lectures not only to describe prominent women of the Bible, and draw practical lessons from them, but to give a somewhat connected account of sacred history, with allusions to the great men selected by the Divine Being as leaders in theocratic movements. The women of the patriarchal period brought out the characters of Adam, Abraham, Isaac, Jacob, and Moses. Those of the Judges' reign exhibited Boaz, Barak, Jephthah, Samson, and Eli. Under the Kings we have already had glimpses of Samuel and Saul, and we come now to the time when, the wicked king, under the spell of the Witch of Endor, having gone down on the heights of Mount Gilboa, David the Shepherd King rises into power.

Abigail was remarkable for many things: for her personal attractiveness, for her unfortunate first marriage, for her fidelity under adverse circumstances, and for her happy second marriage to an illustrious man. I speak first of her personal attractions. She is represented as "a woman of a beautiful countenance." Say what we will of beauty, it is a wonderful power in the

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munion with them, very real Communion. How? We are down in the hot dusty arena of this world's strife doing battle with our spiritual enemies. The Saints are all about us, filling the great circles of seats about the amphitheatre. Does not St. Paul tell us that we are "encompassed" with this great cloud of witnesses? They are all intent upon our warfare. They are our friends. They hope for our triumph. Let us lift up our heads often to gaze upon them and to take fresh hope from that gazing. They are our comrades, who have fought well the same battle which we are now fighting. They are hidden from our eyes, but with them we have Communion. Some day, if we are faithful we too shall pass into that world to "behold the King in His beauty." In God's good time we shall join "the spirits of the just made perfect"; we shall look down upon those who strive as we once strove; we shall know then what "the communion of saints means, for we shall be Saints."

THE PROGRESSIVENESS OF CHRISTIANITY.*

BY REV. PEYTON H. HOGE, FIRST PRESBYTERIAN CHURCH, WILMINGTON, N. C.

The Word of God which liveth and abideth forever.—I. PET. i., 23.

"THE Agnostic's Funeral" was the headline that greeted the eyes of the American people in one of the great New York dailies not many days ago. It referred to the funeral of Mr. Courtlandt Palmer, a gentleman of culture and high social standing, who had expressed his wishes with regard to this event in the following letter to Col. Robert G. Ingersoll:

NEW YORK, March 16th, 1888.

"MY DEAR FRIEND: When, after my life's fitful fever, I shall start upon the long sleep of death, I shall want T. B. Wakeman and you to say above my ashes the last good-by words—he first and you second! Not more than fifteen minutes each.

"When I use the word 'ashes,' I mean it literally, as I wish my remains to be cremated.

"If it be thought best to make my funeral a public one, I wish Siegfried's Funeral March performed. I shall write Mr. Walter Damrosch to this effect.

"I shall not be buried from any Christian Church, nor do I wish any Christian hymn sung. Let one song be a pæan of triumph.

"Yours very affectionately,

COURTLANDT PALMER.

"To Col. R. G. Ingersoll.

"P. S.—I have shown this to my wife.

C. PALMER."

The nature of these directions, the character of Col. Ingersoll's oration, together with the high standing of the dead man, made the occasion a notable one; and for this reason I desire to make it the subject of some comment to-day.

It is no part of my purpose to question either the sincerity or the justice

* Delivered August 5th, 1888.

of Col. Ingersoll's eulogy upon the character of his dead friend. No Christian denies, no Christian desires to deny, that the public and domestic virtues that satisfy the world's standards may be found in men of any creed or of no creed. Mr. Palmer's memory belongs to his friends. We would not rudely penetrate beyond the veil that protects its sacredness. His ashes have been disposed according to his wishes; we would not disturb their repose. His soul has passed into the presence of its God. We will not seek to follow its destinies, assured that the Judge of all the earth will do right. The record of Mr. Palmer's opinions belongs to the world, and into that we would examine, to see if he has left behind him anything that is of use to mankind, if he attained to anything that will make us wiser, happier, better.

Mr. Ingersoll says: "In the positive philosophy of Auguste Comte he found the framework of his creed. In the conclusions of that great, sublime and tender soul, he found the rest, the serenity and the certainty he sought."

Rest, serenity, certainty! These are surely the things that all of us seek after. Let us see where he found them. From his letter to Col. Ingersoll we see that life was to him only what it has been to countless thousands—"a fitful fever." The rest, serenity and certainty he did not find here. We would expect, then, that his creed gave him some assured hope, some certain consolation, beyond this life. But what is there beyond this life to the Agnostic?—only a blank unknown. His creed is that nothing is, and that nothing can be known beyond the horizon of our life's experiences. And is this the rest, the serenity and the certainty we are promised—to live a life that is under its best conditions but a fitful fever, and then take a leap into the dark—a step into the unknown?

It is true, there is one consolation of the Comtian philosophy to which Col. Ingersoll strangely makes no reference. It holds out the hope that in the revolution of the ages man will at length triumph over evil, and the human race will enter upon a golden age of happiness and light. In that consummation, the individual whose lot is cast in these less happy times can have no part; but he is to find his incentive to good, and his comfort in sorrow, in the thought of contributing something to the final triumph. And if this were all that life afforded, I can see that it might give some consolation to noble souls. I can see that the hero or the philosopher might find a sort of sublime exultation, in the midst of his own despair, in the thought that, while he might perish, coming ages would reap the benefit of his own struggles after human good. A hero and a philosopher Courtlandt Palmer may have been. But, unfortunately, the mass of mankind are neither heroes nor philosophers, and if this is all the Agnostic philosophy can give to restrain from evil or to comfort in sorrow, we see nothing to keep the floods of crime from bursting all barriers, and the waves of despair from rolling eternally over our helpless race.

But it is not the beneficence of Mr. Palmer's creed that we are called to consider, but its *truth*. Let us hear Col. Ingersoll once more:

"The clouds had fallen from his life. He saw that the old faiths were

but phases in the growth of man—that out from the darkness, up from the depths, the human race, through countless ages and in every land, had struggled towards the evergrowing light.”

Can this be true? Are we really wandering in the mists and fogs of the valley, where phantasms appear on every side in forms of terror or splendor, while men like Courtlandt Palmer and Robert Ingersoll have reached the sunlit peaks above, where the ghosts and hobgoblins of former faiths frighten them no more, and no mocking hopes delude them into the pursuit of rainbow riches and sunset gold?

If it be true, then let us know the truth. I do not say with some, if Christianity is all a dream, let me dream on. No! Bitter though the waking be, I cannot wilfully dream my only life away. Though it tears from the heart its dearest hopes and stifles in the soul its noblest aspirations; though it snatches from the desolate their sweetest joys, and robs the afflicted of their richest consolations; still let the truth be known. It is better to settle down to the hard realities of life than to waste it away in golden dreams. It is better to face the sternest truth than to hug to the breast the sweetest lie.

The question before us then is not a matter of dreams, or hopes, of wants or wishes. It is not a question of how consoling Christianity may be, nor how disappointing Agnosticism. While the world asks bread, and Agnosticism can only give a stone; while our hearts cry out for “rest, serenity and certainty,” and the crowning achievement of human thought only launches us upon a trackless and unknown sea, the need of the world for Christianity is an urgent and serious question. But I will not argue from the demand to the supply, and urge that the want must be filled because it exists. True, if we assumed, what sober minds in all other ages have granted, the existence of a beneficent Being above, we could then rightly argue that

“ He who feeds the ravens
Will give His children bread.”

But to-day we will meet the Agnostic upon his own ground, and argue the question from the standpoint of fact and experience.

The question, then, which is before us now, is simply and only this: Has the world outgrown, is the world outgrowing, can the world outgrow Christianity as an existing fact and living power in the world? Is Christianity but one of the “phases in the growth of man,” through which man has struggled, “out from the darkness, up from the depths . . . toward the evergrowing light,”—to land at last in the empyrean heights of Agnosticism?

This is the claim of Agnosticism as expressed by one of its most eloquent advocates. We turn to the book that we call the Word of God, to find the conflicting claim of Christianity in the assertion, that it is “the Word of God which liveth and abideth forever.” The Agnostic claims that while old theories, old systems and old faiths perish with the passing years, the one thing permanent and enduring is man—his progress and his glory. On the other hand, the Apostle Peter, in the passage from which the text is taken, asserts, that while the glory and wisdom and power of man may perish with the passing

years, the one element of permanent and enduring progress, is the Word of God, the Gospel of the Lord Jesus Christ. "For all flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever. And this is the Word which, by the Gospel, is preached unto you."

Here then, the issue is plainly made between the claim of Agnosticism and the claim of Christianity. The Agnostic cannot, of course, expect us to accept his claim upon his bare assertion, so we turn to see some of the arguments by which he would support it.

One of the most common arguments that we hear runs something like this: Christianity is the religion of a book. According to the claims and confessions of its advocates, its whole right to be is found in that book; they cannot add to it; they cannot take from it; it is a completed system. Now, as this is confessed, no argument is necessary to show that growth and development are impossible to it. It is fixed, completed, finite. But this is a world of growth; the human race is a progressive race; its knowledge, its resources, its powers are always expanding, and to that expansion no limit can be assigned. Is it not clear, then, that what is expanding without limit must outgrow that which is fixed and definite, and that, no matter how much the human race has been indebted to the Bible and Christianity, it must sooner or later outgrow them? And furthermore, is not this in accord with the analogy of history? Old theories of the universe, old systems of philosophy, old speculations of science, old systems of law and government have all passed away. No one thinks the less of them for that. They served a useful purpose in their day; they helped on the progress of humanity; but now the world has outgrown them, and they are cast aside, or decently interred according to their different merit. It is from no lack of respect to Christianity that we expect it to share the same fate, and submit to the inevitable law of progress.

Such is the argument; and now let us examine it a little. Let us look at these analogies and see what has perished, and what has endured. It was formerly believed that air, earth, fire and water were the elements out of which all other substances were composed; it is now known that these are all compound substances, and that the elements of which they are composed are for the most part substances then unknown. What then? The world has outgrown the theory, but it has not outgrown the substances; air, earth, fire and water still exist, and are as useful and necessary to mankind as ever. In the same way the world has outgrown many theories of light, but it has never outgrown the sun. It has outgrown many theories of the universe, but it has never outgrown the law of gravitation. Or, to pass on to moral questions, it has outgrown many codes of law, but it has never outgrown the fundamental principles of right and wrong, which, though often perverted, are stamped upon the very heart and nature of man. It has outgrown many forms of government, but it has never outgrown the family, the germ of society and the foundation of all human government. To what conclusion do these facts lead

us? Why, to this: that while the world has outgrown human opinions, human theories, and human systems, it has not outgrown those things that have their origin in something outside of man (whether you call it nature or whether you call it God), about which these opinions, speculations, and theories originated. But the very question in dispute, with regard to Christianity, is whether its origin is human or divine, whether it is the word of man or of God. If it is the word of man, these analogies hold good; but if it is the Word of God, they are all aside from the mark. For surely if the works of God have endured through all the flux of human speculations and opinions, it is not too much to claim an equal endurance for His Word. So that this argument of the Agnostic, that seems so fair, is simply a bare begging of the question at issue—a bald assumption of what we deny, that Christianity had its origin in human opinion and human speculation.

Here we might rest our case, and leave Christianity to take its chances of survival along with the elements, the sun, and the law of gravitation, the moral nature of man, and the family, did not the Agnostic wax so "exceeding bold," and assert that as a matter of fact, Christianity has already been outgrown by the "advanced thought" of the day. Let us scrutinize this advanced thought for a moment that we may rightly weigh this claim. We hear a great deal about the intolerance of theology and of theologians. But as a matter of fact, there is nothing so intolerant as the so-called "liberal thought" of this age. Those who have "thrown off the shackles" of Christianity, however much they may differ among themselves, seem to have formed themselves into a mutual admiration society, to claim for themselves and one another a monopoly of advanced and progressive thought. Now, a movement like this is self-condemned from the start. We view with suspicion any coalition that has nothing in common but a common opposition to what is. To dub all those who are opposed to Christianity "advanced thinkers," and then condemn Christianity because it is opposed by "advanced thought," is a vice in morals, as well as in logic. We freely concede the progressiveness of these thinkers; but there is a more important question back of that: Whither are they tending? I want to know of a railroad train, not only how fast it travels, but what is its destination. If it is taking me away from my proper goal, its speed is to me a disadvantage; if it is hurrying on toward a yawning precipice, its speed will prove its destruction. We concede, then, not only the progressiveness of Agnostic thought, but we concede the claim that Christianity has been distanced by that progress—distanced, however, as the sun is distanced by the comet which blazes athwart the sky for a little while, and then darts off into the trackless voids of space, while the sun shines on to bless and gladden the earth. For against the dangerous and destructive progressiveness of Agnosticism that dazzles the mind with brilliant speculations, while it robs the world of its hope, and leaves it to grope in the darkness of ignorance, uncertainty and doubt, Christianity claims a true progressiveness that will satisfy the ever-varying needs of humanity, and will finally crown it with a consummation of blessedness and glory. And in

the words of the text we find not only the assertion of the claim, but its vindication. It is "the Word of God which liveth and abideth forever." It is not only endurance that is claimed—not merely permanence and perpetuation in the world, but *life*. It is the abiding Word, because it is the living Word. It abides forever, because there is within it the germ and the power of an immortal life. It is the living Word, and life means growth, progress, expansion. It is the living Word, and that which is living is also life-giving. In the development of this thought, I desire to emphasize three points.

1. If that which we call the Word of God is a living Word, then, though the sum of revelation be complete, though not a word shall ever be added to increase its volume, still may it supply the growing needs of the human race—still may it keep pace with its ever-increasing knowledge, still may it continue to solve its more and more complicated problems; since in the Word itself there is a divinely imparted principle of life and growth. Now, if this is true, it must be a matter of experience and observation, and we do not shrink from the test.

The Word of God enjoins obedience to the powers that be, but at the same time it contained a principle that was destined to reorganize human government, and to revolutionize the world's standard of greatness. "The kings of the Gentiles exercise lordship upon them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger, and he that is chief among you, as he that doth serve." Under the silent operation of this thought sinking down and springing up in the hearts of men, we have now the new theory of government, that rulers, instead of being the masters, are the servants of the people—to serve their best interest and minister to their highest welfare. Instead of the old conception of greatness—that he is greatest who succeeds in best using his fellow-men for the furtherance of his own ends, the world is coming to recognize the greatness of service, and to hold him greatest who is himself most useful to others.

The Word of God enjoins, as I have said, obedience to human government; but in the principle that obedience was not to be rendered to men when it involved disobedience to God, we have the power that in the progress of the ages was destined to shatter the foundation of the old tyrannies and establish free institutions upon their ruins.

The Word of God recognizes the lawfulness of the relation of master and slave; but in the doctrine that God hath made of one blood all nations of the earth, and the yet higher doctrine that all are one in Christ Jesus, we have the principle that was destined to liberate the slave and abolish slavery. It recognizes the lawfulness of war, and yet, by this same principle of the brotherhood of man, it creates conditions that have made possible modern international law, and the arbitration of international differences; while, by the operation of its great missionary principle, it is fitting barbarous and degraded peoples to take their places in the great family of nations, and so preparing the world for an era when war shall be abolished, and the reign of the

Prince of Peace shall be universal. It recognizes and protects the lawfulness of property, while, by its principle of what we may call Christian socialism, it is tending towards the solution of the problems of capital and labor, and bridging the otherwise growing chasm between the rich and the poor; for the principles of this living Word, softening the hearts and subduing the passions of men, and bringing all classes to the foot of one cross and into brotherhood with one Saviour, are doing more for the solution of these problems than all the speculations of social philosophers and the legislative exploits of State and national lawgivers.

And no less evidence of living power in the Word of God do we find when we come down to its influence upon the individual. There never yet has been found a class of men so degraded, so debauched, so low in the scale of humanity, and so hopeless of elevation by mere human efforts, that out of that class this living Word has not taken hold of some, and, by entering into their hearts, imparted unto them a new hope, a new energy, a new life—justifying, even if we looked no deeper, the Apostle's expression, "being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever," inasmuch as we see them redeemed and regenerated for this world, whatever we may think of a world to come.

Earth has never yet known a sorrow so black, a pit of despair so bottomless, that men have not risen from it stronger, purer, nobler than before, by the power of the hopes and promises of this living Word. There never has been found a task so arduous, a mission so thankless, a hope so forlorn, that this living Word has not furnished principles that have nerved men's hearts to lead and follow in their pursuit. And these things are taking place before our very eyes. In this very day, while Agnostics are consigning Christianity to its tomb, the heroes that are laboring to give the light of the living Word to the Dark Continent, are falling at their posts one by one, two by two, while for every one that falls half a score apply to take their places. And here in our own land, before the very eyes of the Nineteenth Century Club, more than two thousand of our choicest young men and women, from our best institutions of learning, have enrolled themselves as ready and willing to go to any part of the world to spread abroad the knowledge of this living Word. Why should the Word, that after eighteen hundred years shows such expansive power and such vital energy, not "abide forever"? What reason can be given why the Master's words should not be made good—"Heaven and earth shall pass away, but My words shall not pass away"?

2. But in this Word of God we are told of a Church whose mission it is to preserve, disseminate and bear testimony to this living Word. We are told that it was to be an enduring Church; that no weapon formed against it should prosper; that the gates of hell should not prevail against it. We are also told that it should be a living Church, equipped with all the organs necessary for its proper development, every joint and band fulfilling its proper function, and so growing up to a perfect man, to the measure of the stature of the fulness of Christ. Here, then, is not only a promise of endur-

ance, but an ideal of growth and development,—an ideal beyond which the mind of man cannot go—growth into perfect maturity of manhood, and the measure of that maturity nothing less than the stature of Christ. The Word of God, then, calls for the existence in the world of a living, growing, progressive Church. We turn to history, and what do we find?

The first Christians thought the Church was ruined when the narrow bounds of Judaism were passed and admission was given to the Gentiles. It was, in fact, but laying off its swaddling bands and leaping forward to world-wide conquests. Its enemies thought that it could never stand the shock of conflict with the Roman government, that had crushed into submission the proudest foes and held the world in bands of iron. But a few centuries passed, and the religion of the Nazarene became the religion of the empire; and when Rome was conquered, its conquerors yielded to the conquering power of Christianity. Then came the long war with corruption through the Dark Ages. But beneath the mass of corruption the life lived on and burst forth anew to greet the morn of the Reformation. In the long conflict that followed, the Church, shivered into fragments, seemed to have been destroyed; it was, in fact, but entering upon its noblest triumphs, and marshalling its forces for yet wider victories. And to-day this Church is more full of vitality and more earnestly engaged in the progressive prosecution of its mission than ever before. It has a living ministry, actively engaged in the study of the present needs and problems of mankind, and in applying to their solution the principles of the Gospel; a ministry fulfilling, to some extent at least, the type presented by our Lord when He says, "Every scribe that is instructed in the kingdom of Heaven is like unto a householder that bringeth forth out of his treasures things new and old." Old principles with new applications, new developments, new aspects—this is what the progressive ministry of the Church is giving to the world to-day. And if to spread abroad the Book that we believe to be the Word of God; if to preach that Word by living voice and printed page, with no limit to our aim but the number of the human race, if to address ourselves to the solution of every problem that forebodes evil to mankind; if to take the lead in every movement that promises the diminution of vice, the prevention of crime, the relief of suffering, the reformation of abuses—in short, the purification, elevation and regeneration of mankind; if this be true progressiveness, then is the Christian Church the most progressive body in the world to-day. What mean our great Bible agencies, our great eleemosynary institutions, our great missionary organizations? What mean those great gatherings on both sides of the Atlantic, in which men of all sects that hold to the living Word meet together to consult with no other end than how they may best promote the good of men and the glory of God? It means that the Church of Christ is a living Church, buoyant with hope, and aggressive in conflict, lifting up her eyes and claiming the world as her own, not for her own glory, but that she may lay it at the feet of her King.

3. And, last of all, in the Word of God we are told of a living Christ,

seated upon the throne of universal power, and sending forth His living, life-giving Spirit, to give efficacy to His Word, and to impart His living energies to His Church, in execution of the promises that He had given in the days of His earthly humiliation. The fulfilment of this promise would be the evidence of His enthronement, and the pledge of the final triumph and glory of His Church.

And this gift of the Holy Spirit as the secret of all the living power in the Word of God, and of all the vitality in the Church, its living witness, is to the Christian's heart no mere dogma of theology, no mere theory of philosophy, no mere speculation of the mind, but a living fact, a fact that no subtleties of metaphysics, no sophistries of scepticism, no persuasions of rhetoric can take from him. If the Agnostic believes that "the clouds have fallen from his life," when old faiths have lost their power over him, the Christian *knows* that by the touch of a divine hand the scales were smitten from his eyes, that at the call of a divine voice he left behind him darkness and death and sin, to enter upon a path shining more and more unto the perfect day. He knows that through that journey he has held communion with a divine Friend, who has revealed Himself to him in fulfilment of the promises of the written Word, and has whispered in his heart words of peace and hope and strength that human voice could never speak. Moreover, when he looks around him, he sees the same transforming agency at work in the lives of others that he has felt in his own heart; he sees the same mighty Spirit at work in the origin, growth and triumph of great movements for truth and righteousness; and in that greatest movement of modern times, the modern missionary effort, he sees in the preparation of the nations and their awakening at the Gospel call, the fulfilment of the promise, "Lo, I am with you always, even unto the end of the world," the vindication of the claim, "All power is given unto Me in Heaven and in earth," that accompanied the commission, "Go ye into all the world and preach the Gospel unto every creature." This is the answer of the living voice from out the great unknown to the promises of the Word, and to the hope of the Church, attesting the truth of the one and the reality of the other. With one hand holding the living Word, and with the other placed in the unseen hand that leads her on, the Church may well press forward, joyously expectant of the promised consummation—the crown of all her hopes, and the goal of all her progress.

But while these assurances are sufficient for the Christian's own faith, why should not others receive his testimony rather than the testimony of the Agnostic? To a certain point the testimony of the Christian and the Agnostic is the same—both claim to have been in darkness and to have found the light. "The clouds have fallen from my life," cries the Agnostic. "What do you see?" cries the man still struggling in the dark. "Only that there is nothing to be seen; the struggles of life are all; beyond all is impenetrable darkness." "The blindness has fallen from my eyes," cries the Christian. "And what do you see?" cries the man in the dark. "I see the glory of God in the face of Jesus Christ, and in that face divine, I see the grace and power by

which poor, struggling, sinful men may be changed into the same image, from glory unto glory." The testimony of the one, with all its boastfulness, is negative, hesitating, uncertain. The testimony of the other is positive, joyous, confident. The one says, "I see," but admits that he sees nothing. The world must judge whether it is because there is nothing to see, or because the seer is blind. The other not only says, "I see," but tells you what he sees. It is not the testimony of one, but of myriads, yet all give back the same voice, "It is the form of one like unto the Son of God;" and in triumphant chorus each one proclaims, "Obey the voice that we have heard, and you will see what we have seen."

The living and abiding Word has nothing to fear from the vaunts of Agnosticism. It has met foes in every age who came to the assault in the same boastful confidence, but one by one they have all been vanquished and forgotten, while the Word lives on. Agnosticism, so far from being the crown of the world's progressive thought, that is to survive a faith that the world has outgrown, is but the last resort of infidelity as it sullenly retires before the ever-advancing progress of Christianity. Every position that infidelity has taken with regard to the unseen, it has been compelled to abandon and repudiate. The end is not far when it takes refuge in blank negation. Carry this position and the conflict of the ages is over. Nor need the task be hard. A merely negative system may present no salient points of attack, except to expose the hollowness of its proud pretensions. But against the negations of Agnosticism, let us hold up the positive truths of the living Word; in the midst of the darkness of the world let us hold up the living Light; to men perishing in ignorance and sin, let us present, in word and deed and life, the love and power and glory of the Saviour of men; and Agnosticism will disappear from the world as the shades of night before the light of advancing day. Its voice of doubt, its creed of ignorance, and its message of despair, will no more be heard, when we give to every man the Master's panacea, that insures our perpetual increase in knowledge, holiness, and joy—our present comfort and eternal glory: "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life."

ALL SAINTS.

All Saints! their very names are hid
 From every memory of earth,
 Yet round the throne they sing amid
 The armies of the glad new birth.

All Saints! we pray, dear Lord, that Thou
 Will count us in that blessed band,
 Whom we shall meet—but see not now—
 On that eternal shining strand.