

God's respect for human nature. He places His Son, under its limitations, and so recognises, justifies, eternalizes them. He devotes Himself to saving, illuminating, redeeming it; and this out of His supreme love for it, which forbids Him to leave it to its sins, or to slay it for its guilt, or to desert it in its shame. God so loves it—loves the human, loves the body, loves the earth that He sent His only Son to win it again into glory; and, so loving it as His child, He takes it as it stands, in its natural earthly condition, just as history has made it, with all its poverities, bruises, diseases, infirmities; with all its blindings, hardness, frailty. . . All of this He takes into Himself. He will share it all; none of it shall be despised or spared. He is the motive spirit of Christ's suffering, Christ's asceticism, Christ's Cross. It exhibits, not the price of the human spirit over against the infirm flesh, but the pity of the Divine Son for the broken and bruised flesh. It is a display, not of the worthlessness of human life, but of its high and immeasurable worth. The Agony and the Passion of Christ, embody the price at which God considers it worth while to redeem the flesh of man. There is His estimate of the value of humanity. God the blessed Father will endure even that, it only by so enduring He

**No River of Death.**

True, we shall pass through that river which is named Death, but it is a misnomer like the Jordan when Israel passed in Canaan—the Lord hath rebuked it, and is dried up. We shall pass through the valley of the shadow of death, and that all; and thus we shall reach a higher stage of being, in we shall be "forever with the Lord."—Spurgeon.

fatherland is strongly evident in his "Old Testament Theology" and "Old Testament Exegesis," the former being the book which has caused the din. His views on the prophets are very far removed from those held by the late Mr. Spurgeon. At the same time he says he could subscribe to the declaration of faith and order of the Congregational Union, which stand for the thirty-nine articles with that body, "in toto and with all my heart."

Marriage has in it less of beauty, but more of safety, than the single life; it hath not more ease, but less danger; it is more merry and more sad; it is fuller of sorrow and fuller of joys; it lies under more burdens, but is supported by all the strength of love and charity; and those burdens are delightful. Marriage is the mother of the world, and preserves kingdoms, and fills cities and churches, and Heaven itself. Celibacy, like the fly in the heat of an apple, dwells in perpetual sweetness, but sits alone and is confined and dies in singularity; but marriage, like the useful bee, builds a house and gathers sweetness from every flower, and labors and unites into societies and republics, and serves the common good, and feeds the world with delicacies, and obeys their laws, and keeps order, and exercises many virtues, and promotes the interest of mankind, and is that state of good to which God hath designed the present constitution of the world.—Jeremy Taylor.

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