

III.—THE ASCENSION AS BRINGING THE PLEDGE OF THE RETURN.

The two men in white apparel that stood by, gently rebuked the gazers for gazing into heaven. They would not have rebuked them for gazing, if they could have seen him. But to look into the empty heaven was useless. And they added the reason why the heavens need not be looked at, as long as there is the earth to stand on: "For this same Jesus whom ye have seen go into heaven, shall so come in like manner as ye have seen him go." Note the emphatic declaration of identity; "this same Jesus." Note the use of the simple human name; "this same Jesus," and all the thoughts that cluster round it, of the ascended humanity, and the perpetual humanity of the ascended Lord, "the same yesterday, and to-day, and forever." And note the strong assertion, of visible, corporeal return: "Shall so come in like manner as ye have seen him go." That return is no metaphor, no mere piece of rhetoric eloquence, not to be eviscerated of its contents by being taken as a synonym for the diffusion of his influence all over a regenerated race, but it points to this return of the Man Jesus locally, corporeally, visibly. "We believe that Thou shalt come to be our Judge." We believe that Thou wilt come to take Thy servants home.

The world has not seen its last of Jesus Christ. Such an Ascension, after such a life, cannot be the end of him. "As it is appointed unto all men once to die, and after death the judgment," so Christ also, "having been once offered to bear the sins of many, shall appear the second time, without sin, unto salvation. As inevitably as for sinful human nature judgment follows death, so inevitably for the sinless Man, who is the sacrifice for the world's sins, his judicial return shall follow his atoning work, and he shall come again, having received the kingdom, to take account with his servants, and to perfect their possession of the salvation which by his Incarnation, Passion, Resurrection and Ascension, he wrought for the world.

Therefore, brethren, one sweet face, and one great fact—the face of the Christ, the fact of the Cross—should fill the past. One sweet face, one great fact—the face of the Christ, the fact of his presence with us all the days—should fill the present. One great face, one great hope, should fill the future; the face of the King that sitteth upon the throne, the hope that he will come again, and so we shall be ever with the Lord.—Baptist Times and Freeman.

The Twentieth Century Teacher.

If the twentieth century Sunday School is to keep pace with the nation's expansion and progress—if it is to do efficient work for God and humanity—then the twentieth century teacher must be a progressive, tactful, careful, true teacher.

The nineteenth century has stood for advancement in science, for education of brain and hand, for rapid extension of civilization, for progress and liberty; but in addition to all this, the twentieth century must stand for moral growth and moral ideas, for the principles of the Golden Rule, for education of the heart, for a deeper reverence for law, and for a true patriotism. True, no one set of agencies can accomplish this result, but the work of the teachers in the Sunday Schools of our country ought not to be the least important among the many factors that must unite to make the twentieth century the crown of all the centuries preceding.

The teacher of this new century, therefore, must be a man of large sympathies, of large views, one who realizes the scope of his work as well as its sacredness. It certainly will not be out of keeping with his mission to impress upon the young men and boys that love of country and true patriotism does not so much consist in firing guns as bearing burdens; not so much in making speeches as doing his duty at the ballot-box.

The twentieth century teacher will aim to know something of the latest scholarship in regard to the Book he teaches. If he would hold bright young minds in the Sunday School he must be progressive in thought and expression, always remembering that—

"Time makes ancient good, uncouth,
He must upward still and onward
Who would keep abreast of Truth."

But while it is well for the twentieth century teacher to have a wide knowledge, the distinctive characteristic of his teaching will be the stress laid upon morals rather than doctrines, the practical rather than the theoretical, the life rather than the belief. Briefly, the teaching will be altruistic; it will emphasize Christ's programme of Christianity; good tidings to the poor; joy to the sorrowing, liberty to the captive and relief to the down-trodden and oppressed.

The twentieth century teacher will be a trained teacher. Even in the closing years of the last century the best work of the world was in the hands of trained workmen, largely in the hands of specialists; surely the teacher of the twentieth century will take advantage of every possible means to equip himself for his supremely important work; he will no longer attempt to do it in a haphazard way; he will not continue to shoot with

artillery when all other departments of work are using modern methods and trained workers.

The twentieth century teacher will have something to give to those in his class; something worth caring for, something that will prove more attractive to the young than books or bicycles. He will give them interesting, practical, inspiring teaching; but this alone will not prove sufficient attraction, he must give them himself! Nothing less will meet the case; not just a little time and teaching on Sunday; but he will be no less interested in them on Monday; he will know what they are reading, he will talk with them about their games, their studies and their work. He will make himself the personal confidential friend of every member of his class; he will know them in their own homes, and invite them to know him in his. He will make it his business to know the special temptations and struggles and aims of each, and will try to help each one just where he is weakest.

It will cost something to be a twentieth century teacher; it will cost money and time and thought and strength and patience, and it will cost sacrifice. It will cost the giving of one's self to the work, but it will pay. The teaching that costs less, pays less.

In addition to the qualifications already mentioned, the twentieth century teacher must have a strong inspiring personality. If it were possible for him to have all the other requisites, failing in this, he will fail in real success, but having this, though lacking many other things, he cannot really fail. It is this power of a strong personality, this power that comes from strength of character, intense earnestness, and lofty ideas, it is the life in tune with the Infinite, that makes its impress on the lives of others.

If the twentieth century teacher but possesses this personality that draws and inspires to right living, the success of the twentieth century Sunday school is assured. Not only so, but the haven of its influence and work will help, in no small degree, to save the church and the nation from the dangers that threaten them.—From the Sunday School Worker.

Adrift.

He lives in this town. He has brawn and brain and heart. He is virile, vigilant, venturesome. He wants to make a success of his life. But at the same time he wants to take his own way to reach it. If he does not find it, he will be more disappointed than any of those who are so anxious about him. Just now he is taking a strange way to get it. He would not think of mastering a trade without learning it. He would not think of looking for wheat where he had been growing thistles. But he really expects to be master of himself without trying. He is looking for a crop of righteousness from a sowing of sin.

The young fellow is adrift. There was a time when he was anchored in the harbor of home. He was held fast by the cable of earthly love, and the stouter cable of faith in God. But he began to despise what he called "dictation" and "apron-strings." The cables lengthened as he sailed out of real security into fancied freedom. Under the power of the storm the cables parted, strand by strand, until the last one yielded to the tug of temptation. Ever since that time the young man has been adrift.

He is adrift physically. He is not caring for the purity and endurance of his body as he ought. He has forgotten that the Bible calls it "the temple of the Holy Ghost!" He has given it to be the place where huckstering for vain and fleeting pleasures is the only business. If anybody played as rudely on the keys of his piano as this young man plays with this wonderful mechanism which we call the body, he would have swift notice to cease. But he plays on and on, until under the pressure, the strings snap, the keys are unresponsive, and this building of God begins to break down.

He is adrift intellectually. His eye has been allowed to wander toward things forbidden. His ear has been cultivated to admit unholy and alluring sounds. And these impressions have travelled along the optic and auditory nerves to the brain, where they have left their warping and disastrous influence. And now his mind, once a place where the Holy Spirit wrote the divine message, is ready to be the easy prey of all the harpies whose touch is pollution. There are are young men, and this is one among them, who are held fast in the talons of unholy intellectual life. Though they cry in their anguish, "Who shall deliver me from the body of this death?" they are not ready to take Paul's way to find the deliverance.

The young man is adrift spiritually. He can remember when he prayed at his sainted mother's knees. Sometimes now, when he has half recovered from his carouse, he turns on his couch in agony, moaning about the time of his innocence. Since that time, too, haggard doubts about the reality of the foundations on which his mother rested have stalked across his path. They did not come until he had begun to stray from righteousness. Then they saw their chance, aided by his convictions, and entered his mind. He ventures to state them occasionally, though

he does not believe them. By and by he will believe them, and then he will have drifted into the "Dismal Swamp" of unbelief. He used to believe what the Scriptures said about his personal duty. He used to think he would do it some day. But now he begins to think that that was an ugly dream of his childhood. He will now do as he has been told it best—let the whole thing drift, do the best he can, and trust to the divine goodness. It looks very plausible, and so he does it. All the while he is in increasingly prosperous business, and it has become so because he has been exceedingly careful to use the very best methods in conducting it. If he had done this with his soul, would he now be caught by the swirl of this moral maelstrom which yawns to receive him? If he is to change, he must hurry. The statistics often tell the plain fact in this case, when they say that if young men neglect this decision up to the time they are twenty-five, they immensely decrease the chances of their ever finding the gates of grace and bliss. And all this time there stands across the way the pleading Lord, who, by his Spirit, seeks to save the young man. Is the young man reading this? Let him grow thoughtful for a time. Then let him cry mightily for the help Jesus will give, and this hour will find him swept out of the jaws of danger and death into the arms of Infinite Love.—Epworth Herald.

Notes From Newton.

The Newton Theological Institution began the work of its sixty-seventh year on the 4th inst. The formal opening address was delivered on Tuesday evening, Sept. 10, by President Wood. The subject was the "DEVELOPMENT OF THEOLOGICAL THOUGHT DURING THE LAST CENTURY."

and it was treated in a very clear and comprehensive manner. A number from the town attended this opening exercise of the year. It is expected that during the winter quite a number of leading Christian workers will address the school.

THE ENTERING CLASS

represents a wide area and considerable diversity in preceding training, for every College or University has its own peculiar genius of thought. It is a strong class, intellectually and spiritually, and will be a valuable addition to the Institution.

THE PERIOD OF OFFICIAL MOURNING

for the late President McKinley has passed, but the genuine sorrow in the hearts of the nation for their Chief Magistrate towards whom there went out such sincere affection remains. By his noble life and by the unassuming Christian heroism of his death, Wm. McKinley made for himself a lasting place in the memory of his countrymen.

EIGHTEEN MISSIONARIES

sailed from Boston for the East on the 11th inst., under the auspices of the American Baptist Missionary Union.

DR. LORMIER

of Tremont Temple, has resigned with a view to accepting an urgent call to Madison Avenue, New York. Last Sunday when the resignation was read in the Temple the profound regret and sorrow of the congregation were evidenced not simply by the motion not to accept the resignation but also by a noticeable shedding of tears. The doctor went to New York early this week to confer with the Committee of the Madison Avenue Church. The probabilities seem to be that Dr. Lorimer will go to New York as pastor. The work at the Temple is severely taxing and is made especially hard by the \$300,000 debt which is being carried, while the call is to a family church with abundance of wealth.

Mr. Jacob David, B. A., B. D. a Persian, and a graduate of Brown University and of Newton, has returned to his native country to carry to his own people the unsearchable riches of Christ.

THE WRATHER

thus far this autumn has been delightful. Bright, cool days, in unusually large number have made no small contribution to the enjoyment of life. A. F. N.

Sept. 2nd, 1901.

Voices out of Obscurity.

It is quite an interesting thing to notice where the voices come from that startle the world nowadays. Whenever a man seems to be sinking out of sight, buried because he was not worth keeping above ground,—that is, because he was unworthy to be kept out in the front of things,—he tries to keep back the covering of oblivion by shrieking out some awful thing. It may be an attack upon the general teaching of the Bible, or it may be an attack upon the church, or a fling at "orthodoxy," whatever that can mean nowadays. But he makes a great howl, and for a while it would seem that a new prophet has come out of the wilderness declaring a new kingdom of God. But the dust subsides, the shriek dies down, and the work of burying goes on. Strange to say, it is the sinking man who has dug his own grave, and is drawing in the soil after him. There have been such things going on from the earliest days, and will doubtless go on to the end of time. But it is a pity to notice what holes people dig for themselves, and how deep they make them; and their departing cries seem all the louder because they are voices of the night. Do not be worried at the frequent attacks on things in general and religion in particular. It is nothing other than a cry out of obscurity—obscurity faithfully earned! Truth will move on.—Baptist Union.