

foreign domination, might find a lodgment even in Christian hearts. There stands in the canon an Epistle to the Hebrews, concerning the authorship of which opinion has been divided from ancient times. At the present day there are few scholars who attribute it to Paul. Some, with Luther, ascribe it to Apollos; others to Luke, or to Barnabas. Whoever the writer was, it is certain that it was addressed to Jewish Christians. The purpose of the author, moreover, is clear. He sees a danger and he is striving to ward it off. He seeks to deter Jewish believers from lapsing from their faith and returning to Judaism. He is anxious to show them that they have in the Gospel a treasure infinitely more precious than anything offered them in the old ritual, and that the ordinances and ceremonies of the ancient Covenant are but types of blessed and enduring realities brought to them through Christ. To go back to the old sacrificial system is to give up the substance for the shadow.

If there was a retrograde movement, a reactionary tendency in some minds at this critical era, when the fate of the Jewish state and the Jewish religion hung in the balance, the same circumstances would engender in another class an opposite feeling. They would cling to the Christian faith with redoubled ardor and firmness. The tie that still held them to the old ceremonies would be loosened. The rejection of the Messiah by the Jewish people, and the persistent rejection of him, with the attendant fact of the astonishing spread of the new faith among the Gentiles, must have tended to open the eyes of many to a more just and liberal interpretation of the purpose of God. A fatal blow was dealt at Jewish Christianity by Divine Providence — the same Providence which had been the teacher from the beginning, removing, step by step, prejudice and misconception. No doubt there were those with whom the legions of Titus were more effective than persuasion and argument. The "logic of events" could not be disputed. Many Jewish Christians must have seen in the ruins of the Temple a sign of the passing away of the ancient system of worship. When the Jewish rites were wholly forbidden in Jerusalem, and it was converted by Hadrian into a heathen city (A. D. 135), the lesson was taught afresh with an irresistible emphasis.

It was probably about the time of the beginning of the Jewish war, and after the death of the Apostle Paul, that there was a migration of a number of Jewish Christians to Asia Minor. Among them were the two Apostles Andrew and Philip, and among them also was the Apostle John. John took up his abode at Ephesus. Traditions of his life and teaching and traces of his influence remained in all that region. There, in his serene old age, he wrote his Gospel and Epistles. From one of his pupils, the martyr Polycarp, Irenæus in his youth heard personal reminiscences of the Beloved Disciple. It is the same Apostle who, long before, had given to the Apostle to the Gentiles "the right hand of fellowship." After all these years, after the providential occurrences which had swept away the hope of the conversion of the Jews as a body, it would be strange indeed if no further advance had been made in catholicity of perception. The sayings of Jesus, which indicate the spiritual and universal nature of the Gospel, are present in John's recollection. He remembered that Jesus had said that the worship of the Father was not to be confined to Mount Gerizim or to Jerusalem. Christianity was now set free from Judaism, and in the second century Judaic Christianity survived only in sects beyond the borders of the Church.

To revert for a moment to the causes which brought on this result, the historical events to which reference has been made have an important place. The subjugation of the Jews by Hadrian and the exclusion of their worship from the Holy City were of especial consequence. An essential condition on which the result depended was the multiplying of churches made up of Gentile converts. The rapid spread of the Gospel in the Gentile world and the comparative fewness of its Jewish adherents excited surprise even in the lifetime of Paul. It was to him a mysterious fact, a fact that called for explanation. It had a great influence in molding the institutions of the Gospel. But underlying all these agencies was the leavening influence of the teaching of Jesus. The catholic elements of that teaching produced their legitimate effect. They were the warrant for the doctrine of the Apostle Paul. It was Jesus and the teaching of Jesus that liberated Christianity from the entanglements of Judaism.

George P. Fisher.

TO YOUTH.

TOUCH love with prayer.
It is a holy thing;
No dove with snowier wing
Fanned Eden air.

To mortal care
Heaven's whitest angel, Truth,
Intrusted it. O Youth,
Touch love with prayer!

Orelia Key Bell.

THE "MERRY CHANTER."

BY FRANK R. STOCKTON,

Author of "The Lady, or the Tiger?" "Rudder Grange," "The Hundredth Man," etc.

XIV.

WHAT GRISCOM BROTHERS GOT OUT OF A
PUMPKIN PIE.



BY the bright light of the fire I took a good look at Griscom Brothers. He appeared to be about fifty years old, with a merry countenance, small eyes, grizzly side-whiskers, and below his white paper cap a little curly grizzly hair. It was plain that he liked to talk, and that he was well satisfied with his present position.

"Now," said he, looking from side to side, "I know who you all are. You are the people from the schooner out here in the bay; and as I've told you who I am, we may call ourselves ac-

quainted, and I'll go on and tell about the ghost business without asking any questions of you; at least not now.

"I've often noticed," said he, giving himself a little twist in his chair, "that when a man sits down, fair and square, to tell a story, it happens time and again that the story don't step up to the mark as lively as it ought to; and when it does show itself, it is n't as much of a story as it was expected to be. I should n't wonder if my story should be that way; but I'll take it by the nape of the neck and bring it right in, and let you folks see all there is of it.

"It was about twelve year ago, when my brother died and my family got to be only me, that I found I did n't get sleep enough. You see that being a baker I am obliged to go to my work very early in the morning, mostly about three o'clock, and that if I don't get a good sleep in the first part of the night, it will tell on me. You know that sort of thing will tell on people. Now the room I slept in after my family became so small was Mrs. Springer's second floor back, and every Tuesday night the Dorcas Society used to meet there, and them women kept up such a chattering from before dark to nobody knows how late at night, that I might as well try to make

good bread of brick clay as to sleep; meaning no offense, of course,"—turning from one to the other of the ladies,—“if either of you belongs to a Dorcas Society.”

"Which I do not," said Doris; "and if I did I would n't mind."

"Now, you see," continued Griscom Brothers, "when a man loses his night's sleep on one night in the week, he is very like to get into the habit of losing it; that's what I did, and could n't stand it. At that time this house was empty, the law having not decided who it belonged to, and it came into my head that it would be a good thing to come over here and sleep. There would be no Dorcas Society here, or anything else to disturb me. So here I came, finding it easy to get in at one of these kitchen windows; and I fixed up a bed in an upper room, and there I could sleep like a toad in a hole. Of course I did n't want to hurt Mrs. Springer's feelings, and I never said nothing to her about my not sleeping in the house. I went upstairs every night at my reg'lar bed-time and I rumbled up the bed and went away, Mrs. Springer not knowing whether I left the house at three o'clock in the morning or nine o'clock at night. You see I'm very spry at getting about without people seeing me; and to this day Mrs. Springer does n't know that for the last twelve years I have n't slept in her house except on some very stormy nights."

"Paid for your room straight along, I guess," remarked the butcher.

"Yes, sir! As I did n't pay nothing here it was all right I should pay there. Well, after I had kept up this thing for two years, you and your sisters," turning to Dolor Tripp, "came here to live, and then you may be sure I had a hard nut to crack. I had become so accustomed to this big, quiet house that I did n't believe I could sleep under any other roof, and so I said to myself, 'I'll stay here, and these people shan't know it any more than Mrs. Springer does.' There's a loft over this kitchen which you can't get into except by that trap-door and a ladder, and so before you came here I put the ladder up into the loft, and put a bolt on the other side of the trap-door, which kept me private. I knew you would n't want to use the loft, and I thought I might as well have it as not."