

Ted; Dick, watch the big window in the potato-cellar; and I'll watch the outside door. They can't possibly get out then. Take something to give 'em a knock if they show their noses, too."

So Dick took a poker, and Harry and Ted each grabbed an Indian club from the corner of the room. Then they stationed themselves at their posts, and, strange to say, remained there—awake—until morning, when Grandfather made his appearance. There he found them—such tired guards, but still jubilant at having kept awake so well.

Then the search for the burglars began; the procession headed by Grandfather with his big pistol, and the rear brought up by Grandmother and numerous scared aunts and maids, all pale as ghosts and armed to the teeth. Down the cellar stairs and on to the stone floor they went, when—thump!—came the sound again, only much closer, and all except Grandmother jumped back in alarm. She peered anxiously over Grandfather's shoulder, and exclaimed:

"Deary me! there, that's my nice yeast fermenting and blowing the corks off; who would have thought it?"

Grandfather laughed. "I see them," said he, quietly, walking over to one corner. "Come, boys—quick!"

The boys rushed to his side, and Grandfather stooped and picked up half a dozen corks which had been blown out of the yeast-bottles, and with such force that they had hit the floor above, making the thumping sound.

Such sheepish-looking boys you never saw! They went upstairs without a word, amid the laughing of all their brave followers, and ate their breakfast in total silence.

I never should have thought to tell you this tale if I hadn't come across two corks on a string, hung up as a decoration in Harry's room, yesterday, labeled "Burglars! Call the Police!"



Valuable Accidents

Accidents have frequently led to discoveries in science and mechanics that have revolutionized certain trades, or have introduced entirely new articles of commerce. Sisal, which grows in abundance at Nassau, New Providence, was considered a weed until a few years ago, and the land on which it grew was burned over to get rid of it. It has accidentally been discovered that sisal makes a fiber equal to the best manila, of which rope is made, and now on the island of New Providence sisal is cultivated as an article of commerce, and exported to England and the United States in quantities. England has offered a bounty to the planters at Nassau to develop this industry. The Government offers a bounty of a ten-acre lot, at the nominal price of five shillings per acre, to the colored man or woman on the island (with a view to making them landowners) who cultivates sisal. At Ansonia, Conn., is a large pin factory. The waste from the made pins has been utilized to make a sidewalk. The sidewalk made from this waste is so hard that in setting a telephone pole not long since it was necessary to blow out the hole by dynamite, as the walk could not be affected by picks.



A Queer Ladder

Ladders are familiar objects to all of us, but of what possible use could a fish-ladder be to fish?—because, so to speak, they have only one leg; and how could a ladder be climbed with only one leg? Yet a fish-ladder is to be constructed at the Falls of the Willamette River, near Oregon City. This river is navigable for one hundred and fifty miles above its junction with the Columbia. About twenty-five miles from the junction of the two rivers is a fall. The people living in the river valley not only have to eat fish brought to them by rail, but they are deprived by the falls of a means of livelihood—that of catching the salmon which abound in the Columbia. The falls at Oregon City have an average height of about forty feet, but the slant of the rocks leaves pools. It is proposed to blast these pools, forming a kind of stairway from the lower to

the upper river. It is thought that the salmon will reach the upper river by means of this peculiar ladder. That the fish are plentiful is shown by the fact that from one pool three hundred and fifty fish were taken. It is proposed also to stock with salmon eggs all the streams above the falls leading into the rivers.



From Ceylon

A writer in the "Westminster Gazette" tells a story to show that even the crocodiles, stupid as they look, know how to take care of themselves. It was proposed, while the writer was in Ceylon, to snare crocodiles with a net. Dozens of them had been seen swimming in a certain pool; a net was stretched across this pool, and then the hunters and their attendants undertook to drive the crocodiles towards the net, which, of course, was very strong and carefully weighted, and supported by strong ropes. The men entered the pool holding poles with which to prod the mud in the bottom, walking towards the net. The crocodiles seemed to detect the intention of the hunters, and not one was driven into the net. They had buried themselves so deep in the mud at the bottom of the pool that they could not be reached. The same writer tells of a butterfly ball in the island of Ceylon. He says:

"Once, when traveling with my sister in the north of the island, we came to a lonely station, and while breakfast was being prepared we went for a walk in the jungle. When we got about two hundred yards in, we heard a curious sound, like a soft, low, continuous whistle. It is never oversafe to go too far into a jungle, and strange sounds are apt to make you hesitate for a moment. I asked my sister to stay behind, and crawled slowly on in the direction whence the sound proceeded, and there, in an opening in the jungle, I found myself surrounded by one solid mass of brown and yellow butterflies.

"They were assembled by the hundreds and thousands over a large square, and about ten feet high from the ground. So dense was this fluttering mass of insects that you could have taken them by the armfuls had you been so minded. The sound proceeded from the movement of the innumerable wings. No doubt the jungle was their breeding-place. I have often been asked to publish this fact in a naturalist paper, but I have never yet done so."



Sunday Afternoon

The Atonement

By the Rev. Newman Smyth, D.D.¹

Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God.—1 Peter iii., 18.

Several questions have recently been brought to me concerning the Christian doctrine of atonement. One inquirer writes: "I should also like to know whether it is a part of the new theology." Certainly the fact of Christ's sufferings for the sin of the world is a part of the teaching of the New Testament, and it will remain an essential part of any theology, new or old, worthy of the name Christian. But how we are to think of Christ's sufferings in their relation to man and God is another matter, with regard to which many different views may be held. It is characteristic of the Christian Scriptures that they present under manifold phrases the supreme fact of Christ's atoning work, without committing faith to any one of the theories of the atonement which theology has thought out. All possible views of the Cross seem to be included in the comprehensive simplicity of the Gospel. I might be stopped, then, in my sermon, before I have fairly begun, by the question, Why is it not enough for us simply to cling to the Cross of Christ, and to have no particular doctrine of the atonement? It is enough simply to believe; only while believing, we cannot help thinking; and the more we think about the Christ, his ineffable person and his

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glorious work, the more confident our faith may become in the wisdom of the Godhead which we know in part. Ever since Jesus lived his transcendent life with us men, and died his sacrificial death for the world, the generations have been thinking about him and the meaning of his Cross. My friend who writes me of a course of thought which has led him away from the doctrine of atonement, writes also: "I am very much interested in learning what can be said for it." He may well be; for the supremely interesting thing in the world for us sinners is the Cross of Christ.

I wish, accordingly, this morning to preach on the Christian doctrine of the atonement; yet I have no definitions of it now to offer, either old or new. I would suggest rather a point of view from which, as it seems to me, the mind of the Church must learn next to look upon the atoning work of its Lord.

I say learn next to look upon it, for when we go back and read the history of the doctrine of the atonement, we observe that different ages have gained different points of view from which to contemplate the redeeming work of Christ, and the general temper and thought of each age have determined the particular mode of its theology.

In the earlier Christian ages the Redeemer's work was thought of in relation to the work of the devil, and the atonement was conceived, crudely, as it seems to us, but with downright earnestness, in the thought of some of the earlier fathers, as a ransom paid for sinners to the devil. Then the Latin theology put all the Christian doctrines into the setting of Roman jurisprudence. Again, a great mediæval doctor, bringing to Christ's work the Catholic idea of merit and a Germanic sense of honor and the satisfaction due to honor, wrought out a famous doctrine of the atonement, which ever since has had attraction for a large class of minds. Our own fathers put this and other Christian facts into the frame of the governmental ideas which the development of our new political institutions made dominant. Some of you are still satisfied with these ways of thinking of the necessity of Christ's suffering; but to my friend who asks me, "Where can I find the best defense of the Christian doctrine of the atonement?" I shall be obliged to answer, "It has not yet been written for you," because I perceive that the thought of the age has put him upon a point of view to which our Christian theology has not yet fully come up, at least in its published literature.

What is that point of view? This one thing I would like to accomplish in this sermon: Recognizing what the predominant way of looking at everything is coming now to be, I would indicate how our faith in Christ's person and work may yet appear all the more significant and glorious from the last summit of nineteenth-century wisdom. The first part of this task may be dismissed with a few sentences. For we all know that the point of view which the human reason now occupies is indicated by the one word evolutionary. The laws and processes of evolution may indeed be stated very differently, and much that has been assumed remains to be verified; nevertheless, it may be said without exaggeration that every man whose mind lives and works in relation to the present thought of the world must be in some sense an evolutionist. And, more particularly, the one thing in which the human mind is now very much interested is the study of life, its processes and laws, its transformations and continuance, as well as the mysteries of its origin and its destiny. Biology, or the study of life, may be said to be one of the intellectual passions of our time. Now, then, just as, in the early Christian centuries, the person and work of our Lord were put by the Christian Greek mind into direct relation to the thought of the then existing world, so now all the Christian doctrines have to be restudied and restated in relation especially to biological ideas—that is, to our knowledge of the laws and processes of life. Such, then, being the present environment of evolutionary, and particularly of biological, thought, how will our Christian doctrine of the atonement stand in this light? What, in other words, is the relation of Christ's sufferings to the life of the world—to the laws, processes, and necessities of life, as we are beginning to understand them?

This, as you perceive, is a very large subject; it were idle to attempt in a single sermon anything more than to find our way to the shore of it; but by merely glancing in this direction we may perceive that the doctrine of the atonement has still for our age vast breadth and depth of divine truth in it. As a study, or suggestion rather of a study, of the atonement in this light, let me, therefore, ask your attention to the following outline of much that may be thought and said.

The truth which we have to consider anew is the necessity for us of the sufferings of Christ. The manner in which we are to consider this truth in relation to prevalent ideas is as follows: First, we are to gain some understanding of the place in general of suffering in the evolution of life; and, secondly, we are to think then of the particular place of Christ's sufferings in the divine evolution of the life of the world. Or, to repeat the same thing in a slightly different expression, we are to regard, first, the law of suffering in life, and, secondly, Christ's sufferings under this vital law of suffering. I am satisfied that as we do this the work of Christ will grow more significant to our reasons, as it is unspeakably precious to Christian hearts. Yet it is fortunate that the world can keep Christ's redeeming grace in its heart of want, even though sometimes it may not see his atoning work clearly in its reason.

Taking up, then, for a moment the first general point—the vital necessities of suffering—these three facts, it seems to me, clearly emerge from all this mystery of evil around us; there are these three obvious uses of suffering in general: Suffering is needed as a means of the ascent of life; suffering is needed as a means of overcoming the descent of life; suffering is needed as a means of imparting the virtue of one life to another life. In such ways and for such ends suffering is a vital necessity in the development of life to its perfection. The first two necessities of suffering just mentioned I do not need to dwell upon. For it is clear that suffering has been a means by which life has ascended from lower to higher forms and uses. This is obvious in the animal world. From the beginning the lower forms perish that the higher may survive; the higher animals live by the death of the lower. We men and women live at the cost of the animal kingdom. Suffering, then, is plainly one law of the ascent of life. Again, the second necessity of suffering is obvious; by means of it the descent of life may be overcome. Pain may be a preventive against degeneration. Pain may indicate the application of the brakes to keep life from going down-grade. Suppose that all sensation of pain could be annihilated this instant throughout the whole realm of animate existence; it might be, for the moment, a happy world; but it would be difficult to conceive how for any length of time life could be kept up to its work; how species could be preserved; how individuals might not lapse into uselessness. Suffering, within certain limits at least, seems to be necessary for the preservation of life as it is now constituted.

The third need of suffering just mentioned requires closer examination: How through suffering can the virtue of one life be given to another? In our physical life we find some interesting suggestion of such transference of healing virtue in the way one organ of a body may sometimes take upon itself extra work for the relief of another organ of the body. It sometimes happens that when one part of a body is injured, some other part, at cost of stress or pain put upon itself, will discharge, to a certain extent, the functions of the injured member, giving it perchance time to recover its spent vitalities. Go up in the scale of existence above the physical to the social, the human, the moral, forms of life, and this law of the transference of virtue through suffering becomes more apparent. There are many illustrations of it. The law of the transference of vital virtue through suffering is known in the very birth, in travail and sorrow, of the man-child into the world. Infancy is a continual illustration of it, significant of the power of one life to give itself for another, as the mother's love is the surpassing love. Family histories have been enriched by instances of the transference of strength, help, and goodness through sacrifice and suffering. Even the sin of