

REPORTED FOR THE BANNER OF LIGHT, BY T. J. ELLINWOOD.

We must, secondly, also put Away from this passage any suggestion which may come from philosophy, the Paul degrades from the law of individually where he commands, as here he does, that men should follow him in that example which was self-sinking and self-renunciating for the benefit and for the sake of others. "Even as I please all men in all things, not seeking mine own profit." He does not mean by this that he had no such thing at heart as self-culture. He does not mean that he felt that he had no rights as an individual being. It is not a question here of what is required for the formation of a man. The question is this: The man being formed, what is the law by which he shall use himself? The question is not: How am I to make myself? It is this: Being made, how am I to use myself? And in this regard Paul declares nothing that is inconsistent with the law that every man must be central in himself, and that he has certain rights and certain self-duties which are not only useful to him, but indispensable to his very power of being.

At the same time that he regarded himself as an instrument for the welfare of men outside of himself, he maintained his own individuality and his own power. And all the suppleness which love gave him—the power, the ten thousand appliances which sprang from the intense, and nourishing, and nursing love of his heart toward his fellow men, did not take away one whit from his manliness, nor mar, in the least degree, the simplicity or the nobleness of his character. He carried himself prince among men. More princely than the proudest head that wore a crown, was Paul's head. I would rather wear every link of a chain such as he wore, than sit upon any kingly throne, or to wield any golden scepter.


Let me read from the fourth chapter of Second Corinthians
therein, beginning with the seventh verse. The apostle
there says: "We have this treasure in earthen vessels."
I believe I do not know about this treasure, but I do
know about the vessel. It is earthly, and I am afraid
we are very soon made to know what little you have
of this heroic impulse, this loving power, is in a
common vessel. "We have this treasure in earthen
vessels, that the excellency of the power may be
of God, and not of us. We are troubled on every side,
yet not distressed; we are perplexed, but not in
doubt; persecuted, but not forsaken; despised, but
not rejected; as men being dead, yet we live by the
power of the Lord Jesus, that the life also of Jesus might
be made manifest in our body. For we which live are
always delivered unto death for Jesus' sake, that
the life also of Jesus might be made manifest in our
mortal flesh. So, then, death worketh in us, but
life in us." Such was the heroic spirit of the apostle.
You see, such an application of the word, treas-
ure, means something which comes from this self-
renunciation, where it is true and continuous. Wherever
it is such a love of good that it manifests itself in

If you have courage, and love, and zeal, and you are true to the right, you need not be afraid that you will not have a field to work in. As a general rule, the men who talk most about the Gospel, and prate most about the apostles, are the very men to do the cowardly things which I have just been denouncing.

How very few men there are who understand and exemplify this great law of self-renunciation for the sake of others; who see the law of loss to be the sure law of gain; who regard the law of dying as the inevitable law of living. I think there are very few men who look at this subject in the light of philosophy, and say to themselves, that rashness is safety; oftentimes that courage is the best caution; that a positive, out-acting, fearless way of living, is the safest conceivable way of living. How many men in churches profess to stand

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