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During his lifetime it became the custom, when people could not get relief from other sources, to consult Father Morriscy, and few indeed did so in vain. His standard prescription came to be called

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Father Morriscy Medicine Co., Ltd., Chatham, N.B.



Rev. Father Morriscy

### AN AMERICAN MINISTER'S DISCOURSE

(Continued From Page One.)

manifestations of God to men, and illustrate two widely contrasting ideas concerning Him. The physical settings have some points of resemblance. It is in each case a noble mountain. In both the spectators are rough, uncultured men; in the one a great multitude; in the other, a small number. In the first scene, the mountain is Sinai, in the rugged cluster of Horreb, down in the little wedge between two arms of the Red Sea. In the level valley at the foot are camped the host of Israel, escaped from Egyptian bondage. All around them are the majestic hills, wild, unadorned by verdure, but ruggedly sublime and gorgeous with the varied hues of the rocks and earths of that region. Over them arches the blue of the still, Arabian sky, and here, out of the awesome solitude, a thick smoke goes up from the mountain, the smoke of a furnace, with lurid flames palpitating in the pall, betokening the presence of Jehovah in the cloud, and the whole mountain shakes and writhes in the spasm of an earthquake. And all the people in the camp tremble.

This is the prelude to the giving of the Ten Commandments to Moses, like a scene from a thrilling drama, skillfully devised to impress upon the spectators an adequate estimate of the might, the majesty and the terror of God's law.

The mountain of the second coming incidentally was probably Hermon, or some point on the lofty slope of that monarch of the noble range of the north of Palestine. Centuries have waxed and waned since the scene in the wilderness, and a greater than Moses has appeared among the Jews. The great drama of Redemption has reached a climax, so surprising, so startling, and yet so wonderful and beautiful as to send a thrill to the heart. God has again revealed Himself to His children, but instead of the accompaniments of overwhelming splendor that flashed from Sinai, He comes now in humble guise, so called workman who walks in lowly ways, with lowly disciples, on errand of human service, yet Immanuel, God with us. He has "bowed the heavens and come down." He has clothed Himself in our inhumanity, has immersed Himself in all the woes and all the evils of our suffering flesh—God seeking us and saving us. He is now to show that back of and within that lowly exterior is the glory of the fullness of the Godhead, and a new version of the old scene on the mountain is to be enacted for the behoof of all subsequent ages of men. In the place of the great multitude there are now but three fishermen, but these go up with the Lord into the mountain. As of old, Moses is present, emerging from the mystery of the spirit world to lend his authority to the scene, and as of old the cloud overshadows the mountain. But it is now transparent, luminous. Instead of the black pall of smoke that went up from Sinai, assured by gleams of hidden flame, the mountain is bathed in light, for lo! the face of the Man of Sorrows did shine as the sun, and His raiment was white as light.

The one scene was the revealing of the Law, and the other the revealing of the Life. For Jesus had come to be the fulfilling of the law, to show its true nature to us, to strip away the misconceptions of the centuries, the wrath and the terror, and to show that its true nature was the tenderest love.

And so we have the two conceptions of God, the God of wrath and the God of love, and the two attitudes toward God, the fear and the love. But let us not suppose that the second was intended to supersede and supplant the first. Let us see if it be not rather the truth that the two ideas really supplement each other, and that both are needed to develop the truest and the noblest human character.

It is the tendency of modern religion to greatly minimize, if it does not wholly abrogate, the element of the fear of God, to lay a one-sided emphasis upon love. According to some of the newest philosophers, there is no such thing as evil and no such thing as wrath, and thus no occasion for fear. The cloud and the darkness on the mountain, and the thundering and threatening of Sinai were the misconceptions of primitive stages of spiritual intelligence and benightedness.

But evil remains a terrible fact. We cannot abrogate the fact, nor the terror of the outraged Majesty,

nor the black cloud illuminating death, and punishment overhanging the violated law. All that we can succeed in doing is to confuse, and finally to destroy our power to properly distinguish between the good and the evil. If we say there is no evil, and no God prescribing the good and warning against the evil, the latter does not cease to exist. We merely affirm that evil is not evil, and enthrone our own unregulated appetite as the final arbiter of what we shall regard as good. The human mind has no power to determine the absolute character of anything. Our judgments are merely relative. We can know light merely by its contrast with darkness. We can know good only as set over against that which men have come to recognize as not good. And the recognition of this by humanity has been, throughout its history, always connected with the observable penalties attaching to the violations of law. The law of God is the law of love when operating in its normal channels, but it becomes a factor of destruction in the life of those who disobey. As the electric fluid, though a beneficent energy in itself, becomes a disruptive violence when its current is obstructed. Or as the life-giving heat of the sun is turned into decay when it flows into dead organic matter on the ground.

The Bible, especially the Old Testament, is pregnant with the presence of the God of wrath. His lightnings fulminate at frequent intervals, and the passages are there for a permanently beautiful purpose. They are especially useful in the teaching of the young. The heart of the boy is full of the tendencies to sin, in which are the seeds of his possible destruction, and he cannot begin his career with too many and too great deterrent fears. And so it is written, "The fear of the Lord is the beginning of wisdom."

There is, or was, in the City of Denver, a judge who attained to national celebrity by reason of his wonderful success in dealing with youthful criminals. And that success was the result of the unusual degree of the quality we call love in his heart. Boys of various ages, caught in all kinds of law-breaking, were brought before him, and instead of thundering sentences at them from the bench and sending them to jail, he got down on the seat beside them and talked to them like a father in earnest appeals to their better nature. The method was successful in redeeming a large number of youthful malefactors from their evil ways, who had they been sent to jail, would probably have been confirmed in a life of crime.

But what was the explanation of this extraordinary influence? You and I could not have affected it. The judge had the highest degree of the love of God in his heart. His benevolent control over those boys was due to a combination of his philanthropy and his judiciousness. They knew that back of the love and pardon there loomed the power and the will, if they were impatient, to punish. They responded to the human friendship and sympathy of the man, because back of them stood forth in their imagination of awful majesty and the threatening arm of the law.

We should not, therefore, attempt to dissipate the element of fear in religion on the ground that it implies a derogatory estimate of God. It does not do that, and the fear is needed as the background of the deepest religious experience. We cannot rightly estimate the brightness and glory of the Mount of Transfiguration except as it stands out against the dark background of the thunderclap of Sinai. The gentleness, the sympathy and love of Jesus can be rightly measured only as we know that behind that lowly messenger there towers the overwhelming might and majesty of the Godhead. "Thinkest thou not that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"

Thus in the combination of the two ideas, and not in either by itself, we have the complete and highest conception of the Deity. The noblest dignity of the soul is in its reverence. The tempest's blast, the destroying flood, the sky reverberating thunder and river by the lightning, were intended to inspire that sense of the awful power of the Creator before which the soul cringes. And no one who has not in his holy fear, in him can truly appreciate the majesty of these things. A soul without fear is a soul without sublimity. To rob religion of its fear is to emasculate, to enfeeble, to degrade it.

Yet we will close with our backs turned upon Sinai, and our faces set toward the Mount of Transfiguration. Though the law begins in fear, it should end in love. We need not hesitate to start our children on the journey deeply impressed with the fear of God. The fear will duly ripen into love, and the love will be all the truer because it began in fear. They will come to understand that God is indeed a being of unadulterated love who punishes not for the sake of punishing for sin being the injury wrought upon our own characters. And that, though that punishment is terrible, yet the wrath and the fury of the Divine Being are but an appearance, existing for us only in the realms of violated law, and that, as step by step we desist from the evil, we come into the region of the eternally real, coming to know God as He is in His "most essence, a God of the most changeless pity, ever seeking the redemption of the most fallen of His children, always hungering to fold them forever to His breast of Love.

To that and may we come to know the majesty of the law, the penalties attaching to its violation, and to have the faith and the strength to walk patiently in the way of its obedience.

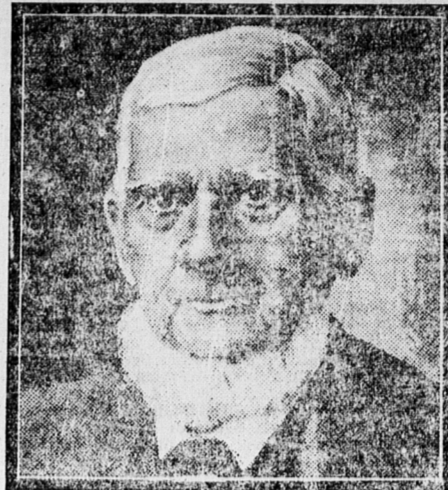
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"I heartily recommend 'Fruit-a-tives' to all who suffer from Constipation and the painful consequences—Piles. I am now over 80 years of age and suffered for over 20 years with Constipation and Piles. I tried all kinds of remedies, saw the doctors and took their medicines, but nothing cured me. About four years ago, I received a sample of 'Fruit-a-tives.' After taking a few boxes, I really felt that 'Fruit-a-tives' were doing me good. As 'Fruit-a-tives' were not sold here I wrote to Ottawa for several boxes. My previous opinion of the value of 'Fruit-a-tives' was more than confirmed by the wonderful good they did me. After taking four boxes, I felt well—my bowels were regular—and the Piles had disappeared. My wife was troubled for three years with Asthma and Eczema on the hands, which made her hands almost useless. The doctor gave her several ointments to use, none of which had any effect. He also advised her to use rubber gloves (she wore out three pairs). I persuaded her, as a last resort, to try 'Fruit-a-tives.' The effect was marvelous. Her hands are cured and the Asthma has also left her. We both attribute our present good health to 'Fruit-a-tives.'"

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