

lord. but probably no subject in the line of human thought has given rise to so many different opinions as the subject of how righteousness is to be attained. the jewish leaders and representatives in our lords day upon earth were very exact in their outward lives. they kept clean the outside of the cup and of the platter. their external conduct was ordered to a rigid conformity to divine law. they endeavored to establish a righteousness of their own; and to all human appearance they succeeded; for the lord himself said to them: ye make clean the outside as vessels may appear clean externally. he also compared them to beautiful monuments of marble sculptured after the highest style of art and polished to shining perfection, set up over the dead. but of this very class of men he said: except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no wise enter the kingdom of heaven. this proves that the righteousness which they had was not the righteousness of the kingdom of heaven. self respect, or self love, inclines almost every one, except the very abandoned, to make a show of righteousness; that is, they want others to think they are living right lives. no man who holds himself up to respectability is willing to be called a thief, or a liar, or an adulterer, or any other thing that is vile. he may be any or all of these, yet he is not willing that it should be known, or even suspected. even he desires to make a fair show in the flesh. others, again, who make no profession of religion, but who yet believe in a supreme god and a future state of existence, desire to be righteous before god and man. they are not like the scribes and pharisees, who attached virtue and merit to their rigid observance of the ceremonial law of ordinances in their religion. these that i now charms, how candidly he had owned that her image was always before him even in his dreams, that he could not and would not give her up nay, that he was ready to lay down his life to save her soul. only a man in love could speak like this and a man so desperately in love can achieve whatever he will. on her way from the xenodochium to the house of porphyrius she had passed him in his chariot, and had admired the splendid horses which he turned and guided with perfect skill and grace. he was scarcely three years older than herself; he was eighteen but in spite of his youth and simplicity he was not unmanly; and there was something in him something that compelled her to be constantly thinking of him and asking herself what that something was. old damias instructions troubled her; they took much of the charm from her dream of being loved by marcus, clasped in his arms, and driven through the city in his chariot. it was impossible yes, quite impossible, she was sure that they should have parted forever; as she sat, thinking still of him and glancing from time to time at the toiling carpenters, a boat pulled up at the landing close to the barge out of which jumped an officer of the imperial guard. such a handsome man with such a noble, powerful, sunburnt face, a lightly waving black beard, and hair that fell from under his gold helmet the short sword at his side showed him to be a tribune or prefect of cavalry, and what gallant deeds must not this brilliant and glittering young warrior have performed to have risen to such high rank while still so young he stood on the shore, looking all round, his eyes met hers and she felt herself color; he seemed surprised to see her there and greeted her foreseat in the front gallery, and the fourth seat below be equal in dignity with the foreseat in the side gallery, etc., thus making many seats of equal honor. of course wives had to have seats of equal importance with those of their husbands, and each widow retained the dignity apportioned to her in her husbands lifetime. we can well believe that much discrediting was necessary in dignifying as well as in seating. often, after building a new meeting house with all the painstaking and thoughtful judgment that could be shown, the dissensions over the seating lasted for years. the conciliatory fashion of dignifying the seats clung long in the congregational churches of new england. in east hartford and windsor it was not abandoned until many men were unwilling to serve on these seating committees, and refused to meddle with the seating, protesting against it on account of the odium that was incurred, but they were seldom let off. even so influential and upright a man as judge sewall felt a dread of the responsibility and of the personal spleen he might arouse. he also feared in one case lest his seat decisions might, if disliked, work against the ministerial peace of his son, who had been recently