

the lack of connection with the devotional and practical religious life. How many of the great scholars would be successful in an exposition of a New Testament passage, or a psalm, in a purely and warm-heartedly devotional meeting? Perhaps the most interesting literary venture that a German publisher could undertake would be a set of devotional commentaries by leading scholars on the various books of the Bible, definitely intended to open the hearts, in the first place, of the writers themselves. Wendt, Deissmann, and a number of others would probably succeed. But the experiment would be equally valuable where it failed, and it would be a great help towards the answering of the pressing question how far the study of theology should be carried on by mere educationists in the interests of pure intellect, and how far the Church, by supporting pure intellectualism in theology, is a gainer or loser in the realm of spiritual religion.

This is a striking and significant testimony, and it indicates one of the weak spots of much modern theological work, the lack of connection with devotional and practical religious life. If our theology is not devotional, it fails at a most vital and important point. We must bathe our theology in spirituality if there is to be power and blessing in our work for God. Luther was not far wrong when he said, "It is the heart that makes the theologian."

The Real Napoleon

A book has just appeared which will take its place among the innumerable volumes that have been added of recent years to Napoleonic literature. One writer thinks that this book stands out as having completely changed our view of the great Emperor's personality. In order to put the character of Napoleon in an entirely different light the author has studied his private life, his home surroundings, his relations as a son, a husband, a brother, and a friend. His main conclusion is that Napoleon's character is exactly the reverse of the truth which has hitherto been universally accepted. Instead of his being beyond all things a man of blood and iron, a kind of savage "Superman," one who recognized no rule but his own will, and trampled down every law, human and Divine, it is shown that Napoleon was a man of strong emotions, entirely normal in powers, and largely bound, at any rate at first, by the rules of ordinary morality. He did not take any short cuts to power, but achieved greatness because he was a good son, a loyal friend, and an honest, hard-working, ordinary civilian. He only forfeited greatness when through the abuse of power he lost these qualities and virtues. This is a viewpoint which ought to be of service to ordinary human beings. There is no doubt that the private man gives the key to the public man, and that it is only when personal character is set aside that danger and evil accrue. If only Napoleon had continued as he commenced how different would have been the result in history! It is a fresh reminder that character makes the man, and that nothing can make up for the simple principles of ordinary morality.

The Power of Unitarianism

The other day we heard of a leading Unitarian who, when asked by a student where he could best utilize his life to the fullest advantage, advised him to give himself to one of the orthodox Evangelical denominations as likely to prove of more advantage to him than the Unitarian position held by the speaker. It was a striking admission, and concerns a

subject which has received a good deal of attention during the last few months. When ex-President Taft made a speech in which he said that it had always been a wonder to him why all the world was not Unitarian, an American paper undertook to give at least one reason, namely, the complete standstill of the Unitarian movement. No denomination in the United States started with such a heritage. The Unitarians went out from the Congregational body in New England, carrying with them some two hundred churches and many of the most distinguished ministers. The fine group of New England poets and philosophers belonged very largely to this Association. Harvard College went over to it, and no denomination ever had so promising a start; and yet, adds the paper: "After nine-tenths of a century of existence the Unitarians have scarcely more than twice as many churches as they had at the beginning, and these churches exist almost entirely in New England. During the last decade the Unitarian Church increased only about 2 per cent., while the average increase of the Churches in America is almost 60 per cent." No wonder that the paper goes on to remark that "the Unitarian Churches are so few as to be a negligible quantity in the whole country outside New England." The message for us in Canada is perfectly plain: it is the Christian message of redemption through the Atoning Sacrifice of Christ that constitutes the heart of the Gospel, and whenever this is faithfully proclaimed and personally experienced Unitarianism becomes absolutely impossible.

"HE WENT ABOUT DOING GOOD"

Much is said about great men, learned men, wealthy men, but the highest type of man is a truly good man. Why? Because goodness is the cardinal attribute of the Divine nature.

The testimony above was borne to the Lord Jesus, and whilst "he spake as man never spake," and did works unequalled in magnitude in the history of our race, that which stands pre-eminently forward in his life, eclipsing all superhuman efforts, was "doing good." Doing good implies not only the alleviating of suffering, but of lifting up humanity from out of the depths of depravity into which it had fallen, and in assimilating man to his Maker. "God is love," and whatever real good is done is in exemplifying this Divine principle in active life. Love to man is the sequence of love to God, for "if we love not our brother whom we have seen, how can we love God whom we have not seen?" The life of the Saviour was a grand and noble one, devoted to the highest end of man's existence, and was summed up in the amount of good He accomplished. It was a great thing to work miracles, and to have devils subject unto Him, but greater still to exemplify the Divine purpose and mind. In creation, everything was declared to be good, and very good, not because of the display of omnipotence, but on account of the result contributing to man's good—his real happiness. How this was shown in Eden! Man was good, and man was happy, because he was good: how changed when sin entered, and brought with it the long, dark catalogue of crime, suffering, and sorrow! Before the Fall, good was only to be seen as emanating from God in the essential greatness of His love; but when sin entered, it afforded the opportunity for the creature to exemplify the Divine character. And with what radiant splendour it shone in the life of the man Christ Jesus, in whom we behold the endowment

given to the creature when made after "the image" of the Creator.

But how did the Redeemer do good? By word and act. He cheered, comforted, and shed a halo of light over the dark landscape of the bleeding and agonizing heart. Whilst the unrelenting heart reproached and taunted, He could bind up the broken heart of humanity, and say, "Neither do I condemn thee; go and sin no more." In the midst of loathsomeness and disease He could say, "I will; be thou clean." At the gate of Nain He could cause the weeping widow to rejoice, in restoring to her the prop, the mainstay, the support of her life, in the restoration of her child. As the Father worked, the Saviour worked also. Just as the machinery of Providence never wearies in doing good to man, so the Son of Man toiled incessantly for the creature's good. At Samaria's well He wearied physically, but sitting down, He continued His sphere of holy labour, and like the sun in its course, or the planet in its orbit, stayed not to go down. How well regulated, how exactly suited to present want was His work to her who said, "Come see a man who told me all things that ever I did." Conscience being smitten, the breach was repaired by that marvellous, irresistible agency of "doing good." It is comparatively an easy thing to labour for good amongst acknowledged goodness, but love in its fairest form, its most beautiful dress, is to be seen labouring amongst pollution and guilt. There good is done from its own inherent worth, and the reward is felt, not in man's acknowledgment or the world's applause, but in the conscientious conviction of following in the footsteps of Him who is light, and life, and good.

Can the testimony be borne to us that we are "doing good"? Speaking good is well, but doing good is better. Perhaps we are discouraged at times, because we see no result from our labour. Remember, because we see not, it is no sure evidence that we are not successful. Our work is one of faith, and the true disciple of Jesus "walks not by sight, but by faith." The promise is, "Cast thy bread upon the waters, and it shall be found after many days." Perhaps we are not doing good, but evil. If so, may our conscience be awakened, for, whilst dishonouring our own humanity, we are injuring our fellow-man; and, worst of all, guilty of the dark and hideous crime of grieving Him who loved us even unto death. Let us cast our eyes around, for in the vast arena for "doing good" the fields are already "white unto the harvest." Shall we not try and redeem our time? The poor, the sick, the young, the unfortunate, the debased, all give us one opportunity. We cannot be happy unless "doing good." If hard at first, press forward, "forgetting the things behind, and reaching unto those which are before," viz., the testimony of an approving conscience of having done what you could, and then in due time the approval of the Master, who will say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

If we would be more like our Saviour, let us be more with Him in prayer: go oftener to Calvary and witness His sufferings for us, and then, amidst all the vexations and vanities of life, we shall be strengthened to take up our cross daily, and the image of Him "who went about doing good" will be more perfectly reflected in us. Forget not that "His banner over us is love," and soon, as a royal guest, He will take us "into His banqueting house;" then will be fulfilled His prayer for us, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou has given Me; for Thou lovedst Me before the foundation of the world." Blessed Saviour, thrice blessed Saviour, would that Thy people were more like Thee, in "doing good."