

creation and preservation of genuine morality. When men have forgotten these facts, they have given to the world an active theological Christianity without an active moral Christianity. Doctrines have been held in view as objects of controversy rather than as depositories of living forces, and life has been forgotten or obscured. The danger of scholarship is its own head, and the danger of Christianity is theological inhumanity. It is not valuable for its own sake, but for what it may do. Related to a creed only, Christ's divinity is little more than a mystery. Related to men, it is the hope of righteousness. Similarly with other truths. Hence Christian literature makes its demand for recognition and permanence by as much as it appeals to life and stands ready to impart to life—by as much as it presents the God-nature of Jesus, the Atonement, the Holy Ghost, and Inspiration, not as skeletons to be fought for, but as love-lit realities to be believed in; by as much as it makes all these increase the force of moral precepts, makes the Transfiguration throw a clearer light on the Sermon on the Mount, makes Calvary explain human nature and reveal divine love, and thus stir the deepest and inspire the noblest elements of man, makes the Resurrection and Ascension perpetual appeals to men so to bow and feel that the whole truth may be a "savor of life unto life." As nature appeals to natural faith as the "Vicar of the Almighty Lord," inspiring

"That blessed mood  
In which the burden of the mystery,  
In which the heavy and the weary weight  
Of all this unintelligible world  
Is lightened,"

so ought Christian doctrine, so ought the white world of spiritual revelation to inspire in life the moods of patience, hope, fortitude, and vital Christian graces. And whenever Christian doctrines fail in this respect, they justify spiritual decay and rationalism.

The philosophy of life as told by Jesus is consummately beautiful because it preserves a marvellous harmony between truth and action. This harmony it is which gives value and permanence to Christian literature to-day. That literature may not reflect the martyr's view of existence, but it does reveal a vivid sense of a priceless present. If the far-off look has vanished from the eye of faith, the vision seen may be truer because nearer to man. If there may be confusion, it is not the confusion of the fifteenth and seventeenth centuries; it is genuinely of the nineteenth, disturbed mostly by the blood on its own brain. The gospel is now anointed to the poor. What the common life ought to be, this is the modern conception of life. This conception appears in the great public activities, but behind turmoil are homes where mothers sing, and schools where Christ cannot be excluded; and it is beyond tariff conventions, and labor assemblies, and