

service, reading the two scripture lessons and giving a short, ten minute's sermon.

After a very short delay at Liverpool, we arrived in London on Saturday evening, where we were met at the station by Mrs. Drewry, late of Toronto, and directed to Taverner's Temperance Hotel. Since then we have secured a pleasant home on a quiet street, No. 2 Almerida, London N., and are thus prepared for a long or short stay at the metropolis of the world, just as the Master may indicate His good pleasure.

We write these notes after a week's stay in London, and before we have spent any time sight-seeing. The first Sabbath, we listened to Rev. Mr. Brown, in the morning, in the Wesleyan church where the Taverners worship, and in the evening went to hear Hugh Price Hughes. The next Sabbath we had the pleasure of hearing Rev Newman Hall, the great congregational preacher. We never heard this preacher before, but we are inclined to think that he does not now carry his audience with him as was formerly his wont. The sermon was evidently that of a master, but there was to us a certain kind of perfunctoriness about it which seemed to be the result of gradual growth. This our estimate of him was confirmed by one who had heard him in his prime.

He somewhat startled us by the liberty he took with the utterances of Christ. Where Jesus says "If you love me keep my commandments," he declared His meaning to be "If you love me *try* to keep my commandments." Desiring to love Christ and trying to keep His precepts he, in several places in his sermon, pronounced on as fully measuring up to the teaching of Jesus Christ concerning these things.

There was no lengthened argument entered into to establish this serious statement. He assumed it to be correct, in a matter-of-course way.

This slipshod method of investigating truth, or rather of dogmatising about truth accounted to us for the lack of freshness

and force in the sermon. When one can make such serious alterations in the language of the founder of Christianity without apology or attempted argument, it is the evidence to us of superficial thought such as one cannot get down into the soul-life of his hearers and stir the depths of their being. Such loose thinkers must pay the penalty of deterioration in themselves as age advances.

Whilst we had but little desire to hear him again, in his pulpit efforts, we were taken with the desire to hear him on some live subject, such as social reform, where his dormant powers of eloquence would be awakened to grapple with it unchecked by the trammels of a fossilized creed.

DID JESUS GIVE HIS SECRET TO THE WORLD?

IF THE conclusion arrived at in our last article on the "The Secret of Jesus' Life," be the correct one, it is of the utmost importance that we know whether He gave this secret to the world. For what advantage could it be to us, or to the Master either, that He should live a perfect life unless He could impart to us the secret of His success? Of course we expect to be met here with the answer that His chief work was not to *live* but to *die*.—that it matters little what we think about His life so long as we believe in the efficacy of His death. This poor, barren, commercial idea of the atonement has well nigh banished the significance of Jesus' life from the earth. So that to-day for one person who is interested in the Master's life and is anxiously seeking for the secret of that, twenty persons can be found who scarcely give a thought to His life, but are constantly pondering the significance of His death. The popular question is not, How did He live and by what power or secret, but how did He die? Not what advantage was His life to me, but what can I gain by His death? No one can ponder the popular Christian