

for the church, it may, I think, be safely maintained that the world is not on the whole likely to give up believing in a practical way in such elements or deeper truths in the modern spirit as are to be distinctly traced to Christian influence. From Christianity the world has undoubtedly learned such lessons or convictions as the following: 1, a belief in the infinite significance of human life; 2, a belief that "sin, and suffering, and guilt" are essential phases of human life; and 3, a belief that the world lives by the "vicarious" death of the just and the innocent. There will always, therefore, it seems to me, be room for the church if she can continue to present to the world such a living embodiment of these great truths as is afforded in the most unique manner in the life and the person of Jesus Christ. As the Berlin philosopher, who died this last summer, Professor Friederich Paulsen puts it: "It is impossible for us to accept evil as complacently as did the Greeks, to contemplate our lives with such self-satisfaction as was possible to the Greeks and Romans. Occasionally at some Neo-Humanistic funeral, the Horatian, *Integer vitæ scelerisque purus* is sung. I am inclined to believe that the song would sound oppressive to the dead man if he could hear it; perhaps it would remind him of the beginning of the prayer of the Pharisee: 'God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.' The proud words of the dying Julian, 'I die without remorse, as I have lived without sin,' we too might utter before an earthly tribune; but can not utter them before the tribunal of our conscience, before the tribunal of God?" These words of Paulsen's recall to my mind the prayer written for possible use after his death by an equally typical, modern student of philosophy, the late Professor Henry Sidgwick of Cambridge University, who for the greater part of his life had serious conscientious objections to established or orthodox Christianity, and who had therefore always been unable to take an active part in Christian public worship: "Let us commend to the