

private room, the lamp, the loaf; or again, the master, the servant, the bushel basket, the field, the crop, the market. All these are a part of the life to which his injunctions apply, and are used as the pith of his illustrations. Those many devotional writers who would remove and limit the urgency of our Lord's teaching to the separate life of the soul have there a sufficient refutation, for in that inner chamber the machinery does not exist with which the commands are to be worked out. A man or body of men in any isolation, actual or ideal, could no more obey the great Sermon in St. Matthew than a celibate could discharge a man's duties towards wife and child. The peacemaker must live among those who are at variance. The meek must have cause of affront. The persecuted must face some organised tyranny, armed only with the meekness of love. The brother to whom exhaustless love is to be continually offered must be always at hand, a vain, silly, and irritating person; and how is it possible to obey the Christian rule towards such an one if we do not obey it in the market, in the street, in law court, and in religious assembly? To sit in any hermitage of fact or fancy and exercise a heavenly temper is clearly futile, so far as obedience to Jesus Christ is concerned; and as futile is the more modern method of limiting the benevolent energies by zeal in chosen channels, buying thus an imaginary license to be good fighters and good haters when our theology or liberty is called in question.

Thus it is necessary, in order to live the religious