

demanded of man by God only in order that his creature might constantly strain himself here in attempting what he could not perform, to the end that he might be a little bigger and a little better hereafter. And for nineteen centuries we have been learning more and more clearly that man, here and now, is, and since we have any history of him always has been, so hampered by the imperfections of body and brain, the taint of his fathers' fathers, the accidents of his infancy and the limitations of his age, as to be quite unable to fulfil the law of Christ in any rounded and adequate way. Our Christian teachers drew a kindly line between deadly and venial sin, until the psychologists and physiologists told us that some of the so-called deadly sins are those for which men are least responsible; and now we are taught to distinguish between infirmities which must take a lifetime to spend their force and thus diminish, and faults which can be, and therefore ought to be, swiftly cured. More and more we learn that, so far from the doom on children's children being arbitrary, it is inevitable, so inevitable that the man of science and the moralist are at variance concerning the cause and nature and cure of crime.

But Jesus taught that the demand of God for righteousness was inexorable. We go back to the historic Christ, and we find that he who was more tender over human frailty than any other showed no recognition of disciples who refused to follow where he led. Even after making every allowance for the figurative nature of our Lord's sayings, we all admit that he made the most stringent demands