

perversion of it by the accretion of the doctrine of Purgatory, and except that in the Latin Church, and in a less materialistic form in the Greek Church, the doctrine of Purgatory is maintained.

25. *Hell.*

All agree, divergences as to continuance of retribution characterizing individuals, and not creeds.

26. *Heaven.*

All agree.

It thus appears that, taking the above syllabus of twenty-six doctrines, they may approximately be classified as follows:

In fifteen all standards are agreed, although in six of these the doctrine universally accepted is supplemented by special views.

In three, additional to the fifteen, all Protestants are agreed.

In four there is a cleavage running more or less through all Churches, especially in the case of the extent of the Atonement. Among Protestant Churches there is marked diversity as to the Eucharist, Baptism and the doctrine of good works.

In two Methodism stands alone.

To every man of a catholic spirit the above degree of consensus must be regarded as very gratifying, even after recognizing the fact that outside of this syllabus there is a considerable list of dogmas very conspicuous in Roman Catholic theology but which are rejected by Protestants as unscriptural. Such are the Mediation of Saints, the Primacy of Peter, the number of Sacraments, Prayers for the Dead, the Immaculate Conception of the Virgin, and Papal Infallibility.

It must again be stated that the foregoing is only an approximate comparison. If fulness of detailed statement were given, the work would expand into more than one large volume of historical theology.

Again must the principle of catholicity be stated as presented by Wesley, that there should be charity independently of differences of opinion. Thus do we secure "the unity of the Spirit in the bond of peace." In as many as are so disposed, even though found in different communions, is Christ's prayer already answered, "That they all may be one."

THE NAME OF JESUS.

Jesus! the very thought is sweet!
In that dear name all heart joys meet;
But sweeter than the honey, far,
The glimpses of His presence are.

No word is sung more sweet than this;
No name is heard more full of bliss;
No thought brings sweeter comfort nigh
Than Jesus, Son of God Most High.

Jesus! the hope of souls forlorn!
How good to them for sin that mourn!
To them that seek Thee, O how kind!
But what art Thou to them that find?

Jesus! Thou sweetness, pure and blest,
Truth's fountain, light of souls distressed,
Surpassing all that heart requires,
Exceeding all that soul desires!

No tongue of mortal can express;
No letters write its blessedness;

Alone who hath Thee in his heart
Knows, love of Jesus, what Thou art.

I seek for Jesus in repose,
When round my heart its chambers close;
Abroad, and when I shut the door,
I long for Jesus evermore.

With many, in the morning gloom,
I seek for Jesus at the tomb;
For Him, with love's most earnest cry,
I seek with heart and not with eye.

Jesus, to God the Father gone,
Is seated on the heavenly throne;
My heart hath also passed from me,
That where He is, there *it* may be.

We follow Jesus now, and raise
The voice of prayer, the hymn of praise,
That He at last may make us meet
With Him to gain the heavenly seat.—*Amen.*

—*St. Bernard.*