

wording 'resurrection of the flesh' the post-Apostolic Church has gone beyond the line, which was given in the common oldest preaching regarding the resurrection and eternal life. There is no doubt that from the earliest times some Christians have preached the resurrection of the flesh, but it was not a doctrine generally held. And many witnesses of the earlier times speak instead of resurrection of the flesh of 'resurrection' simply or 'eternal life.' On the other hand the Church, when about to enter into the struggle with Gnosticism, insisted upon the resurrection of the flesh in order not to lose resurrection entirely. But even this necessity forced upon the Church at that time does not establish the right of the formula. It only helps us to understand the reasons for the formula, 'resurrection of the flesh.'"

The crude idea regarding the resurrection in the German hymn mentioned by the Editor and still unfortunately maintained in hymn-books through the influence of the orthodox party in the German Church, is of course founded on nothing else but the entirely erroneous translation of Job xix. 26, as found in the unrevised German version.

In closing I might also say that it is very debatable whether Paul conceived the resurrection of Jesus in the same way as the Gospels later represented it, since in 1 Cor. xv he places the appearances of Jesus to his disciples on exactly the same level as the apparition he had of Jesus several years later, which was clearly nothing but a vision.

A GERMAN CHRISTMAS SONG.

Christmas is approaching again, and will be celebrated in innumerable American homes in the old German fashion with a Christmas tree adorned with nuts and apples and candles. It reminds us of the song to the fir-tree which is sung by German children on entering the room where they receive their Christmas gifts. It is strange that (at least so far as we know) it has never been rendered into English. It is true that Longfellow translated a similar folk-song in which the fir-tree is used as a symbol of faithfulness and is contrasted to the fickleness of a maiden, but the character of the songs is different, although some lines, including the entire first stanza, read exactly the same. Longfellow translates *Tannenbaum* by "hemlock-tree," which is somewhat misleading, as hemlock primarily and generally means the poisonous herb of that name except locally in North America.

We offer here a versified translation in the original meter so as to fit the melody of the German song which (with only a slight change) is the same as the tune "Maryland, My Maryland!" Our version reads thus:

O fir-tree good, O fir-tree dear,
 How do thy leaves endure!
 In summer thou hast verdant been,
 In winter still art dressed in green;
 O fir-tree good, O fir-tree dear,
 No tree is better, truer.

O fir-tree green, so tall and straight,
 A sermon thou wilt preach us:
 That constancy and faithfulness
 Give strength and courage in distress,
 O fir-tree green, so tall and straight,
 This lesson thou dost teach us.

O fir-tree dear, lit up full bright
 As Christmas-tree we raise thee.
 How often have thy candles clear
 Spread mirth and joy and Christmas cheer,
 Thou symbol of life's hope and light,
 How do we prize and praise thee.