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# THE GOD AND THE RELIGION

OF

# Science and the Bible

BY

"ESEGAR," M.A., DUNELM,

W. S. CURZON-SIGGERS,

*Author of "An Historical Review of the question of the  
Immortality of the Soul." etc. etc.*

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To

THE VEN. H. W. WATKINS, D.D.

Archdeacon and Canon of Durham and Professor of

Hebrew in the University of Durham

in grateful remembrance of many benefits and  
numerous kindnesses

This Volume is without his sanction  
dedicated

by his affectionate pupil  
and also to

THE AUTHOR'S BELOVED WIFE

in acknowledgment of more than words can express.



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## PREFACE.

*THIS work consists of an inquiry in four parts into the Nature of God as It is revealed in the Bible and as It is supported by the revelations of Science. In this sense God may be said to be Biblically and Scientifically revealed as ' Spirit,' ' Light,' and ' Love.' An endeavour has been made to point out the nature of that religion and worship which is pleasing to such a Supreme Being. There prevails in the religious world a strongly marked and ever-growing desire to escape from the mechanical the artificial, and the formal, and to find the natural and real in Faith : I have attempted to help those who are searching for the latter. Present religious issues and the latest developments of Biblical criticism have been freely dealt with, and every endeavour made to answer those difficulties concerning Religion and the Bible, which are now foremost, though, in many cases, I fear the answers thereto are given briefly. It should be added that no party in the Church is represented herein, and no school in theology : though, it is claimed, that no article of the Faith necessary to be believed for eternal salvation has been knowingly infringed, and that the belief of no Church has been unnecessarily disagreed with. I desire to thank all, who by their writings have in any way assisted me. In passing the sheets through the press, I have been more largely indebted, than I can well express, to the sympathetic care, devotion and diligence of my beloved wife.*

*All Saints, 1890.*

*St. Stephen's*

*Ballaarat East,*

*Victoria.*



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#### ERRATA.

Page 33, line 18, for *ennobled* read *enabled*.

Page 84, line 9, for *through* read *though*.

Page 95, line 9, for *tolerances* read *tolerance*.

Page 167, line 33, for *Syria?* read *Syriac*.

# THE GOD AND THE RELIGION

OF

## SCIENCE AND THE BIBLE.

### I.

#### GOD IS SPIRIT.

I. To the minds of Easterns, it seemed impossible that the Infinite and the finite could hold direct communion the one with the other. Yet it is very noticeable that many earnest spirits yearned for such intercommunion. The result of this yearning was manifest in Anthropomorphism and Gnosticism, more especially in the latter. In form these 'isms' were various. In their source and aim they were one. We are beset now as of old with Anthropomorphism and Gnosticism. Judaism had its Anthropomorphic Deity, and Christians have one too. The Jew fashioned God as a high and mighty Being with the passions of man—rage, vindictiveness, and the like. Of what the Jew could not understand, he said 'the Lord did it'; and when he received a mercy from Jehovah, it was because 'the Lord repented.' Much that is ascribed in the Old Testament in this way to God must be attributed to Anthropomorphism, which is briefly, the ascribing to God the form, passions, etc., of man. The Christian has advanced but little in many cases beyond the Jew. The average idea of the Christian's God is heresy—is unscriptural—does not agree with

the revelation of God by Jesus Christ, that "God is Spirit." Who has not heard God described as an aged sire with snowy locks and silvery beard, or as a being exacting dire vengeance on all opponents of His Will, and demanding the agonizing death of His only Son for others' sins before He could find it in His heart right to forgive sinners? The Christian's God requiring the blood of His Son for men's sins—Jehovah of the Jews slaying thousands in His wrath—Pagan deities delighting in the blood of poor helpless tortured victims—are ideas due to man's ignorance of and inability to grasp the truth that "God is Spirit;" as also to man's thirst for a God whom he could comprehend, for a God for whom his whole nature intensely longed, and, failing the satisfaction of that longing, whom he fashioned.

1. For ages, so-called Christian theology has veiled the true God beneath ceremonies, theological hair-splittings, ecclesiastical systems, and abstruse speculations concerning the Infinite who has revealed Himself, sufficiently for all purposes of this life, as 'Spirit,' 'Light,' 'Love.'

i. Turning to Gnosticism, in its varied forms, with its series of intelligences reaching from those nearest to the Unseen One down to those in touch with mortal man, we find therein the signs that man's spirit sought a higher communion, and that his pride of intellect stepped in to manufacture a gradation whereby such communion might be possible. Gnostics hid the Unseen beneath their *Æons*; and were unmindful of Him, who "dwelleth in light unapproachable," and "in whom is no darkness at all."

ii. Against Anthropomorphism, John tells us that Jesus revealed God as "Spirit"—not a spirit—not the spirit—but "God is Spirit" (John iv. 24)—an old premise, from which Jesus brought a new deduction, viz, "they that worship Him must worship (Him) in spirit and in truth" (*ibid*).

iii. Against Gnosticism, John himself wrote, "This then is the message which we have heard of Him (Jesus Christ), and declare unto you, that God is light and in Him is no darkness at all" (I. John 1 5).

iv. Against those who assume that Christ died in order to satisfy the offended Majesty of Heaven—to appease a wrathful God—to quench the anger of man's Creator—to pay to Satan a ransom price for the souls of men—we have the further revelation that "God is Love" (I. John v. 16). 'God is wrath' is no part of the Christian faith. That Christ died is true. That the Son of God laid down His life for His friends is also true; and His friends are those who keep His commandments. "Therefore doth My Father love Me," said Jesus, "because I lay down My life, that I may take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (John x. 17-18): "I am the Good Shepherd, the Good Shepherd giveth His life for the sheep" (x. 11): "Father, the hour is come, glorify Thy Son that Thy Son also may glorify Thee" (xvii. 1): "I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do, and now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was" (xvii. 4-5): "And now I come to Thee" (ver. 13): "And I, if I be lifted up from the earth will draw all men unto Me. This He said signifying what death He should die" (xii. 32-33): "Ought not Christ to have suffered these things and to enter into His glory?" (Luke xxiv. 26). The death of Christ, we see from these passages, was a voluntary act on His part. The Father gave His Son—the Son gave Himself—the Holy Spirit flowed from the self-sacrifice after Jesus had been glorified. "God is Love :"—

And three primal rays there are in *love's* pure *light*,  
The self-sacrificing *spirit* shines most bright.



God is 'Love,' 'Light,' 'Spirit.' Light into the world came through love, and that love was manifest in the self-sacrificing spirit of the God-man, Christ Jesus: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved" (John iii. 16-17).

II. We will now examine the revelation of God to man in order that we may see how we can hold communion with that God who is declared to be 'Love,' 'Light,' 'Spirit,' and thereby ennoble our lives and glorify our God. First of all we must dismiss from our minds all ideas of "a Christianity arrogant and exclusive, a Christianity factious and uncharitable, a Christianity which loves to bristle with anathemas as with bayonets, a Christianity which prides itself on narrow external privileges and petty differences of distinction and organization, a Christianity in which angry partisans of clashing opinions hate each other, wound each other, cheapen and disparage each other." We must revert to our origin and see whence we came and what we are; and in that vision we may expect to increase in wisdom—the wisdom revealed unto babes, that is, true believers.

1. With regard to man's origin it is written, "And God said, let us make man in our image, after our likeness; so God created man in His own image" (Gen. i. 26-27): "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul" (ii. 7). On this question we will proceed to quote from a sermon of Columba (sometimes called incorrectly S. Columbanus). Columba was the apostle of Burgundy, Switzerland, and Italy, the quondam pupil of Comgall at the Abbey of Bangor, in the County Down in Ireland, in the sixth century, the founder of

the monastery of Bobbio, not far from Genoa, among the mountains of the Apennine Range in the year 612 A.D., a poet showing in his poems an acquaintance with much classical literature, a zealous missionary in Central Europe, a writer of a Commentary on the Psalter, and a preacher of intensely spiritual sermons. Columba, in a sermon treating of the Love of God, and taking as his text "Moses wrote in the law, God made man in His image and likeness," makes a powerful appeal for bodily sanctity founded on this gift of the Divine Image. Columba, with all his learning, we may notice, believed in the Mosaic authorship of the Pentateuch—one of the many instances which encourage us to keep to the old Faith, and which show that the Mosaic authorship is a belief in full accord with the Catholic canon that 'that is to be received as an article of belief, which has been held by all, in all places and at all times.' "Consider, I pray you," says Columba, "the dignity of this saying, 'God made man in His image and likeness.' The omnipotent God, invisible, incomprehensible, indescribable, inestimable, forming man out of the dust, has endowed him with the dignity of His image. Great is the dignity, since God has given man the image of His eternity and the likeness of His character. This Divine image is a great dignity if it be preserved pure. Great on the other hand is the loss if it be desecrated. For that which man has received from the breath of God, if it shall be turned to the opposite purposes and its blessings be contaminated, then he corrupts and destroys the likeness of God so far as he can. But if the virtues sown in the soul be used aright, then man will be like God. Whatever virtues God has sown in our spirits in their primitive condition, He has taught us by His commandments to return to Him. This is the first commandment, 'Thou shalt love the Lord our God with the whole heart,' because He first loved us from the very beginning and before

that we came into existence. Now the love of God is the renewal of His Image."

i. In so far then, as we have marred the Image of God within us, so far we need to grasp, 'God is Light' in order that by His aid and by comparison we may see our deformity and great departure from His Image, 'God is Love' that we may be drawn to Him by love and under love's influence delight to yield ourself to His holy Will and so renew His Image, 'God is Spirit' that we may learn whence and how to obtain that power whereby we may conform to His Will and enjoy communion with God and may furthermore by union in spirit mortify both the heretical and the carnal spirit—the *heretical* spirit, the spirit that *chooses* for itself; and the *carnal* spirit, the spirit that *desires* for itself.

2. At the outset in dealing with God's revelation of His Nature, of Himself, we notice a Trinity of Nature. The revelation of 'Spirit,' 'Light,' 'Love' is a revelation of God's Nature. It is threefold. Now notice, we are not told that God is 'the Spirit,' 'the Light,' 'the Love': nor that He is 'a Spirit,' etc.: but that 'God is Spirit,' 'God is Light,' 'God is Love.' These three words do not denote attributes—they speak to us of God Himself—they declare God's true Nature. It is a matter of surprise, that men should have fashioned God after their own notions and assigned to Him various and contradictory attributes, seeing that in this threefold declaration we have the very best declaration of what God is (and hence of what attributes are His or can be His) that ever the mind of man could grasp—far better than man uninspired could have formulated. To the New Testament or in other words to the Incarnation of Christ man owes this revelation or declaration of God's Nature. The Scriptures abound in attributes of the Deity. The New Testament alone in three places declares *what God is*, and hence by implication and deduction *what God is not*. Throughout the whole



history of religion there is no parallel. This threefold definition (if we may use the term) of God's Nature is unique. It stands alone in all its fulness and in all its simplicity. The greatest intellect can never fathom its depths ; the meanest mind can sufficiently understand the threefold definition. Perhaps we might say that strictly speaking to the Jew, 'God is Spirit' was scarcely a new revelation : if he did not know it, he ought to have known it—he had the means for inferring it : to the world it was a new declaration. But that 'God is Light,' no religion, no system of philosophy no searchers after truth ever suggested to its or their adherents. In this Trinity we see more clearly the reasonableness of the Trinitarian as opposed to the Unitarian belief. We are able to grasp the Three in One and One in Three, as far as man can grasp such a mysterious dogma, by means of the Trinity of Nature, now under our observation, wherein we see the Deity—the One God—represented as possessing three distinct Natures, 'Spirit,' 'Light,' 'Love.' Furthermore we note that 'Spirit' came first and breathed into man 'Spirit' also : then came 'Light' into the world and with Light the revelation of 'Love' which had ordained and carried out all creation and ended its work for a while in its final giving of itself in order that there might to "God and our Father be glory for ever" (Phil. iv. 20).

i. In due order we shall point out, how that 'God is Spirit' is a truth marked in the universe everywhere—in nature and in man : that the order in which the Trinity is revealed is that of 'Spirit' or Giver and Sustainer of life, 'Light' or the Guide of life in the Life and Words of the Son of Man made manifest, 'Love' or that which moved and worked in, by, and through all, the *fons et origo* of all things in heaven and earth : that everywhere there are signs of the work of 'Spirit' preparing men for the revelation of the 'Light' and of the 'Love' : that a most natural deduction from

all this is that 'Spirit' may fairly be said to correspond with the Christian 'Holy Ghost,' 'Light' with 'the Son', and 'Love' with 'the Father': that this order of manifestation is the most natural—the three steps in proper gradation leading to the knowledge of God, "as He is." Any other order would have been inconsistent with the development of man. Any other gradation would have been out of order when the whole creation is viewed. Yet in this Trinity in Unity of 'Spirit,' 'Light,' and 'Love' "none is afore or after the other" save in time of man's understanding and conception and knowledge.

According to the Bible a Trinity had always worked together in (a) *Creation*, as instanced by the following texts :—"God made the world by His Son" (cf. Heb. 1. 2); "the Word . . . by whom all things were made" (John i. 1-3); "who is the image of the invisible God, the first-born of every creature, for by Him were all things created, that are in heaven and that are in earth: all things were created by and for Him" (Col. i 15-16); and "for His pleasure they are and were created" (Rev. iv. 11); "in the beginning God created the heaven and the earth" (Gen, i, 1); "and the Spirit of God moved upon the face of the waters" (ver. 2); "by His Spirit He hath garnished the heavens" (Job xxvi. 13); "and all the hosts of them by the breath of His mouth" (Ps. xxxiii. 6); "and yet who hath directed the Spirit of the Lord?" (Is. xl. 13). We may sum up all in the words of an hymn :—

"By whom the Father, through whom the Son,  
In whom the Spirit, eternally One."

(b) *Man's sanctification*, as instanced by these texts :—"For the Father has made us to be partakers of the inheritance of the saints in light" (Col. i. 12); "being sanctified by the Holy Ghost" (Rom. xv. 16); "sanctified in Christ Jesus" (1 Cor. i. 2). To these we may add, that this sanctification is through 'the Truth,'

and that this Truth is from 'the Spirit of Truth' who was "to guide unto all truth" (cf. John xvi. 13), those who have obeyed the truth through the Spirit and have purified their souls in well doing (cf. I Pet. i. 22), being in union with One who said, "I am the Truth" (John xiv. 6), and who prayed for His disciples "Holy Father sanctify them through Thy Truth : Thy Word is Truth" (xvii. 11, 17) and who declared "now ye are clean through the Word which I have spoken unto you" (xv. 3). Yet we read that "Grace and Truth came by Jesus Christ" (John i. 17) : "and it is the Spirit that beareth witness because the Spirit is Truth" (I John v. 6).

ii. These statements of Holy Scripture are sufficient to show that there is a wonderful unanimity, and, yet at the same time, a wonderful independence in the work of each Person of the Catholic Trinity. Here we have the Spirit represented as the medium of communication, the communicated gift and the active principle or first cause. In like manner we could show how the same is true of 'the Truth,' also termed 'the Light of the world' and 'the Son of God' : the same of 'the Love' or God the Father. Yet we could easily show how the Spirit is the medium of communication, and Light the communicated gift, and Love the active principle and first cause : that without Love there could be no Spirit moving, without Spirit no Light enlightening, without Light no Love known and no influence from on high radiating in man's spirit.

iii. We noticed that the above quoted passages were taken from all parts of the Bible. Whence then this unanimity yet diversity—the diversity proving the unanimity? Could man unaided have produced such concord? Can we believe that all this happened by chance, and that men of different times, countries, dispositions, races, told by accident the same truths which appeal as truths to our inmost souls? Does not Sacred Writ bear throughout the evidence of 'Love'



moving 'Spirit' to shed 'Light' into men so that God might be revealed in their writings just so far and by such steps as human minds could grasp the revelation? Be that as it may we see everywhere "God is Spirit," and in all things "God is Light," and in all times "God is Love." Spirit was revealed first in priority of time to prepare the world for the coming of the Light in order to convince men of the truth of Love having worked always. "God is Spirit" was the first revelation of God's Nature. When the fulness of the ages had come then came the "message that God is Light and in Him is no darkness at all" (I John i. 5) : on this is the apostolic comment, "if we say that we have fellowship with Him and walk in darkness we lie and do not the truth : but if we walk in the light as He is in the light we have fellowship one with another and the blood of Jesus Christ cleanseth from all sin" (ver. 6-7). Following "the Light of the world" came the knowledge that "God is Love." The Light of Christ removed the darkness of sin and ignorance from some hearts, and prepared them to believe in the climax of revelation "God is Love"—at the same time a most important declaration was given, "he that dwelleth in love dwelleth in God and God in Him." Before we can grasp "God is Light" and "God is Love" in all their fulness we must first learn that "God is Spirit." In order that we may learn this lesson let us with the sweet Psalmist of Israel raise our spirits in humble prayer and say each of us, "Create in me a clean heart O God, and renew a right spirit within me : cast me not away from Thy Presence, and take not Thy Holy Spirit from me" (Ps. li. 10-11)—then we may hope the Love of God will cause the Spirit of God to shed the Light of God into our hearts, and step by step "lead us in heart and mind where God continually dwells."

iv. Nothing seems, at first sight, more reasonable than that God, who made man in His own Image,

should make some revelation of Himself—of His Nature—in terms that man could grasp and sufficient to enable man to feel how exalted is the position which he holds as head of creation and adopted son of God. Granting the existence of a revelation, it is no matter of surprise that many do not embrace the spiritual life inculcated therein—that life “without which whosoever liveth is counted dead.” God’s revelation of Himself is one which carries with it, an insistence on man’s being alive to God’s teachings, or in other words a demand that man shall lead a spiritual life—shall be alive to the things of God. Revelation can only be judged of by the spiritual man.

III. The spiritual man has a spiritual faculty for judging spiritual truth. This spiritual faculty may be wanting or dormant or possibly dead in many. The spiritual faculty is distinct from the natural faculties. The two kinds may exist in the same person ; and do so exist in those whose lives are “hid with Christ in God” : but the natural faculties alone exist in many. The order of the existence of these faculties is “that was not first which is spiritual but that which is natural and afterward that which is spiritual.” Now by the spiritual man is not meant the sinless man, nor the liver of a continuously good life, nor the regular doer of good deeds ; “but the man whose conscience is awake to truths which do not depend on the evidence of bodily sense nor on the conclusions inferred from experience based on that evidence” and whose spirit is in conscious close communion with God, so that what he knows he knows because “God hath revealed” such knowledge unto him “by His Spirit” (1 Cor. ii. 10.). We know of the things of God by the spirit given us by God : without that spirit we can know nothing of the things of God—that spirit is not the spirit of the world but the spirit which is imparted by God “that we might know the things that are freely given to us of God.” The soul receives its knowledge of earthly



things because of its connection with the body,—without such connection its knowledge of earthly things would be *nil*—without the experiences resulting from that connection its knowledge could only be by some revelation and could not even then be personal. Now the soul in like manner has or can have a knowledge of heavenly things—it receives its knowledge of heavenly things by means of its connection with the Spirit of God by its own spirit quickened by the Spirit—without such connection its knowledge could only be by some revelation and not personal. By reason of the union of soul with body and spirit, the soul has personal knowledge of whatever body or spirit may have communion with or relations to or with. The body is connected with animal creation hence the soul has knowledge of the animal nature—its passions, emotions, etc. The spirit being connected with God, being of the spiritual creation a part, the soul as a consequence has knowledge of the heavenly nature and of spiritual things. “The natural man receiveth not the things of the Spirit of God : for they are foolishness unto him” (1 Cor. ii. 14) ; for the simple reason that without a living spiritual nature, there is no receptacle for the things of God—there is no point of contact—no faculty wherewith to grasp heavenly things : moreover “he cannot know them because they are spiritually discerned” (1 Cor. ii. 14). A man may conceivably and actually so mortify the natural man with all the passions of animal nature as to be quite out of sympathy with the man who has not so mortified that nature : such a man cannot understand the failings of his less exalted brother—is out of sympathy with him—there is no affinity between them. So too a man may mortify the divine gift of the spirit as to deaden it and put into a long slumber the spiritual life that should be active within him ; hence, until that spiritual is enlivened, he cannot know aught of spiritual life, nature, or things.

i. The spirit that is of God was freely given unto us, “that we might freely know the things that are freely

given to us of God." Amongst those things given of God are, "the Holy Spirit" (*passim*), "eternal life" (Rom. vi. 23), "faith" (Eph. ii. 8), "every good and every perfect gift" (James i. 17), and "righteousness" (Rom. v. 17). The man, who "hungers and thirsts after righteousness," sees truths which men, who do not so hunger and thirst, never see. He knows better what is meant by 'the beauty of holiness' and 'heavenly-mindedness': he knows and sees, as others do not, the eternity and supremacy of these things. His spiritual faculty is active: and by it he sees and knows: and the more it is active, the more he knows by its aid and the more clearly he sees through its help. He has within him facts, which are clear to him and which are ever becoming clearer; and these very facts cannot be perceived by those whose spiritual faculty is non-active.

ii. The natural man will smile at this plain statement of the need of the spiritual faculty, and regard it as folly; it is only to be expected that he will do so; he has no faculty wherewith to grasp it; his nature predominant is opposed to the spiritual—is at enmity thereto; he cannot therefore do otherwise than disbelieve and reject that which is out of harmony with the prepossessions of his natural mind—out of harmony with his nature. His spiritual faculty is palsied, possibly by the concentration of his mind on sensible things and by the habitual disuse of the spiritual. The circumstances and surroundings of his life may have allowed or almost forced the spiritual faculty to slumber. The want of that something in order that his soul might become the arena of a war between body and spirit—animal and spiritual—may have lulled the highest of all faculties to sleep. Whatever the cause, the fact remains, that there are many men and women living moral lives whose spirits are asleep—whose souls have consequently no communion on their side with God—who yet are the receptacles of divine blessings

by the divine bounty—who reject Him who has made them as moral as they are—concerning these who are spiritually dead we can pass no other sentence than this, that we are unable to say what exceptions to His general rules a Being who is Love may make; but the general truth is none the less exacting and does with no light force demand our attention, that only the spiritual can grasp the Spiritual and can ascend to and abide with and in the Spiritual, and that the natural man cannot know the things of God “for the carnal mind is enmity against God: and to be carnally minded is death, but to be spiritually minded is life and peace: for they that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit; so then they that are in the flesh”—whose lives are absorbed in the things of animal life—“cannot please God” (cf. Rom. viii. 5-8). “If ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body ye shall live” (ver. 13). This is a doctrine of common sense—of a scientific nature for “science is common sense”—the truth of which the experience of every day makes more and more manifest. By it we learn why the spiritual man is able to subdue the natural man, since we see that he has help from the Spiritual Power which enables him to bring into subjection his lower impulses, and this the more so seeing that “the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us” (ver. 26).

(a) The natural man cannot of himself subdue his own nature, nor can he of himself hold communion with the Eternal Spirit, although that Eternal Spirit may at times impart its rays into his soul and kindle within it a flame that would burn continuously if only his spirit were alive and if his soul would beat responsive to the voice within which says, “Come up hither, and I will shew thee things which must be hereafter” (Rev. iv. 1).



Each time that the Eternal Spirit thus appeals to man's soul, there is a revelation of God to man which meets the aspiration of man's soul. The soul for a time is elevated as it hears the voice, and the whole life is raised thereby even though man will not give to that Power due worship and recognition. Oh! that men would not only hear but obey the voice to "Come up higher." If only there be one upward spring of the soul, even though that soul be in the very blackest depths of evil, then, even then, there shall without doubt penetrate there the Spirit of God whose power shall aid that upward spring—that responsive cry of man's soul—and shall help the struggle between body and soul for the mastery, "and shall give force to the effort, and shall uphold the perseverance, and shall touch the heart, and shall clear the insight, and shall revive the conscience, and shall make the will the master of the life," and shall give power to the new life to go on and to rise upwards, in spite of failures and oft fallings until the new man is become the restored Image of God. Thus we may say that the natural must submit to the control of the rational, and the rational must be under the direction of the spiritual.

(b) Now that which has been said of the natural man applies equally, whether we regard man as under a "compound of intellect and will jointly ruling," or whether we regard man as "guided by will alone," or "by intellect alone." The man is none the less a natural man because "his intellectual part predominates" and keeps in subjection the animal passions in obedience to his knowledge and understanding, than the man who is ruled by "the will part" alone resulting in a life of pleasures derived from that which he selfishly favours and indulges in. "The intellectual and the will parts" of man must still be in subjection to the Spirit in order that a true man in all the fulness of God's Image may exist: and without such subjection the man is spiritually dead.

iii. That the spiritual faculty is a special endowment of God in no way contradicts the development of man by a process of evolution. Evolution may account possibly for man's animal nature, and for 'man' by what is known as natural selection. Natural selection cannot conceivably account for the development of man's higher nature. Natural selection can only preserve and develop qualities or forms, which give the organisms which possess them some advantage in the great struggle for existence which is continually going on. If the qualities or forms give their possessors no such advantage, and yet develop, then they cannot be due to natural selection. Many of man's mental qualities are of this nature, and must therefore be due to some agency working along with natural selection and appearing for the first time at a certain stage of development, making a change in condition though not in continuity.

(a) When man had been developed, it may have been by natural selection, to a certain stage, then a new agent began for the first time to operate on his soul in order that the climax of rational psychical development might be reached. We have what is attributed to natural selection up to a point ; and then a new agent appears, which we can only ascribe to the Great First Cause Himself—this new Agent was (who shall dare to absolutely deny it) the Spirit of God breathed into man whereby "man became a living soul," that is, psychical being, capable of rational development, and capable of spiritual development according to the laws of spiritual life ; and also capable of individual standstill or retrogression.

(b) No one can possibly claim that the secret of life lies in natural selection. The rational and spiritual developments are negatived by such a theory, and yet each exists as an indisputable fact. Natural selection only improves a race according to its needs in a life and death struggle. Now of what value are the high mental



faculties possessed by a few individuals in such a struggle in which the whole race is concerned when only a few have the faculties? Besides, these high mental faculties are noted by their scattered character in time and race—no regularity of succession—no handing down from the father to the son—the senior wrangler, for instance, does not hand down to succeeding generations his mathematical faculties, nor do these faculties aid him in the struggle of life and death—these faculties are only well developed in a few individuals in a community, and then with great variations and great irregularities; these then cannot be accounted for by natural selection, which may have produced the ordinary animal characteristics of man.

(c) In Africa I had a native servant who could understand that a florin was equivalent to two shillings, but could never grasp the fact that two florins equalled four shillings. I had another who understood that two sixpences made a shilling, that two shillings and one sixpence made half-a-crown, and *vice versa*, but who could never grasp that two half-crowns made five shillings, even when I placed their respective values side by side in florins and sixpences or shillings and sixpences. Each would take for his week's wage two florins and one shilling or two florins and two sixpences, but neither would take two half-crowns; yet strange to say they would change back each of the florins and a sixpence for half-a-crown, and in the end possess two half-crowns. By some method of their own they appeared to satisfy their own minds that the half-crowns were worth a florin and a sixpence, and that their last change of two half-crowns was of the same value as their original payment of five shillings or two florins and two sixpences; but though week by week for months I tried to teach them to accept two half-crowns for their payment, they never would do so, but always wanted a shilling more. These are two of many like inci-

dents whereby we see an almost entire absence of a mathematical faculty, yet these fellows took care of themselves, lived well and happily. Behold! near by these people was living a senior wrangler of years gone by whose highly developed mental mathematical faculties availed him little. He was living as low an animal life as—aye, lower than—these natives. In the struggle for existence they were far better off than he. Had his mental development been due to natural selection, then in the struggle for existence, from the very fact of such being due to natural selection, he would have been better off than the natives. His mental development was of no benefit to him in a life and death struggle for existence, therefore his development was in no way due to natural selection. He had that which natural selection could not give—a mathematical mind. It benefitted him nothing along lines which gifts due to natural selection do benefit men. We are driven elsewhere for an answer to our query ‘how is this mathematical faculty so suddenly developed in units of a race?’ This faculty is suddenly developed as history teaches us, and yet as science shows it can never be due to natural selection. The same is true of other faculties—of traits called virtues which are found in individuals in civilised races and in the most uncivilised. Compare the honesty of the Zulu with that of the highly cultured European. Driven then from natural selection for an answer as to the origin of these faculties, we see the answer in the Bible, supported as it is by science, that the origin of the higher faculties proceeds from the possession by man of not only an animal soul but also of rational and spiritual activities superimposed by God on his animal soul at some suitable stage of his development—that act of the Deity may be said to have given to man two distinct powers or natures, the rational and the purely spiritual. Man in his animal nature may come from the animals by

evolution, but man in his rational and purely spiritual nature cannot possibly have so come. Thus when we find that man is endowed with a higher nature than the animal and ask where did he get it, we find that he received it from some source outside himself and outside animal creation, or in other words that the old Biblical truth of the creation of man's soul by the special action of God is after all the truth, and is the only way whereby we can account for man's intellectual and spiritual development, for his faculties and aspirations, for his hopes and beliefs that there awaits him a much higher destiny than that which awaits the beasts that perish. Thus man possessing a spiritual faculty by the special gift of God is able to grasp spiritual truths.

IV. "God is Spirit" is a truth which man by his development is able to grasp. This was accordingly the first declaration of God's nature to man, and the first revelation of God to man. The word 'spirit' is used in Scripture in various ways. When used of God it denotes an intelligent immaterial substance. "A spirit hath not flesh and bones as ye see me have." The word 'spirit' does not denote a quality which God possesses, but it defines His nature. Although we may not be able to grasp entirely what 'spirit' means, yet we do understand what God is not when we speak of Him as 'spirit.' In that word all anthropomorphic teachings find their negation. In that word the attractive creed of Pantheism—of a God absorbing and embracing all in Himself—finds no support. Rather than absorption we may say we have continuous effluxion; other spirit proceeding from Spirit, each spirit proceeding forth having an individual existence, and yet in source one and the same and united to the One Spirit.

i. As far as our faculties are concerned a sight of God is out of question; and yet to know Him is not beyond us. All may feel His presence and yet not



know Him. All may realise His existence, and yet all may not bow down and "worship in spirit." The existence of spirit is impressed upon us by its evident presence in nature and the universe. A feeling of spirit holding communion with us is to be met with in various ways. It is conceivable that the student of nature may have a far truer, far purer, far nobler grasp of this view of God's nature than the student of theology. I have met with such persons, whose belief in "God is Spirit" has been the stay of their lives, and who have derived their belief from the consciousness that there is Spirit existing in nature, and whose study of nature has led them to grasp the truth that "God is Spirit"—there I know they have stopped, not caring "to trouble themselves about a revelation;" but still let us see if we can with them and with the antients of our race grasp the truth that "God is Spirit."

ii. The presence of Spirit is felt when we walk beneath the open firmament of heaven—as we stand beside the mighty rushing river or the rippling brook—whilst we tread o'er mother earth clad with verdure and bedecked with flowers of sweetest perfume—when we shelter ourselves from "the greater light" that rules the day beneath umbrageous monarchs of the forest, teeming with animal life and affording shelter to heaven's choirs chirping their noonday song of thankfulness and joy—then we feel our spirit stirred by a power unseen; and here where no masks can hide the Spirit-God whose influence o'er us steals—here where no theological word-splittings nor human ideas of God can reach us—here where we see His wondrous works moving on in forest and in glen, in mountain and in vale, in river and in land—here we feel we are face to face in spirit with God, who is Spirit—here we feel conscious of being as close to a Presence as ever the Antient Lawgiver felt, when he drew nigh the burning bush and saw not Him who



was there as Spirit, but felt His Presence and did reverence to that Presence.

Again we stand beneath the vault of heaven—we lift our eyes towards the azure empyrean—we gaze upon those myriads of other worlds that appear like sparkling lights in the canopy above us—we note “the lesser light” flooding hill and vale with its silvery sheen—then our spirits rise far from this sin-bound earth on which we stand, and they hold communion with some Spirit pure, whom the heaven of heavens cannot contain and for whom if we search from one end thereof to the other behold He is there.

iii. Moreover in the depths of the earth we find Him : in “the waters” we feel He is near. In the murmur of the ocean we hear as it were His voice and feel His presence. Of the Spirit in the ocean’s waters I once wrote these words which often have been felt to be true :

As I gazed upon the ocean, with its waters lying still,  
Stealing o’er me, an emotion told me of a mighty Will,  
Which ordain’d the moving waters o’er their special course to  
run,  
Stirr’d in calm beneath the moon beams, re-enlivened by  
sun.

O’er that stillness came a ripple, followed by a murmur low,  
Scarce a breath of wind there seeméd, and the waters moved  
so slow ;  
Its bosom heaved a gentle sigh ; louder on the murmur roll’d,  
My heart, responsive to that cry, felt a moment warm then  
cold.

What is that which starts that murmur ? Why the heaving of  
that sigh ?  
’Tis because this moving liquid feels a touch of sympathy !  
For beneath its bed the thousands lie in their last resting  
place,  
Waiting till their Lord shall bid them see the brightness of  
His face.

For those thousands then that murmur does the mighty ocean  
give :

For the dead bespeaking 'sorrow;' 'sympathy' for friends that live.

Water Spirit may thy lesson ne'er be lost on us while here—  
For the dead and dying 'pity' : for the living 'God is near.'

iv. From the water's edge we roam and bend our steps towards some noble pile of stone and marble, mellowed by the storms of ages, rearing its mosaic-adorned dome towards heaven, with its aisles and transepts reaching well-nigh beyond the vision of the human eye. We enter : we pause : we listen : we hear the deep rich tones of the organ and on our ears there comes a gentle whisper of sweet melody gradually growing louder and louder, until we recognise the processional hymn of praise to the Spirit above, sung by a white-robed throng for a moment seen, then lost to view behind the oaken stalls in the innermost chancel. The worship ended, we pace once more the pavement, trodden ere now by thousands who now know more than we. We feel as we felt on our first entrance, a Presence as of some Spirit dwelling in this temple made with hands, as of a Spirit in communion with our spirit.

v. Can there be a temple-spirit? Can there be a water-spirit? Can there be a universe-spirit? Can there be a nature-spirit? Or is it "one and the self-same Spirit" working in and energizing all things as He wills. Alike in the waters' murmur, alike in the cathedral pile, alike in nature's beauties, alike beneath the orbs of heaven, we felt Spirit communing with, animating, subduing and gladdening our spirit. Whence came that Spirit-presence? Is He "God is Spirit"—an unknown God to most, as to the Athenians of old, whom many have so long worshipped in ignorance, or vainly tried to worship by self-sacrifice, or by bargains for heaven as the price of worship—whom nature declares is Spirit—whom revelation declares is Spirit also and furthermore states that He requires that "they that worship Him shall worship Him in spirit and in truth."

Can this consciousness of the presence of Spirit be other than the self-revelation to man of "God is Spirit"—to our spirits which for reasons various fail to grasp that truth though revealed in the Word? At any rate everywhere there is Spirit communing with our Spirit and teaching us the lesson that the spiritual exists without us and within us; and that the spiritual within us is quickened in every form of soul-life by even a short communion or contact with the spiritual without us. This quickening spiritual energy—this spiritual power—present everywhere is known, to those who can receive revealed truth, as God.

vi. Does it seem impossible to feel in touch with this Spirit-presence when we regard Him as the living God? Does the notion of so exalted a personality seem to remove this Spirit-power farther from us? Does the intellect come in and by analysis say that is impossible which by synthesis and consciousness the mind aided by the spirit within us says is possible? Does the natural man arise to strive to conquer the first struggle of the spiritual man because the natural recognises that its end is fast approaching when the spiritual is entering in? Possibly this is so: we admit it. Does not the fact of the possibility of its being so show that for Spirit to do its perfect work the soul must be guided by Light and must feel the uplifting and binding influence of Love? "God is Spirit" is not enough for the soul to know: it must have something more; the darkness around it must be removed by Light: the downward tendency must be checked by Love. The contact of Spirit with the soul produces a new germ of life; without Light the new germ can never grow; without the protecting power of Love it can never bear fruit—can never reach the fulness of life; we thus see faintly, what by experience we learn most fully, that without a knowledge that "God is Love," made manifest in and through "God is Light" (whom we shall identify with "the Light of the world"), all our communion with



Spirit would have but a transitory and unenduring result—so it was in the past with those people who only knew a God, who to them was but ‘Spirit,’ and not ‘Light’ and ‘Love.’ Hence the revelation in nature and the universe and the first revelation to man that “God is Spirit” needed the complement of revelations to be found in the Bible only, viz.—that “God is Light” and “God is Love.”

vii. The first step to the higher (or spiritual) life is given freely to all whether they search for it or not ; but the other steps must be sought for in a revelation made for the benefit of all who have allowed the first step to lead them on in search of more truth. When we have accepted the universal and special revelation that “God is Spirit” then we are fitly prepared to go on with the further revelations “God is Light” and “God is Love,” and by them to find out in all its beauty what is meant by that secret of the spiritual life “God in us.” Many with anthropomorphic ideas believe that “God is Love”—we rejoice that it is so ; but their ideas, whilst to them they may be a comfort, are such that one must admit that a God of Love would not recognise them ; these things should show more clearly that to hold and know that “God is Spirit” are essential towards understanding and knowing Him whose “ways are not our ways, nor His thoughts our thoughts.” Again we say that to grasp “God is Spirit” is the first essential step towards finding the secret of life “God in us.” Yes ! ‘God in us,’ wherever we may be and whatever we are ; for there He is with us and in us, making us co-partners in the development of all things according to His set purpose—this is an impetus to life. “Thou God seest me” may be a deterrent to many ; but ‘Thou God in me’ is more than enough to raise our souls and to inspire them with new hopes and to fill them with new longings. This is the elixir in life. It desires no parentage assigned by science as it is coeval with man. It never fails to lighten the labours or to lessen the



trials of man. It ever gives him happiness in the knowledge that God being in him, God will aid him and order all for his best—happiness, the true elixir in life, produced by a regulated conscience and contented mind in consequence of the indwelling Spirit of God.

V. The daily routine of life brings the spirit of each of us in contact with other spirits. By a passing reference to that contact it may be seen how our spirit communes with and loves the spirit of another. We read the work or words of some writer, dead or living, whom we have never seen and who is known to us only by those words of his—we read and admire or feel a strong affection for the writer, for his words appeal to us, they are real to us—we feel a certain oneness with him who wrote—others may read those words and feel no oneness with the writer, but to us there is spirit and life in them—“he being dead yet speaketh.” What speaketh? What is it that produces this influence over us—this oneness? It is the fact that there is an affinity between the spirit of the writer and our spirit; and that which we love, when we love him because of his works, is his spirit which communes with us in his words. So to proceed, be the writer an Apostle, or be the words those of Jesus, whenever we feel in touch with writer or speaker there our spirit communes with his spirit and his with ours. And that which we revere and love—that with which we have affinity—is none other than the spirit of him who as far as the flesh is concerned is absent. We hear no words with our outward ears; but we hear with our spirit: and the words are impressed, as we read them, upon our spirit by him who wrote or spoke. How much more so is this with the words of Jesus, who said, “the words that I speak unto you they are spirit, they are life.” Are they not so? Do they not comfort, cheer, strengthen, bless, help, quicken? His Spirit in them gives them life, because the same Spirit is in us, leading our spirit to commune with Him. Those words of His could never appeal to

each and every mortal (and men are differently constituted) were it not for the fact that Jesus who spake them was God through whom 'the Spirit' proceeds—that Spirit who gave spirit to man and who dwelling in man's soul holds communion with him. The fact that Jesus' words touch all human souls shows that in Him was in all its plenitude that Spirit who breathed spirit into man—in other words that Jesus is one with "God is Spirit." We each love Him because of His words, *i.e.*, our spirit loves His Spirit.

ii. Thus we are led to see that there is an affinity between our spirit and Jesus. How is it that we have this affinity? Because the God Who is Spirit has given us of His Spirit which Spirit is also in and of Jesus. Our spirit is of God. The spirit of Jesus is of God, and we shall be bound to conclude that He (Jesus) is one with God—is God manifested as 'Light.' The Spirit in man and in Jesus being one, whenever our spirit comes in contact with the words of Jesus, our spirit is elevated, or rebuked, or if under the influence of animal man is raised to hatred because it is conscious of its fall and error. His words are life because of the One common Spirit in them and in man; provided always that man on his part has not quenched the Spirit's communion with his spirit by disuse or abuse.

iii. So we see how we have communion with God by our spirit. We feel signs of this when conscious of a oneness between us and a Spirit everywhere, as we have afore noted. On reflection these signs lead us to conclude that God is in all His works, and, that that, which bears witness with our spirit, that Spirit is everywhere, is God Himself. The more we reflect on this, the more we feel the need of the further revelation that "God is Light" and "God is Love."

VI. The contemplation of nature (aided by revelation) leads us to see that God is ever revealing Himself in His works in the progression of ages; that He is

manifesting Himself in man at his noblest and best ; that He is worshipped in spirit ; that He is not honoured, according to His own Will, by austere self-mortifications, fastings and penances ; that He endows human beings with faculties for discerning good and evil, right and wrong ; that in each beauty of nature, unfolded by the hand of the Almighty Artist, there is a story telling us that there is a form of life free from every ignoble thought or word beyond that calm blue immeasurable azure above us ; and that it is the duty of man to endeavour to lead such a life here—man who alone of all the Creator's handiwork does not praise Him as he should and is not radiant with glory ; that in the vast ocean of gorgeous clouds, stretching away to the edge of the remote horizon, all rippled into fantastic motionless waves with here and there a dark mass like some solitary island in an eternal cloud-sea, or that in the long cloud-waves bordered with lovely purple and in the amber-edged billows of snowy white surrounded by the "abyss of the immense concave radiant with millions of constellations," is the pathway to Eternity, to that other hemisphere of the universe, to where there beyond all "God dwelleth" (or chooses to make a display of His glory) "in light unapproachable" ; that this God is One whom we see dimly now but shall see as He is at that time "when He calls us to behold the brightness of His face"—"when this mortal shall have put on immortality and this corruption have put on incorruption" ; and that finally where two or three are gathered together in prayer or in labour, or where one is praying and labouring, or where one is labouring for another or for others, there God is present, and there He is truly worshipped in spirit, provided that the prayer and labour be in accord with His Will as revealed, that "men ought always to pray" in the spirit of "not my will but Thine be done," and men ought always to labour honestly to get a livelihood. Thus miners in the bowels of the earth, tradesmen in their stores, profes-



sional men for their clients, patients or flocks, parents for their children, the crossing-sweeper at his crossing,—all doing their best to promote the happiness of those who in any way depend upon their labour—may be said, in their work, to be worshipping God in Spirit, and to have God with them, for they are fulfilling their duty in their present place in God's great world.

Thus far we have endeavoured to grasp by analogies and experiences, that as to space *it is truth* to say "God is Spirit"; for that Spirit is everywhere, that Spirit is one and the Self-same working in and through all things, that Spirit is God and that "God is Spirit." We shall see that we may possibly learn that as God is everywhere and knows no space-limit, so also that God is an Eternal Spirit and that the Eternal Spirit can have no time-limit.

Down the course of the history of the Ages we see how the beauty of nature increased until the time that man was created. In that history we see how God revealed Himself as a lover of the beautiful. In the earliest ages, the Eozoic, there could have been little of what we think beautiful. The earth had not long ceased to roll in flames and was enveloped in clouds, and heavy mists went up off the face of the earth and hid its colours. In the Palæozoic era, and in the Cambrian age thereof, we find the first traces of life, but only marine life and no land vegetation, no flowers. In the Silurian age vast tracts of earth are covered with vegetation and humble forms of life. The forests lacked beauty and the plants looked spectral. "Imagination can scarcely realize this strange and grotesque vegetation, which, though possibly copious and luxuriant, must have been simple and monotonous in aspect" (Dawson's Geological Hist. of Plants). This too was the age of coral reefs. In the Devonian era, the forests are more varied and more lovely to behold. Graceful tree-ferns raise on high their beauteous forms; tall cone-bearers and club-mosses are found everywhere;



every vale and glen is soft to the eye with the feathery fronds of the silvery fern. In the Carboniferous age, the grand flora of nature rises before us like some lovely panorama in the history of vegetation. The earth revels in luxuriant growth. In myriads there are found trees and plants and herbs, fretted truncated sigillariæ, graceful marsh plants, and many things more beautiful than anything of a previous age. "In walking among the ruins of this ancient flora," says Miller in his 'Testimony of the Rocks,' "the Palæontologist almost feels as if he had got among the broken fragments of Italian palaces erected long ages ago, when the architecture of Rome was most ornate, and every moulding roughened with ornament." In the Mesozoic, the secondary ages, a new world bursts upon us. The vegetation is more varied though less exuberant. Palms and cycads wave their graceful leaves in the air, relieving the still present monotony and still absent floral decorations. Birds poise their bright plumaged wings in mid air; insects bedecked with varied colours flit amongst the sun-lit glens; enormous reptiles roam amidst the shades or cut the waves with their light-flashing scales; whilst the giants of the ocean lash the waters into foam by the strokes of their mighty oars. Then in the later Cretaceous, the earth answers to the birds of the air, bright colour for bright colour, beauty for beauty; brilliant flowers abound; our present woods come into being; vivid tints and soft tones meet the eye; whilst the lover of the beautiful revels in the brilliant plumage of heaven's choristers and the bright flowers of mother earth. Still the Mesozoic closes with a want of something. This want the Neozoic supplies. As the Tertiary era thereof begins beauty increases in all its peculiar characteristics. "It was in the Tertiary period alone that the more graceful flowers made their appearance" (Müller). In Miocene days of the Tertiary period terrestrial animal life reaches its greatest, the earth is full of graceful beasts, of bright birds, of

pretty insects, this globe is now as it had never before been—a veritable Garden of Paradise. The climates are more varied; and the last passes out of the Cainozoic (Neozoic) era with the Glacial period prepared and further fertilised for the climax of development manifested in the time overlapping the close of the Pleistocene or Glacial (of the Tertiary) and the dawn of the Post-Glacial (of the Post-Tertiary or Quaternary). During this period the highest stage of beauty was reached, and so, when with the Modern period, Neocosmic or Post-diluvian man arrived, there appeared no higher stage of loveliness whither Nature could wend its way. Now it is a most noticeable fact that in the Post-Glacial days, Palæocosmic or Antediluvian man appeared, when all elements in sky, earth, air, and water were at their climax, and the harmony of all their several parts was complete. The perfection of beauty in Nature had been attained by gradual stepping-stones through geological ages, the Deity had made heaven and earth, sea and air declare His glorious handiwork, the God of Love and beauty had breathed of His beautiful Spirit into all created things and pronounced it good, before the reasoning, self-conscious lord of creation stood poised on innocence, as the climax of the beautiful; so when beauty was perfect, there came forth a being beautiful in form, beautiful in organism, beautiful in soul whereby the beauty around him could be appreciated. Here in the ages see the God of beauty revealing Himself—the Beautiful—and giving of His Beauty in process of His revelation until He made Man, the beautiful and the lover of beauty, in His own Image.

Common sense, apart from everything else compels us to believe that this great Spirit-God *was*, long before the earthquake Lucina delivered the mountain-peaks from the womb of Chaos far back in the darkness of Creation's dawn—long before the earth witnessed the Deucalion or Noachian Deluge, or the Egyptians erected

the pyramids, or Menes built Memphis, or Solomon built his temple—long before nations rose and in falling rushed into the silence of eternity—long before dead Balder, the Sun God of Norse mythology, in his magic fire-ship drifted away into the depths of time to silence and oblivion—long before any habitations were found for noble souls to dwell in—aye, long before those souls existed in, whom the breath of heaven shall yet again awaken the melody of ages past, when they shall awake again and also bring back mournful memories of the loved things lost, of dead hopes and baffled aspirations which once drifted like silent icebergs across their hearts and would but for God's grace have perished with them in the Antarctic slumber of perpetual night. Yes, Spirit was, long before God breathed Spirit into mortal man and in His Image left upon this fair world a being with a destiny beyond the loftiest flights of man's imagination. Spirit is : to Spirit time is not : one day to Spirit is as a thousand years and a thousand years as one day.

VII. The Buddhist and the Theosophist have a theory of Karma. For or against the theory we say nothing. It may be a fact of experience to some or it may not. We learn something from the theory. There are oft times in our lives when we feel as if we had lived before, as if a like scene had been enacted before, as if a pre-existence had been ours. Again we seem to be able to transport ourselves to any century and to feel as though living therein. It may be said that this is done by the imagination, *i.e.* by that faculty of the mind whereby we can form new combinations of ideas from materials already stored in our memory. This is perhaps one step in the explanation of the fact that in reading our Homer we feel that we see the scene and grasp the situation and are one in heart and soul with heroes long since gone : but this does not explain the affinity between our spirit and some particular hero. The affinity between our spirit and the hero is due to a



common participation of the divine gift of spirit life. Imagination does not explain the source of the oneness between our spirit and a departed one : there is more reason in Karma than in that, for the oneness could be due to pre-existence but not to the imagination. Either the origin of the oneness is Karma ; or the probable origin is a common union between all human spirits by virtue of a common gift of spirit which spirit is not bounded by time as we have in part before seen (*re* the words of Jesus, &c.) nor yet by space. Whilst we do not deny that there is any truth in Karma ; we certainly do see how that all that can be said in support of that theory may be explained by the fact that there is communion between all kindred spirits, apart from considerations of time and space. The support given to Karma by many shows a longing for some knowledge *re* spirit communion. The supporters confirm undesignedly one thing that the revelation that " God is Spirit " teaches viz : that the spirit of man being of God can hold communion with any kindred spirit—in fact this and all that is meant by the Catholic doctrine of " the Communion of Saints " are undesignedly confirmed by those who believe in much of that doctrine but who would never accept it on the authority of the Bible. The Theosophist and the Spiritualist also add undesigned testimony to the truth of revelation on the subject of man's spiritual nature ; and furthermore show that the conception of Spirit existence apart from this body of flesh or of the existence of " God is Spirit " is one which is demonstrable to man's reason.

ii. If our Spirit has had a pre-existence and has been connected with some tabernacle of the flesh before inhabiting that now forming its temporary abode—if we can feel a oneness with some spirit in ages back—if we can under like rules as ' the adepts ' can (and there is no reason to regard the evidence of their powers as untrustworthy), transport our spirit from the body to another sphere for purposes beneficial to others—then



we may reasonably believe in spirit communion : but passing this all over for the little it may be worth, if we are not to regard (from an unpardonable assumption of superior knowledge and from an unwarrantable claim to an ability to explain away scenes never witnessed or experienced by us) as false or as delusions the claims put forth by many great movers in religious thought who state that they have experienced similar phenomena to that claimed by Paul as his experience as stated in these words "I knew such a one caught up to the third heaven . . . caught up into paradise . . . and heard unspeakable words which it is not possible for man to utter" (2 Cor. xii. 2-4)—if we are not to regard Epimenides, Pythagoras, Socrates, Mahomet, Francis Assisi, Thomas Aquinas, Johannes Scotus, George Fox, Savonarola, Swedenborg together with the Apostles John and Paul, as victims of delusions whereby they were ennobled, *mirabile dictu*, to receive spiritual knowledge and comfort and also to hand on to their disciples facts and encouraging hopes which have elevated in some measure mankind and benefitted the human race morally—if we are not to deny the experiences of others because their experiences have not been ours from possibly some defect in our constitution or some fault of our own—then we have additional reason for believing in spirit communion between the spirit of man and God ; and for holding that there is One and the self-same Spirit in all and through all uniting spirits together in and through Himself ; and for firmly accepting the truth that there is One Spirit-God, the source of all created things to whom time is not, in whom man truly lives, with whom man holds communion by the spirit within him and from whom man receives spiritual energy in proportion to the communion he holds with Him, the Giver of all spiritual gifts.

iii. The communion of man's spirit with its Creator speaks of a oneness between God and man. It may be

that many will in the future as in the past, grasp this oneness by the help of revelation alone and without the aid of any analogy or any intermedium ; but there are and will be some who require to find something outside of revelation to aid a faith weakened by doubt. Now, in all times, we find that a few souls enjoyed communion with the great "I Am," whom they knew as such only, before in the fulness of time God was fully revealed in Christ. Yet we also note that in Holy Writ there are evidences of the goodness of God shining in the lives of pagans—or at least in the lives of men who knew little of the true God. We read of Abimelech's forbearance to sin against God (Gen. xx. 4-6) ; and of his and Ephron's singular kindness to Abraham. We read throughout history of men and women of every nation and age, just as in our own times, who have been distinguished by the possession of temperance, patience, prudence, justice, fidelity, friendship, affability and magnanimity—moral virtues and outward duties which evince the existence in man of a spirit struggling for the mastery and to some extent conquering the lower self, as also of a yearning for a purer life than that of the natural man. In all these cases—whether that of the last or that of pagans or that of worshippers of God as known to them or that of those who will not accept 'revelation' save it be supported by analogy, etc., from outside—there are signs of the working of the Spirit-God ; and though the spiritual life is not dominant in these, yet the Spirit of God is gently, we hope, leading them from a lower to a higher soul-life. These represent to us the natural man with his mental activity exerted upon the things of this life, living an animal-life with now and then a touch as it were from the Spirit above which would lift him from the lower to the higher life if only his spirit could respond and hold communion with God. These represent so many mere soul-men in whom the spirit with a personal knowledge of divine things is dormant,

and who consequently are unable to advance beyond the cultivation of those virtues which are due to the mind's estimate of what is of advantage to a life lived in and for this world. The touch (so to speak) of the Spirit from above was that which enabled the soul at all to manifest any of these virtues. The same might have led to communion with God had men only showed a desire for the cultivation and development of the spiritual—possibly this was impossible till the fulness of time had come. At any rate their spiritual life was dormant and they knew not how that life could be quickened. The initial gift and its re-touches made them long for higher things and seek for an outlet for that longing ; but being unable to advance to spiritual things, the soul was compelled to regard virtues from the view of this world owing to the stronger attraction of the animal nature and the weaker attraction, or rather absence of any attraction, of the spiritual nature. So now many live moral lives and yet have no spiritual life. The spirit within them informed by the Holy Ghost doth not lead them. Their lives and good works are the outcome of the mental activity of the soul, influenced by the accumulation of Christian influences around, of which they may be personally unconscious but which nevertheless do regulate their minds ; and so by the unconscious influence of mind upon mind, these lovers of moral lives and doers of good works produce effects and live on a higher plane than they could have done had they lived before the era in which they now exist. They recognise not the secret of their lives. They imagine that they are as good as those who live real spiritual lives. They do not know, or will not, that constant regular communion with God is necessary for spiritual soul-life. This communion, the history of mankind shows, had never been at its height until the Incarnation of the Word took place—until light came and by the revelation that "God is Light," in and through the life and words of the Son



of God "the Light of the world," revealed the darkness of the soul which lived apart from God. By the oneness of "God is Spirit" and "God is Light" and our oneness with that one God, and by the knowledge that because "God is Love" therefore it is possible to have the closest communion with God and it is more than probable that God will do His utmost within the bounds of human free will to make that communion complete, we know that spiritual life is attainable and how it is to be attained. A close union of man with God was predicted by the "Light of the World" in all the confidence of its final fulfilment, "that they may be one"—men one together—"as Thou Father art in Me and I in thee, and that they may be one in Us . . . I in them and Thou in Me.—John xvii. 21-23.

VIII.—1. Now this oneness was not to be in external organization, nor was it to be in the rules of some ingeniously constructed society, nor was it to be a visible or formal oneness, but a mutual indwelling—a spiritual oneness. The oneness between the Father and the Son was in mutual indwelling, "I in Thee and Thou in Me." The union of man with God must be a mutual indwelling. The union of souls of men must be due to some common participation of essence which unites the Divine Father and the Divine Son, and the Divine Son (Jesus) and man, and so man and man. That essence is Divine Love. The common participation of Divine Love is the only means of union that has ever been or can be perfect. "Love is life." The Divine life is the same in all ages and everywhere. Love is the gift of the Spirit. It is one of the fruits and signs also of the indwelling Spirit. In the common participation in the gift of Spirit man has oneness with God and oneness with man, and thus knows how true are these words :—

'Love is life. but hatred is death. Perfect is love and love only. One is the Sun in heaven and one, only one, is love also.



Love is the root of creation : God's essence ; worlds without number

Lie in His bosom like children ; He made them for this purpose only :

Only to love and be loved again, He breathed forth His Spirit  
Into the slumbering dust and upright standing, it laid its  
Hand on its heart and felt it was warm with a flame out of  
Heaven."—*Longfellow*.

A glance at the history of mankind before and after the Incarnation of the Word or Wisdom of God is sufficient to prove our assertion that without that Incarnation no spiritual life in its fulness would have existed and no oneness between the spirit of man and God from whom man's spirit came would have been possible nor could have been maintained.

i. When man's soul came forth from its Maker it stood poised for awhile betwixt the choice of life and death. We are alas all conscious of the strength of the attraction of this tabernacle of the flesh—the attraction which drew the soul to its fall, which keeps it in a fallen state, and which has made it the arena of the struggle for the mastery between spirit and flesh. Possibly for a long age man had existed in his animal life with organisms indicative of a coming superiority over the rest of animal creation, greater than that which he even then possessed. Be this so or not, when by God's decree the time arrived for man to exercise that power and superiority predicted of him by his organisms, then God gave him "a living soul," not a mere animal soul, and then came the struggle within him.

ii. So long as man enjoyed an animal existence so long he possessed an animal innocence. But when once he knew that he was truly man—that he possessed reflex consciousness—that he had free will with all its consequences—that he was as God "knowing good and evil"—from that time the innocency of animal soul was no longer his, from that time the animal was to be regulated by and subdued beneath the spiritual, from that time man became conscious of the pressure of an

animal nature—"a law warring in his members against the spirit"—and of the possession of power either to concur with it or to withhold concurrence from it, from that time an endless warfare within him began. By yielding to some lower instinct or by obeying some carnal impulse came the shame and self reproach which caused man "to hide himself from the Lord God," as the simple Hebrew story-like form of the narrative of man's fall has it. With that shame and self reproach because of the gift of spirit was the animating hope of rising—a hope which grew for a time more and more dim, until, by special impartations of spiritual energy which led to a close communion with God on the part of some few individual souls at different periods, there arose prophets to inspire in man a feeling that all was not lost and that eventually redemption would come and with it a pouring out of the Spirit.

2. How was man to learn the truth that "God is Spirit" and that man by his own spirit could have communion with God?

i. Conscious of a fall and longing for restoration he had offered his sons and daughters in sacrifices as he thought to God. But human sacrifices could not be tolerated because they were incongruous with the worship of God; yet the truth at the bottom of such sacrifices must be retained. Thus animal sacrifices were permitted for a time with a special command that the blood, which to the men of that time represented the life, was to be presented to the Lord. Here was the first lesson to man who had fallen from knowledge once his. The blood was to be held sacred as being the symbol of life: the life was to be offered to the Lord. The means of access to the Most High were through the life not through the body, through the spirit not through the flesh, through that which was especially His and which He had specially given and which as such should be devoted to His service entirely and freely. The way in which this truth was impressed on

Israel was two-fold—the one is related in the story of Cain and Abel—the other in the story of the willing, though not actual, sacrifice of Isaac by Abraham. Cain offered the choicest fruits of earth but those fruits were not the immediate cause of man's fall and they were not a representative offering for sin, not a representative of the best that could be offered of that which man had—they were rather representative of innocence and hence were not acceptable. Man had sinned and man must show his readiness to give of his best, that is his life, by representation at least, as an offering to God. God could not be satisfied with offerings pure and simple as Cain's but must have an offering of something which at least showed that man realized that all he had was God's and that the best he had, viz., his life, was God's and should be freely given unto Him. Man through his animal nature had fallen, and man must show his willingness and longing to rise by mortifying the animal nature which caused his fall. This was what Abel did when he offered the firstling and fattest of the flock—the best of animal life short of man—the most serviceable to man of the animal world as providing for him food and raiment. This offering was acceptable because in spirit and in act Abel showed that he realized that the best in man must be given at the first to God and that the life (that is, the spirit) was to be brought into the closest relationship or union with God by the death of the natural . . . . . Again, when human sacrifices dominated in religions everywhere and Israel was in danger of losing sight of the truth at the heart of sacrifice, there came the order to Abraham to go to Mount Moriah and there to sacrifice his son Isaac, in whose seed it had been foretold that all the nations of the earth should be blessed. Abraham prepared to obey and just at the right time the order came to stay his hand and to offer up a ram instead of his son. Here the lesson was once more repeated and indelibly fixed for all time ‘that all things are God's and that all we have must be devoted



to Him in entire faith in His goodness." The vicariousness of life was taught for all time. The truth, that "what most I prize was never mine," but is His and must be devoted to Him and restored to Him, was clearly set forth. The life of man was henceforth to be understood to be God's: "the Spirit must return to God who gave it" and the body to the dust of the earth. Why so? Because it is the spirit that liveth for ever: it is by the spirit that we have communion with God: it is the spirit that is God's special gift to man: it is by the spirit that we are restored to God's Image through the Holy Spirit's action: it is the spirit that was specially given to us to enable us to hold communion with God and to raise our soul-life so as to fit us for joys unending in and with Him. What God hath given that He hath a right to require to be given back, fitly prepared to enter His presence . . . . . Israel thus learnt what we must learn too, that "all things are God's and that all we have must be devoted to Him in entire faith in His goodness." Having learnt this we may hope for the restoration of our souls to His Image. Knowing this we may be said to have grasped the essence of worship. Believing this we know that the life of devotion and the true service of God consist in the surrender of self and the sacrifice of self, and furthermore that the crossing sweeper, daily toiling for a livelihood or for the support of a mother, or sisters or brothers, offers unto God in his toil as true a service as, and perhaps truer than, he who bends seven times a day before the Altar of the Most High.

ii. Few in Israel remembered those lessons at the heart of sacrifice so forcibly taught them. We cannot blame Israel. Israel had not the advantages we have: her duty was to keep alive the truth of a Spirit-God. When God manifested Himself in Jesus Christ then she and all the world would be better able remember the lessons: from that time they would have the most forcible example thereof before them. Without



grasping the whole truth at the heart of sacrifice, viz., of man's right relation to God, Israel fell short of graces and virtues which came by Jesus Christ.

iii. Men dwelling in the world amidst all the influences of of Christian teaching, without themselves accepting Christianity, may possibly learn "that all things are God's, and should be devoted to Him:" but, without embracing Christianity in some sense, they must ever flounder in a sea of despair and doubt and uncertainty as to how to devote to Him that which is best, and what is the best to devote to Him and that "in entire faith in His goodness." Without the aid of that "light which lighteth every man" that turneth to Him, the darkness around the soul is too great, and the mysterious dealings of God too inexplicable, for man to realize the goodness of God, not to mention trusting in that goodness. Therefore, except the teaching of Jesus be accepted, which teaching is the reverse of that of most men, however good the man may be who is not a Christian, he can never meet the reverses in life with Christian calmness and resignation, nor soothe the sorrows of the heart, nor have full trust in the mysterious workings of God, nor have entire faith in God's goodness.

iv. The belief that "God is Spirit," who dwelleth in you, will help you much to rise. The belief that "God is Light," who reveals your shortcomings and points you to the hope of the sin-stricken and weary, will help you to live unto God and will by showing you how to have a true knowledge of Him ensure for you eternal life. The belief that "God is Love" will comfort you in all our sorrows and afflictions, will answer your queries as to why God did this or that or allowed it thus to be, will strengthen you in adversity and will so fill you with trust in His goodness, that with His servants of old you will say, "though He slay me yet will I trust in Him" (Job xiii. 15), "Yea though I walk in the valley of the shadow of death I will fear no evil for

Thou art with me" (Ps. xxiii. 4), for I know that "Thy mercy and goodness shall follow me all the days of my life" (ver. 6). Though throughout the Old Testament we see that anthropomorphic views of God were common, yet the truth that "God is Spirit" was gradually and slowly once more fastening itself upon the minds of men, and as a consequence we find these prayers offered unto God :—"Cast me not away from Thy presence : and take not Thy Holy Spirit from me. O give me the comfort of Thy help again and stablish me with Thy free Spirit. Make me a clean heart O God and renew a right spirit within me" (Ps. li. 10-12); and we see the effects of such a truth on the religious and social views of Israel in these passages amongst others :—"The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise" (Ps. li. 17); "He that hath no rule over his own spirit is like a city that is broken down and without walls" (Prov. xxv. 28); "There is a spirit in man : and the inspiration of the Almighty giveth them understanding" (Job xxxii. 8).

v. "God is Spirit" is the utmost that the O. T. dimly revealed or that seekers after God could discover. The O. T. contains the history of how one portion of the human race thirsted for a higher knowledge of God, of the means whereby man gradually attained to the knowledge that "God is Spirit," and of the fact that that truth alone failed not only to satisfy man but also to lead him to the highest form of life. Consequently the way was paved for a further revelation of God. We must remember that the O. T. gives us man's idea of God in the various stages of his reception of God's revelation of Himself; that in the O. T. therefore we find ideas of God held by men in the same age quite conflicting *e.g.* "a God of anger" or "of vengeance" or "of mercy"; that the O. T. must be read as a whole and interpreted as a whole; that in the O. T. anthropomorphism and the belief that Israel

was the chosen of God and that insults to her were such to God will explain many apparent inconsistencies in expressions used concerning God ; that he who comes to the O. T. seeking to gain profit as a learner may and will read to his benefit, but that he who comes to criticise and overthrow may find plenty of material for his purpose though at the end of his labour he will exclaim ‘ wherefore this waste of time and energy, for what good have I done,’ and verily after all “ in much wisdom is much grief” (Eccles. i. 18).

IX. Before the time that God revealed Himself most clearly through Jesus Christ we can see how individuals in every nation and age rose to nobler and truer views of life in proportion as they grasped the truth that “ God is Spirit.” As they grasped that truth so they learnt that man’s happiness consisted in having his spirit in harmony with God—that spirit which was imparted by God in order that man might hold communion with the Most High. To know that we are of God and are a part of God’s plan whereby He is revealing Himself through the countless ages, ought to stimulate us to holy deeds and to purify our hearts from all selfishness and all low motives. *Believing this truth*, friendship is no longer in the words of Emerson, “ too good to be true ” : ambition is no longer the ruling passion of life : earthly honours and titles bestowed by an earthly sovereign cease to have any attraction or to be an inducement to live honourably or to be an incentive to act for the benefit of others : man’s over-bearing spirit and the pride of his heart become subdued : marriage is elevated from being “ the grand object in life to every young English woman ” in order “ that she may become mistress of herself ”—as writes Mr. Escott in his ‘ England : its people, polity, and pursuits ’—into the recognised means whereby man may have “ an help meet for him ” (Gen. ii. 19), or as the R.V. has it, “ answering to him,” and whereby that answering help and that man may be joined together in close relations of a pure



and healthy character, of intimacy, faithfulness and love to the benefit and happiness of themselves and all around them : conjugal fidelity becomes a constant quantity and both sexes recognise that union in spirit is essential in those who “become one flesh,” and that marriage is not a lottery but a union of soul affinities : the text “those whom God hath joined together let no man put asunder” becomes intelligible and gives no support to those who, with views narrowed by theological prejudice, would limit such “joining by God” to marriages performed by a Minister of Religion or any particular order of Ministers of Religion or to every marriage tie—what an insult to the Great Spirit God who is Light and Love to say that when *any* two are married they are “joined together by God”—by God ! surely not by the God who is ‘Love,’ ‘Light,’ ‘Spirit’ : filial and parental love is founded on a surer and nobler basis as parent and child perceive the undying connection between themselves and the Great God Whose Spirit is in them : the brotherhood of humanity becomes a reality : the meanest of all passions, viz.—jealousy, receives its death blow : men and women cease to judge of their friends and acquaintances by the opinions of others or by slanderous insinuations and unkind reports : it is easy to understand how people can interest themselves in others from pure motives without any wish for or hope of personal aggrandizement : the best reward of having done our duty and our best is the consciousness of having so done : we become convinced that if we are true to the Spirit of God in us we shall find all our happiness and honour and reward in doing and thinking and speaking according to the laws of the spirit of life which is in Christ Jesus : we desire henceforth to be one with that pure and lovable Spirit which is above us and in us all. From the lives and utterances of those who have held and of those who hold the truth concerning God there comes the stirring entreaty to you to rise in heart and life to God. Live



then in union with them and God. Thrust away all narrow and human ideas of this Spirit Being. Let Him permeate your lives and the deeds thereof. Adore Him with your spirit by thinking, acting, and speaking for, with, and like Him. Live out the days of your earthly pilgrimage in the consciousness of being in His Presence always. Believe that He is no angry Being endowed with Almighty power wherewith He will avenge insults to His honour: no Deity of wrath demanding painful sacrifices for His pacification: but Spirit who is everywhere, who dwelleth not in (*i.e.*, is not limited only by) temples of your building but abideth in the human soul, who is the motive power of your spirit, who loves harmony and unity and progress, who is the Creator and Sustainer of nature and life—Spirit whose Presence we feel in the billows of the ocean and in the gentle murmur of the brook, in the wild rush of the hurricane and in the peace wooing zephyr, in the rustling of the tree-tops and in the sweet perfume of flowers, in the sweetness of the little songster's warbled notes and in the holiest aspirations or noblest thoughts expressed in the words or song of creation's lord, in the thunders which heralded in the giving of Mount Sinai's ten-fold code of negatives and in the sweet tones of the Divine Jesus as He gave the code of positive beatitudes on the mountain's side as the forerunner of that climax of revelation that "God is Love." This God is worthy of worship. Give unto Him therefore "honour and glory and blessing."

Whilst on the subject of spirit and spiritual influence, ere we proceed to a further discussion of the natural and spiritual life, let us listen to a beautiful passage from Ruskin's Lectures on Art, "A Spirit does actually exist which teaches the ant her path, the bird her building, and men in an instinctive and marvellous way whatever love, arts and noble deeds are possible to them. Without It you can do no good thing. To the grief of It you can do many bad ones. In the possession of

It is your peace and power. There is a fourth thing, viz:—there is an Evil Spirit whose dominion is in blindness and cowardice, as the dominion of the Spirit of Wisdom is in clear sight and in courage. And this blind and cowardly spirit is for ever telling you that evil things are pardonable and you shall not die for them, and that good things are impossible and you need not live for them; and that gospel of his is now the loudest that is preached in your Saxon tongue. You will find some day to your cost if you believe the first part of it, that it is not true; but you may never, if you believe the second part of it, find, to your gain, that also untrue; and therefore I pray you with all earnestness to prove and know within your hearts, that all things lovely and righteous are possible for those who believe in their possibility and who determine that for their part, they will make every day's work contribute to them. Let every dawn of morning be to you as the beginning of life and every setting sun be to you as its close—then let every one of these short lives leave its sure record of some kindly thing done for others—some good strength or knowledge gained for yourselves: so from day to day, and strength to strength you shall build up indeed, by Art, by Thought, and by Just Will, an Ecclesia of England, of which it shall not be said, 'See what manner of stones are here,' but, 'see what manner of men.'" (pp 157-158).

X. This certainly would be a grand climax of soul development. In order that such a state of improvement may be reached we require something more than a moral reformation. "A moral reformation may turn out devils, but it will never bring in God." "It is the Spirit that quickeneth" (John vi. 63); and more than that, only "as many as are led by the Spirit of God they are the sons of God" (Rom. viii. 14). It is this guide that we require, for the life of the creature, man, does not proceed from the chaotic mass at creation's dawn; but life comes from God Who is quite

generally called 'the spring of life' for "with Him is the fountain of life" (Ps. xxxvi, 9). The life of man proceeds from God and is imparted freely by God to the creature. It is not so much a life which God lives in the creature, as a relatively independent life of the creature from God, which the story of creation teaches. Now the history and story of man's life lead us to regard that life as animal soul-life and spiritual soul-life. Animals equally with man are said to have life; but life also differing in time and manner of impartation. Of man alone it is said that he "became living soul" after and by the inbreathing of "the breath of life", which inbreathing was some subsequent act, after man had animal soul in common with the rest of animal creation. The soul of man is animal in the sense that the soul of the rest of the creatures is animal, but the soul of man is something more by a special gift of spirit—a gift implied in the inbreathing of God, though the whole matter is not fully and scientifically stated in Genesis i. and ii. Here science comes to our aid and makes clear the hidden meaning of the different accounts of man's creation briefly narrated in these two chapters of Genesis. Presumably from Scripture, as we gather from science, man possessed the soul common to the animal creation, but at a distinct period, by the special act of the Creator, he became the possessor of spirit—a peculiar gift to man—superimposed upon man's animal status. Thus, soul-life man had in common with the rest of animal creation; but soul-life man could also have by the gift of spirit which the rest of creation had not, in other words man had given to him an additional gift whereby he possessed a capacity for becoming spiritual and a power which gave to the soul all the rational faculties summed up in what is understood by 'mind' and 'free will.' The soul common to animal creation denotes being that lives; but soul peculiarly man's denotes (being that



lives and) a principle capable of giving life, which, while continually renewing itself, communicates life to that which it penetrates and can become "a fountain springing up into eternal life" (John iv. 14). "It is the Spirit that giveth life" (vi. 63). The soul animates the body: it through the will guides and moves the body. But the spiritual faculty quickens body and soul by communicating to the body ever new force, which it receives from God by communion with Him imparted to it out of the fulness of Divine life. The claim of Christianity may best be briefly stated in the words of the Apostle Paul, "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. viii. 16). Here is a distinct claim to the possession of a close union with God, of a knowledge of God recognised as a mysterious invisible indefinable testimony of God's presence to be known and ascertained only by "every one that is born of the Spirit." The divine mysterious process produces known and observable effects; its presence here or there is to be verified by them. *Regeneration*, the coming to be one of God's children, in the Augustinian sense of that term, in John's sense and in Jesus' sense, is in itself a secret thing, but its evidences are plain—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22-23). "Every one that is born of the Spirit" knows that he has a divine power within him causing him to be alive to God, to know God, to love God, and to know that he is in possession of the free gift of eternal life as one of the sons of God. Such an one is a new force in the world; and those who dwell in his presence can only account for him, as he can only account for himself, by saying that "he is born again from above of God."

ii. The testimony of the indwelling Spirit is in the heart of man. Now, the world denies that there is any such testimony, and looks upon it with scorn and treats it with contempt. Such conduct on the part of the



world only proves that the world is unacquainted with it : and does not at all in the least prove that it is an illusion. That the world has not received and cannot receive such testimony affords no proof of the non-existence of such testimony. "Contrariety to experience" is simply want of experience, and is no argument against the existence of things which may and do exist though inexperienced by many. Worldly men (the world) may well take to heart a very sensible and true remark of a French philosopher uttered with regard to some sensations then being discussed by him :—"Those who are so unhappy as never to have had such sensations, either through weakness of the natural organ, or because they have never cultivated them, will not comprehend me." The Christian may truly say to the world :—"He, who is so unfortunate and unhappy as never to have felt the Spirit bearing witness to his spirit that he is a child of God and is born anew from above, either through weakness of the spiritual faculty or because he has never used or cultivated that faculty, will not in the least understand me.' Furthermore, the Christian might point with fitness to a passage in Wisdom IX as suggesting the need of a gift from God's holy heavens and from the throne of His glory in order that man may know what is pleasing unto God :—"For what man is he that can know the counsel of God ? or who can think what the will of the Lord is ? For the thoughts of mortal men are miserable (fearful) and our devices are uncertain. For the corruptible body presseth down the soul and the earthly tabernacle weigheth down the mind that museth upon many things. And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us (at hand) : but the things that are in the heavens who hath searched out ? And Thy counsel who hath known except Thou give wisdom and send Thy Holy Spirit from above ? For so the ways of them which lived on

the earth were reformed and men were taught the things that are pleasing unto Thee." In short, to translate the Christian's claim into the language of science we may say that Christianity, like science, knows nothing of spontaneous generation of life. In saying that there is no spontaneous generation of life it is meant that the passage from the mineral world to the plant world—from the inorganic to the organic—is sealed on the mineral or inorganic side. The inorganic is separated from the organic world by barriers which have never yet been passed from within. Nothing but the act of some living being endowed with the power of life-giving can endow a single atom of the inorganic with life. Without this contact with life these dead atoms can never possess vitality. No evolution, no chemistry, no electricity, no form of energy could impart life to any atom of the mineral kingdom. There is no passage from one kingdom to another, therefore the intervention of life is a scientific necessity. The two kingdoms are separated in obedience to the law of Biogenesis. There is a border land between the dead and the living, and there is a mysterious silence overhanging it. It is as if God had placed in the domain of nature all things in heaven and earth and had reserved for Himself one thing, viz.—the beginning or gift of life.

iii. Biogenesis effectually destroys the notion of spontaneous generation of life, for "all really scientific experience tells us that life can be produced from a living antecedent only." By this doctrine of Biogenesis we have a parallel in nature which enables us to understand the spiritual phenomena of Regeneration which we term Pneumagenesis. As the passage from the inorganic to the organic is sealed, so also is that from the natural to the spiritual sealed too. The road upwards is blocked; and as no mineral—nor even man—can remove the block in the physical sphere, so also no man can remove the bar in the psychical sphere

between the natural and spiritual. Except life bends and touches and imparts life to the mineral there can be no life, and "except a man be born from above he cannot enter the kingdom of God." The exclusion in each case is not arbitrary; but the passing is a scientific impossibility. So we may say, except a mineral be born from above (*i.e.*, be endowed with life from above) it cannot enter into the kingdom of life, which is a stage, though an immense one, above it: and by the law of Pneumagenesis,—a like law in the spiritual world to that of Biogenesis in the physical world, that is to say by the law of Biogenesis applied to spiritual life,—"except a man be born from above" (*i.e.*, be endowed with a supply of spiritual life from God) "he cannot enter the kingdom of God," the kingdom above the natural but immeasurably above it. Thus the spiritual is no mere development of the natural. The natural man and the spiritual man are as far apart as the inorganic and organic. That a man may become gradually better and better without being "born from above anew," until he attains spiritual life, is the outcome of Rationalism; which in scientific language is, 'that the spiritual life can spontaneously generate itself.' On the other side the teaching of the Gospels is that spiritual life can only come from pre-existing spiritual life—from above, from an entirely new birth. The doctrine of Biogenesis or life from life has been victorious all along the line in Science: and in Christianity its equivalent doctrine of Pneumagenesis or spiritual life from spiritual life is the absolute statement of Jesus Christ (the Founder thereof), is supported by analogies from and in nature, is the only scientific and at the same time religious statement of the origin of spiritual man.

iv. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (John iii. 6) is as scientifically true and indisputable as the statement that 'that which is of the mineral is mineral and



is dead, and that which is of the animal or vegetable kingdom is animal or vegetable and has life.' With this may be paralleled, "He that hath the Son hath life, and he that hath not the Son hath not life" (I John v. 12). Dead souls (natural men) must receive the Life of the Spirit in order that they may pass from death to life—from the natural to the spiritual—and enter into the kingdom of God. Science, experience, and revelation declare that the gate is closed between the natural and the spiritual so that none can pass from the lower to the higher save the life of the higher touches the lower and gives it a new birth from above. Spiritual life cannot be developed from animal life—each belongs to its own kingdom and there is an unsurpassable abyss between them. Christ is the source of this spiritual life and "he that hath the Son hath life," but "he that hath not the Son of God hath not life," *i.e.*, spiritual life, whatever else he may have or may claim to have. Life comes from contact with "the Life." "I am the Life," said Christ. This claim of Christ's is a fact, is true, as also is that other, "I am the Vine, ye are the branches." The life of the branch depends upon union with the stem. The life of the soul depends upon union with Christ. He that hath not union with Christ is dead. He belongs to the mineral kingdom of souls and can never belong to the living kingdom until Christ gives him life again.

"To be carnally minded is death" (Rom. viii. 6). No clearer explanation of this true statement could be given than that in I. Cor. ii. 14, "The natural man receiveth not the things of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned." Upon this emphatic statement all the agnostic writings of the day are a striking commentary. No better illustration of the truth of Paul's words could ever be afforded than that presented by agnostic literature. The agnostic—the natural man in one of his forms—finds the "things of the



Spirit" foolishness unto himself. He has no knowledge of such things and cannot possibly have such knowledge as long as he is an agnostic. He has no correspondency with "the things of the Spirit": they are beyond his environment: he has no faculty wherewith to discern them: he cannot have that faculty save it be given him from above.

v. "What is written by the Spirit of God can only be interpreted by the Spirit of God" is a plain statement of a fact concerning which we have many illustrations. We take two from the O.T. (1) Pharaoh king of Egypt had a dream—it was vouchsafed to him. None could interpret the dream until a heaven ordained and guided messenger named Joseph was found, who so far from claiming the gift of interpretation declared that interpretations belonged to God. (2) Unto Nebuchadnezzar and Belshazzar, two Eastern potentates were sent a dream and vision respectively; and though all the wise men of the kingdom were called in, yet none could give any explanation thereof, until one Daniel "in whom was the spirit of the holy gods"—an eastern mode of admitting that he possessed more than human wisdom—was called, and he as the heaven ordained expounder of the dream or vision declared that it was from the Most High 'in whose hands is the breath of being' and whom the monarch had dishonoured and not glorified. In each case the dream could be narrated in language or the vision read in words ordinarily used, but the hidden meaning none could reveal save he who possessed the Spirit of God Who sent dream and vision. So by the prophets, from the days of the lawgiver Moses until Malachi, the Most High gave utterance to His Will. These prophets spake as moved by the Spirit of God, but the full purport and manifold bearings of their utterances "none but the wise in Christ in after ages can understand." The Word of God by His Spirit spake by these holy men and only those who possess the Spirit

of Christ—the Word of God—can understand “what the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow” (I. Pet. i. 11) ; for unto the prophets “it was revealed that not unto themselves but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven” (verse 12); wherefore “be sober and hope to the end for the grace that is brought unto you at the revelation of Jesus Christ” (verse 13). It is perfectly true that the things recorded in Scripture have all a bearing upon the Incarnation of the Word of God, Jesus Christ, and that they can only be rightly understood in relation to Him. Furthermore they can only be rightly interpreted by those who possess the Spirit of God, the Spirit of Christ, seeing that they are “written not with ink but with the Spirit of the living God” (II. Cor. iii. 3), “wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed : and that no man can say that Jesus is the Lord but by the Holy Ghost” (I. Cor. xii. 3) ; “hereby know ye the Spirit of God : every spirit that confesseth that Jesus is come in the flesh is of God : and every spirit that confesseth not that Jesus Christ is come in flesh is not of God : and this is that spirit of Antichrist whereof ye have heard that it should come and even now is already in the world . . . he that knoweth God heareth us : he that is not of God heareth not us. Hereby we know the spirit of truth and the spirit of error.” (I. John iv. 2, 3, 6). To these we add certain words which contain the announcement of a literal fact, viz : that life, eternal life, exists only in and through communion with the Son of God—“Now He that stablisheth us with you in Christ and hath anointed us is God : who hath also sealed us and given the earnest of the Spirit in our hearts” (II. Cor. i. 21-22) ; “He that hath the Son hath life : and he that hath not

the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life and that ye may believe on the name of the Son of God" (I. John v. 12-13); "This life is in His Son" (verse 11). Thus we see that spiritual life must reside in the soul and that spiritual life leads to eternal life. Neither is obtainable save from the knowledge "of the true God and Jesus Christ whom He has sent" and by communion with that Divine Son.

vi Spiritual life is the gift of God to those in union with Him through and in Jesus Christ. Whilst the spiritual life is in the soul, it lives—"to be spiritually minded is life" (Rom. viii. 6). When the spiritual life is not in the soul, it is dead—"to be carnally-minded is death" (*ibid*). As the life of the tree continues in every tissue of the tree by the sap, so the life of man's soul continues in every power or faculty of man's soul by the spirit. As the life of the tree is the free and direct gift of God, so is the life of man's soul the free and direct gift of God also. As the dead tree cannot nor could tree itself produce life, so neither can man's dead soul (the soul of the natural man, unborn anew from above) produce spiritual life—the *soul-life*. As the tree when its sap is gone or dried up is dead or dying, so also the soul is dead or dying when its spiritual life is gone or dried up by disuse. As nothing but God could or can give life to the tree, so nothing but God could or can give life to the soul.

vii. Electricians can demagnetize a bar of iron, so too biologists can devitalize an animal. Electricians can remagnetize a bar of iron, but no man can revitalize an animal. The gift of life is closed to man and is only in the hands of God. So too spiritual life is no ordinary force, nor is it a development of natural life. Physical life is from God. Spiritual life is also from God. Life can only come from life whether it be physical or spiritual life. These two forms of life are distinct. Neither is a develop-



ment of the other. To the antagonism between these two forms of life the Apostle referred when he said, "I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members" (Rom. vii. 22-23). He felt, as man often feels, the misery produced by this conflict and the imminent risk of the natural conquering the spiritual; hence he exclaimed, as many others have cried also, "O wretched man that I am! who shall deliver me from this body of death" (ver. 24 margin); then realizing that there was only one power which could help him, and that that power was a person he said, "I thank God through Jesus Christ our Lord" I have been released—God in Christ is the Power, the Person, who will effect my release, yea through Him I am released already. The Apostle thus bids us remember that Jesus alone can deliver us, that He alone can prevent the spiritual from being pulled down and dragged under for ever by the forces of the natural, that He alone can cleanse our conscience from dead works to serve the living God, that He alone can operate upon our desires so that we may habitually desire that which is good and accordingly always will to do those things that be good, that He alone can change the state of our mind from one of doubt and agnosticism to one of openness to conviction and of faith, that He alone can cause us to hate darkness and love the light, and finally that He alone can impart spiritual graces by the Holy Spirit which will commend us to God. "Moral virtue without spiritual piety doth not commend any man unto God: for we are not accepted unto Him but in Christ, and we are not in Christ but by the Holy Spirit."

viii. Morality without spiritual life was a thing unknown to the writers of the N.T. It is unknown to Christianity as the following passages will show, pointing out as they do that the only morality known to

Christianity is the result of a life in Christ and that is alone is productive of virtues acceptable to the Most Holy God :— “ And if Christ be in you the body is dead because of sin but the Spirit is life because of righteousness. Now if any man have not the Spirit of Christ He is none of His ” (Rom. viii. 9-10) ; “ Except a man be born . . . . of the Spirit he cannot enter the kingdom of God ” (John. iii. 5 ) ; “ Verily, verily I say unto you, Except a man be born again (from above) he cannot see the kingdom of God ” (ver. 3) ; “ For the kingdom of God cometh not with outward show ” (Luke xvii. 20. marg.) ; “ For behold the kingdom of God is within you ” (ver. 21) and “ is not meat and drink but righteousness and peace and joy in the Holy Ghost ” (Rom. xiv. 17.) This kingdom of God none can see nor enter except “ he become regenerate,” except he be born anew from above of the Holy Spirit, except he has a new (spiritual) life within him, which life is a free gift from God. No man can acquire it. It cometh not by development yet it does develop once it is given. It proceeds not from man. It proceeds alone from God. God alone can bestow it. He will give it to all who ask Him in faith nothing doubting.

ix. A moment's reflection shows us that there is no portion of man's frame whereof the place, use, or form doth not cause us to wonder. Yet when we compare the body to the soul it is as though we compared a wooden box to the jewels therein. In time of creation man came last as being the worthiest. In time of inspiration the soul was last as being by far the noblest. No air or earth or electricity or what not was used to help this creation of soul by the inspiration of the Almighty. He that breathes now upon the soul and fills it with the Holy Spirit did also breathe upon the body and gave it a living spirit. We are beholden to God for our souls as a sweet gift. Our flesh is from flesh ; our spirit is from the God of spirits. Flesh once created may have entered upon a process of development.

Spirit once breathed in also may develop. Yet the laws governing the spiritual are not identical with those governing the natural. Hence the temptation recorded in the absorbingly interesting story-form of man's fall presented a false development to man. "Ye shall be as gods" (Gen. iii. 5) said the tempter; and man, striving at a leap to attain to this state, fell. Quickness of flesh development was well enough. Man might excel in all things human at a rapid rate. Each man might possess distinct individuality as part of the animal creation. Each might be as a god in things natural. But in things spiritual, in things divine, no man could be as a god, at least not at a leap. As man there could be units. As spirit there could be no units but union: no entity but common participation of essence. The true development of the spirit (and so of man) is indicated by Peter when he tells us that by availing ourselves of the means that God has provided we "may be partakers of the Divine Nature" (II. Pet. i., 4.) The very subtlety of the tempter's suggestion "ye shall be as gods" lay in the fact, that apparently his suggestion was to enable mankind to become Divine—to become Divine, but not as being partakers of the Divine Nature, but as being separate embodiments of Divinity, that is to say, gods in opposition to the One God and not gods in the possession of virtues flowing from union with the source of all good. Both forms of development are set before us now: that of the tempter which is false; that of the Apostle which is true. The false predominates: men desire to be as gods—to be in opposition to the One Good Being. Fallen humanity is ever ready "to believe a lie"; and hence man knows not God but desires to be a law (or god unto himself).

x. The true development, owing to man's fallen nature, can only be begun or entered upon by an act of conversion, recognised or unrecognised as to the time when it takes place: the birth anew from above



must be the source and strength of the true development of man in order that man may be a partaker of the Divine Nature. When a man has this new birth, he will see the truth of Bp. Hall's words, "How should our souls rise up to Thee and fix themselves in their thoughts upon Thee, Who alone created them in their infusion and infusedst them in their creation! How should they long to return back to the Fountain of their being and Author of being glorious!" And this true development is expressed in the words of Paul: "The first man, Adam, was made a living soul, the last Adam a quickening spirit" (I. Cor. xv. 45)—"the word translated *was made* or *was made into* denotes not only the first moment of man's creation, but also the whole development of this Divine act even to its goal" (Godet).

xi. According to Genesis, and also according to a recent scientific writer and worker, man's body was created at first of the dust (matter). It afterwards received the communication of the Divine breath, whereby man attained to the stage of existence for which he was destined and for which in his creation, as head of the animal kingdom, he was specially fashioned with wonderful organisms. In the contrast of Paul between the two Adams we see the line which man—man still in the first stage of his existence and waiting to be newly created in Christ in order to enter into the next stage—will never be able to pass without the aid of the Spirit. The line drawn by Paul divides man as born of Adam from man as born anew of Christ *i.e.* "of water and the Spirit."

XI. Man as born of Adam is a creature in whom the mere human faculties hold sway: a creature who is not swayed by the Spirit: a creature who is still this lower thing because of persistent disobedience to God's Will and commands: a creature who is a mere existing (living) soul, "that is a natural man, a man with intelligence, perception and a moral sense with power to form a society and to subdue nature to himself" (Robertson). Man as born of Christ is "created after God in right-

eousness and holiness": is a new creature and is so-called because he comes from Christ who was "a new starting-point of humanity": is the possessor of a spiritual nature inherited from the second Adam, Christ Jesus, Who by His obedience became a life-giving (quickening) Spirit: is a partaker of the life of Jesus, for, by His Incarnation we have become embodied into Him and have been made partakers of Him by the Spirit. Until Christ re-created and redeemed humanity, the higher nature (the spiritual) existed only in a rudimentary state, as is shown by the forms of the aspirations after higher things evidenced by the literature of the world before Christ came. The Fall was a necessary consequence of yielding to the animal nature. Yet though fallen, man had a hope of rising. This hope was unrealizable until man in the person of Christ by obedience removed the consequence of man's disobedience.

ii. Man was destined to progress from a lower life. The psychical (or living soul) life was destined to be the point of departure of a much higher life, or in other words a spiritual life was willed and determined as man's final end from the beginning of creation, and that life was to have its home in man's soul. Man was destined to develop the manifold powers with which he was endowed until he possessed a psychical and bodily organ fitted to receive the gift of spirit from God and until he was adapted for the display of the Spirit's perfect gifts. Under God, the natural feelings and affections, the living up to the light men had and obedience to the law of their being as discerned by natural religion and commonly known as the moral life, the temptations and trials and sorrows of life, were all destined to lead to the spiritual life in the way of preparing the souls of men to be tabernacles fit for the Spirit to dwell in. The discipline of evil was necessary for the fashioning of the soul as a temple of the Spirit: and it has been truly remarked that "if God had wished to make of the creature merely an impersonal

plaything, not an object of His love, then undoubtedly it need not have passed through the discipline of evil" (Rothe). To those who regard the very idea of creation to be the development of matter, itself primarily created or not by God, there can never be any grounds for casting even the slightest censure upon God because He made man (or caused man to be evolved) at first natural (I Cor. xv. 46-47), with the possibility of his becoming sinful, seeing that even this stage of man's development could not be missed out, if development was to be and if matter was to be used, for as we have pointed out sin is due to the friction between the natural and the spiritual, etc. These materialists must remember, with those who do not see in 'creation' any necessary development of matter, *that the natural or sinful stage was destined by God to be abolished in the further progress of creative work and that that further progress took place when God took Himself the nature of man and became Incarnate in the Person of Jesus Christ—God and man.* This was the final development of God's creative work on this sphere: this was a new departure in the history of creation. Man's spirit was a new departure at one stage of man's creation, being the special creation of God the Spirit. Now the act, which brought the Godhead into flesh, was the special creation of the same Spirit who breathes spirit into man's soul. The Incarnation was the final link in the chain of God's creative purposes on earth. By It man's redemption was possible and eventually took place. In It mankind became a new creature. Through It man was to be partaker of the Divine Nature. By, in, and through It the natural was subdued to the spiritual and the sinful done away and the spiritual new birth given to man.

iii. The necessary preliminary to obtaining the benefit of redemption is repentance. Repentance is the sorrow for sin leading to its confession and resulting in its being forsaken. In this we see also the work of



the Spirit—a creative work in the soul, creating a new spirit by the cleansing of the old and the establishment of the new fashioned after God's Image “in righteousness and true holiness.” “Repent ye for the kingdom of heaven is at hand” was the cry of the forerunner of Christ. “Repent ye” is the key note of all forerunners of Christ. “Repent ye” is the invitation given in order that the kingdom of the Spirit may be in your spirits also.

XII. Seeing then, that all history religion and times point to the existence of God and to the revelation of “God is Spirit”—that by the distinctive creative act of God man is gifted with a spiritual nature—that this spiritual nature is a new birth from above and consists of the “partaking of the Divine Nature” (II. Pet. i. 4) “through the exceeding great and precious promises,” “through the knowledge of God and of Jesus Christ our Lord” (verse 2) “according as His divine power hath given unto us all things that pertain unto life and godliness through the knowledge of Him that hath called us to glory and virtue” (verse 3)—that this same Spirit caused by His own act the conception of the Son of God and man in the Virgin's womb which led to the birth of the God-man Christ Jesus by and in and through Whom the natural man becomes dead and the spiritual man lives unto God and without the possession of Whom there can be no spiritual life—what then are the means whereby (being born anew from above by the love of God which moves the Spirit to regenerate our hearts and to cleanse them through the atonement made by Christ) our souls may be strengthened and refreshed so that we may always have the Son of God and so always have eternal life abiding in us? There must be spiritual food for the nourishment of the spirit unto eternal life. This spiritual food must be partaken of spiritually by all who would have eternal life. Yet there must be some vehicle whereby that spiritual food may be received—some means, God-ordained whereby

man may be assured under "an outward and visible sign" that he has partaken of "an inward and spiritual" food.

ii. In that wonderful sixth chapter of John "Jesus lays down for ever the necessity of the spiritual food and the spiritual partaking for all who would have everlasting (eternal) life." The people had eaten of the loaves; their greatest food would be the Son of Man. "He was the true bread that came down from heaven and giveth life unto the world"; "if any man eat of this bread he shall live for ever"; and the bread that He would give was His flesh. "How can a man give his flesh to eat," asked the crowd? They got no answer as to that 'how'; but got a fuller statement as to the necessity of partaking of this food. "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed and My blood is drink indeed. He that eateth My flesh and drinketh My blood dwelleth in Me and I in him. As the living Father hath sent Me and I live by the Father: so he that eateth Me, even he shall live by Me" (ver. 53-57); "Verily, verily, I say unto you, he that believeth on Me hath everlasting life and I will raise him up at the last day" (verses 47 and 40). Thus we see that without this eating there is no life: without believing on Christ there is no raising up at the last day for eternal life: and to eat requires belief in Christ. Faith is necessary, and faith in Christ is the only qualification.

What is this feeding on the flesh and blood of Jesus? Give to any person, who is not prejudiced by theological partisanship, the New Testament; and when he has read the same and has noticed that it was the custom of Jesus to give utterance to expressions perplexing to His hearers at the time but with which He intended to and did deal afterwards (*e.g.*, His remarks concerning His approaching death and His subsequent

fulfilling of them) what think you will be the opinion of such an unprejudiced mind? Will such a one not say that this sixth of John, judged in the light of the habit of Jesus and of the subsequent Institution of the Lord's Supper wherein he spoke of "This is My body . . . . My blood: do this in remembrance of Me," was a discourse preparatory to and fulfilled by the Institution of the Lord's Supper. Note, at that Institution these words were uttered by Christ, "This is My body which is given for you . . . . This is My blood which is shed for you . . . . Take, eat . . . . Drink ye all of It . . . . This do in remembrance of Me" A candid reader of the Gospels, with an unbiassed, unprejudiced, open mind could come to no other conclusion than that either John VI contains a discourse fulfilled in the Lord's Supper or that it occupies a unique position in the Gospels, and only explicable on the theory that the words of John VI contain "spiritual realities with which no external act as such can be co-extensive." Nevertheless even on this theory it must be felt that our Lord undoubtedly referred to that which we know as 'the Lord's Supper,' 'the Holy Communion,' 'the Eucharist,' and 'the breaking of bread,' wherein the act of partaking gathers up so to speak these "spiritual realities" and presents them to us in a way well calculated to arrest our attention and to impress our minds and to make them indeed realities to us.

iii. As to any secondary references to feeding by faith, as taught by the sixth of John, we leave them to Him who ordained a means whereby we receive spiritual food for the spiritual life. We would rather now note that in this Sacred Feast we are called to 'remember' in all that that word can mean. Our dull sluggish souls are stirred afresh by this "Remembrance of Me." Can we be stirred too often? Can we be aroused from the lethargy of sin too often? Remember! Yes, remember even the words of the Catechism of the



Church of England as to what is required of them that come to the Lord's Supper, viz.—“to examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life, have a lively faith in God's mercy through Christ, with a thankful remembrance of His death, and be in charity with all men.” Can we then come too often when we reflect what coming presupposes? What! Can we ever examine ourselves too often as to whether we repent and are in charity and have faith in God's mercy and are leading a new life or intending to do so? Can this self-examination be too often repeated? It is said we are apt to come without so examining ourselves; but are we likely to go through this examination without being reminded thereof by coming? This is the question,—what leads us to examine ourselves and to make sure that “we have life” in us and are not spiritually dead if this Rite does not?

iv. It is a solemn thing, this sacrament of Christ's death. There before you are the memorials of “His body broken and His blood out-poured.” There is His death proclaimed till His coming again. Can we have that death proclaimed too often? All, who with living faith partake, feed on that food. They spiritually eat His body and drink His blood. They feed on Him, their Passover, Who was sacrificed once for them. Spiritually all the virtue of that precious death becomes theirs: they obtain it by “remission of their sins and all other benefits of His Passion.” In the Holy Communion our spiritual life is cherished and maintained, if only (according to some) by the very remembrance of Him in that Rite, where He asks us to remember Him. It is to all a blessed means of grace: it may be the highest means of grace: we dare not say that it is the only means of grace. It certainly was ordained by Christ. It surely is incumbent on all who love Him to partake thereof. It has joined thereto a priceless blessing, “He that eateth Me shall live by Me.”

At any rate the food is spiritual and as such is food for sustaining the spiritual life. The 'how' we may fail to grasp. The 'truth' we must accept by faith; and in faith receive what to faith is pledged.

As to those who professing to have or imagining they have spiritual life and who having the opportunities of partaking of this food neglect to do so can we hold out hope to them that they do possess life eternal? We cannot hold out the hope of their being in possession of eternal life. Wherever the Bible has gone there the means of grace have been clearly set forth. Anyone refuses at his peril and can blame no one but himself for neglecting to partake of spiritual nourishment which is so necessary for the spiritual life. We have no right to assume that because God may have other means therefore we can wait for them. This means is clearly set forth and all who love God and Christ will obey the command of Christ. For those who neglect or refuse to do so we cannot say one word of encouragement or of hope after duly weighing the sixth chapter of John with Christ's subsequent words and acts.

Faith accepts and asks not how. If ye will not receive grace in God's way be well assured ye shall not receive at all. Only those of a humble spirit are pleasing unto God and have God in them and so truly live. Thus for the highest gift of God to man is provided a spiritual food. This spiritual food is for the spiritual life. This spiritual life is the highest gift and the free gift of God to man. This spiritual life is a new birth from above and is no development of the soul. This birth is a birth of the Spirit, This Spirit is the God of all ages and races and climes Who in beginning created man, Who in due time breathed His Spirit into man, Who in the fulness of time in the Person of the Son redeemed man and made it possible for man to be partaker of the new birth of the Spirit of which the early 'breathing in' was an earnest. *This "God is Spirit, and they that worship Him must worship Him in spirit and in truth."*

## II.

## GOD IS LIGHT.

I. "Take a crocus, and lay it on a green cloth. You will see it detach itself as a mere space of yellow from the green behind it, as it does from the grass. Hold it up against the window. You will see it detach itself as a dark space against the blue or white behind it. In either case its outline is the limit of the space of light or dark colour by which it expresses itself to your sight. . . . Usually light and shade are thought of as separate from colour. . . . But shadow is necessary to the full presence of colour; for every colour is a diminished quantity or energy of light; and practically it follows from this—that every light in painting is a shadow to higher lights, and every shadow a light to lower shadows—that, also, every colour in painting must be a shadow to some brighter colour, and a light to some darker one—all the while being a positive colour itself." (Ruskin's "Art," pp. 165-169).

ii. What is true of the crocus could be proved true of the sun, if we could move that body at our will. As it is now, with the firmament around, it is a yellow space detached therefrom. Could we hold it up against "The Light," we should see it as a dark space against the light behind it. The sun is a shadow to the higher Light, and it is also a light to lower shadows, or the lesser lights of the universe. Light, then is not to be regarded as a production of the sun. From the days of Celsus to the present this has been a subject of sceptical ridicule, but the discoveries with regard to heat, electricity, &c., show that there is light independently of the sun. Here again science has made short work of the objection to the Mosaic account of light preceding the creation of



the sun, and has proved the accuracy of the Mosaic account. "Moses does not call the sun, or, light, but **MAOR**, a light bearer, a place or instrument of light—a luminary or candlestick." This is what modern science has discovered it to be. It is a space of light to lower shadows, but it is itself a shadow to "The Light." The first thing produced was light. Before the first ray of life was breathed into shapeless, dark chaos, there came light. Without it no organic life, for without life itself no animal life or vegetable life could thrive.

iii. In the closed hand of some of the Egyptian mummies, which were brought to London, there were found a few grains of wheat, which it was supposed were placed there as emblems of immortality. It was questioned whether, after the lapse of some twenty centuries, life still remained in these dry seeds held in the hands of a corpse. A few grains were planted in soil open to the light, with the result that the green blades came up. As long as the wheat had lain without soil and light it brought forth no fruit, and was outwardly dead. So long as man's spirit lies in man's soul without the Light of God thereon, in man's soul outwardly dead to God, in man's soul as in a corpse, so long it yields no fruit; but let it once come out into the light of God's Presence, let it be under the influence of the teaching, life and works of Jesus, and it is at once quickened into life and yields its fruits.

iv. In man's person there is a mighty contrast. In man are united spirit and matter, angel and brute. In the person of Jesus far wider extremes meet, viz:—Creator and creature, God and man, Eternity and time, Word and flesh. By virtue of this unbroken and unending union, He alone was fitted "to bring Life and Immortality to light" (2 Tim. i. 10), and the glad tidings from God which He conveyed to fallen man.

v. Various are the ways by which light enters into

the Christian's soul. Sometimes the veil is lifted, and the spirit of man dreamfully wanders into the land of light and love. Sometimes the voices of the loved ones seem to speak to us across the grave and to tell us of "the light unapproachable" beyond by any impure souls. Sometimes a sudden joy or sorrow lifts us in ecstasy or in grief above the routine of daily life and shows us the light of God's Presence hallowing our mirth and sanctifying our sorrow. Sometimes the pen of the writer or the lofty strains of music carry us away to realms beyond, and make us ready to claim a kinship with angels who ever dwell beneath the full gleam of the light of that Eternal City whose Maker and Builder and Light is God. Sometimes the hour of prayer and the meditation upon God's Word throw new light upon the mysteries of this mortal life, and cause us with David to plead, "Show us the light of Thy countenance and we shall be whole" (Ps. lxxx. 3. P.B.V.) Thus from the unseen come glimpses of light declaring that "the things that are not seen are eternal" (2 Cor. iv. 18).

vi. In the worship of the early nations we see much Light-worship. Whilst Jehovah was revealing Himself to Abraham, the great Hittite nation was offering prayers to the sun. Our Druid forefathers, as the sun-temple of Stonehenge witnesseth, offered their sacrifices to that bright orb. It is not at all surprising that the sun, as representing light, formed an important element in the worship of ancient races. Considering its importance to living things it is easy to see how it lent itself to the formation of human notions of deity, just as darkness (or absence of light) gave a basis for the conception of an evil spirit or prince of darkness or devil. Many, reflecting on this, have falsely supposed that the earliest forms of worship and notions of God were derived from the sun. Such suppositions are historically false and baseless. On the other hand, it may be admitted that *possibly* that bright luminary has con-

tributed something to uphold man's soul from irretrievable ruin, and has kept alive in him the hope "that in Thy (God's) light shall we see light" (Ps. xxxvi. 9).

vii. To us, at any rate, light is suggestive of many attributes of God "It suggests ubiquity and life, brightness and happiness, righteousness and holiness, purity and truth, perfection and excellency." Light is necessary in the material universe to life, growth and beauty ; it is equally necessary in the sphere of morals, intellect and spirit.

II. Full of light as the Holy Scriptures are, yet it must be clear that they contain valleys in which men lose themselves, plain roads difficult for men to travel, and lofty hills which but few can climb. Yet throughout there is a supernatural and divinely authoritative aspect of Holy Writ which shows us plainly that these Scriptures are the work of the Lord of Light, Whose Light must be shed abroad into our souls so as to enlighten our minds with the necessary wisdom to their understanding. In proof thereof compare 1 Cor. ii. 6, with these words—"No prophecy of the scripture is of any private interpretation" (2 Pet. i. 20), "He [Jesus] opened their understanding that they might understand the Scriptures" (Luke xxiv. 45).

ii. "With striking sublimity the first divine creation is introduced," "and God said, Let there be light : and there was light" (Gen. i. 3). "He spake and it was done : He commanded and it stood fast" (Ps. xxxiii. 9). "The fact," says Pember, "that, at a time when terrestrial luminosity was probably unknown, Moses spoke of the existence of light without the sun, is a strong proof of the Divine source of his knowledge." For though the Bible was not intended to give information by which science may be advanced, yet it does here and there drop mysterious utterances, the truth of one after another of which is discovered as scientific men become better acquainted with the laws of the universe.

iii. It was by a more abrupt invasion of the powers



of the unseen than we are wont to experience, that there swept over Hermon a piercing light of glory which revealed three forms of glorified spirits full of light from the Shechinah of the God of all the earth. This scene, which we term the Transfiguration, had in it light and shade. The light was the glorified Incarnate Son of God, and the shade the two forms of Moses and Elias. "The Light" was more manifest in their shade ; and in the shade of the three human witnesses the three forms of Christ, Moses and Elias were as transcendent light. These witnesses have tried to describe this scene. No earthly language can suffice to convey to us a full conception of that scene of glory.

iv. Jesus called Himself "The Light," because He was the revelation of "God is Light." "He that hath seen Me, hath seen the Father" (John xiv. 9). He is the Light which proceeds from and produces light. He illuminates by His teaching, by His Person, by His work. He shows us things as they really are. He brings beauty from each object on which His rays fall. From apparently dead souls there comes forth new life when He, their Light, enters in.

v. The Light reveals things. They existed before, but, without light, they could neither be seen nor known. A room may contain many beautiful works of art, but shut up with the light excluded we cannot observe them ; but when light is admitted we can see and admire them, and what before was merely probable, now becomes a known fact. So in the days of creation there were land and water mingled together unseen in the darkness and chaos, but when light came, then in time they were caused to appear. In our souls there exist darkness and chaos, hence doubts and uncertainties with fears and hopes are mingled together in the soul. We want light thrown on them. "God is Light." He hath given us this light in Jesus Christ, "Who lighteth every man that cometh into the world" (John i. 9). In opposition to

this, Paul says that darkness is due to the fact "that the god of this world hath blinded the eyes of them that believe not" (2 Cor. iv. 4) ; hence, says John, to continue in sin, to hate your brother by not loving him, to be worldly-minded, is to abide in darkness and to hate the light. In order that those who sat in darkness might have light, God sent His Son into the world, as "The Light of the world." As Perfect Man He was a light to the shadows (viz., men), although being as to His humanity a shadow to the Divine Being. Furthermore, this Light, Jesus, gave forth His light to His apostles and ministers, and so made them light-bearers to open the eyes of the spiritually blind, and to turn men from darkness to light. Thus the ministry of Jesus is the ministry of Light.

vi. When nature lies wrapped beneath the mantle of darkness her beauties and attractiveness are lost, but when the light shineth thereon her hidden beauties are manifest, everything teems with life and activity, whilst the rapid growth testifies to the life-imparting power of light. When too, the soul of man lies beneath the darkness of human frailty, all its nobleness is lost to view ; but when the light of God shines upon the soul, then it is resplendent with beauteous thoughts, words and actions, a new life is therein working, untiringly and unselfishly for the benefit of others, imparting the life it has received.

Growth in nature is not checked during the short darkness of night, but there is every reason to believe that prolonged darkness would put an end to all growth : so man's soul, under God's Providence, appears sometimes not to be checked in growth when in a state of temporary darkness ; but, when darkness is prolonged all growth entirely ceases, and the soul retrogrades. Man's soul is made in order that it may dwell in light, and thus grow spiritually. The light of man's soul is God. Withdraw the soul from its light, which is its life, and it dies.

vii. Those who have travelled amongst the Alps tell us of the coldness and darkness of the night in the midst of summer, hiding the view of other peaks until the glorious breaking of the dawn steals down the slope of the mountains and causes the very glacier itself to be aglow, revealing a new world before the traveller in all its wildness and strange beauty. It was all there in its grandeur and beauty even in the coldness and darkness, but to the traveller it was unseen. Light was needed to reveal it. So it was in the coldness and darkness of the world's night of long centuries that the Babe of Bethlehem came and shed new light on the world, like the dawn on the Alps, slowly and silently. Now that He has come, what vast knowledge we have of things before hidden, knowledge of a future life, knowledge of man's high destiny, knowledge of our own selves, knowledge of our power and duty to "walk as children of the light!"

viii. Light communicates light. Darkness yields darkness. From men who have light good will radiate. From men who are in darkness, evil must proceed. He who possesses good within him must give forth of that goodness because, being derived from the source of all good, Who is Light, it partakes of the nature of light, which is to give of itself for the benefit of others. He who has the light of God within him enlightens all around him, all within the range of his influence, since it is of the very nature of light to illuminate everything within the range of its penetrating power. As it is natural for light to brighten everything by its presence, so is it natural for each soul possessing God's light to gladden all, to brighten all, to shed forth beams of joy and happiness to all, and to make all happy in its environment. The soul that thus communicates joy, peace, pleasure and comfort, desires no praise for the rays that proceed from it. It gives freely what it has freely received from God. It sees nothing meritorious in communicating what



"Light" has given. Light gives of its best for the brightening of the world. The soul gives of its best for the brightening of human beings. Each has freely received. Each freely gives. Each receives of "The Light" and reflects that "Light." Each is a mirror reflecting divine rays which it has received. Each so doing carries out the object of its creation. "It is more blessed to give than to receive" (Acts xx. 35). Man thus living, and thus performing the duty of a light-bearer, is a follower of "the Light of the world."

ix. In the stalactite caves of Carniola, the blind salamander, *Proteus*, is found in great numbers; also blind assels, blind Cyclopida, blind insects and snails. In the Mammoth Cave of Kentucky we find, in addition to other blind species, also a blind fish, a blind crawfish. It really requires no proof that these species are descendants from progenitors that could see, for we know that the caves have not been in existence for all time, and that the species inhabiting them, therefore, must have migrated from the regions of light; and, in many of these species there is direct demonstration, for they still possess indications of the former presence of organs of sight. Thus the salamander and blind fish of the Mammoth Cave have beneath their skin a small imperfect eye, which is inadequate, however, for purposes of vision; and, although in the case of the crawfish the eyes have completely disappeared, the moveable structures whereon they formerly rested still remain. This retrograde growth in the case of the organs of sense leads up to the total disappearance of the organ; but, otherwise, often the disappearing organ can be utilized in some other way, as where the wing of the penguin is converted into an oar. Now in this world of ours, lying in the darkness of fallen humanity, the soul is living in the cave of the human being thus darkened. That soul has an organ of vision whereby it is possible for it to recognise those things pertaining to its joy and happiness, and whereby

it may guard itself against the attacks of its spiritual and carnal enemies. This soul, created in light, has passed from "The Light" to a state of darkness, and its organ of spiritual vision has disappeared, leaving behind some signs of a previous existence—without that organ it knows nothing of the things of God. The other organs or faculties of the soul have been converted to other uses than those for which they were first given. The faculty of reason has been prostrated from the service of the Divine Reason to that of sin or to any purposes of aggrandisement. The organ of pleasure, instead of having enjoyment in pleasures that never grow old, has enjoyment only in those that fade and create a desire for something ever new. So, through the whole category of the soul's organs, we might point out how the retrograde growth caused by want of use and want of direction, in consequence of the soul's dwelling in darkness, is most evident; yet, the organs and faculties remain. They require, so as to prevent their total disappearance or entire conversion to uses never intended by their Divine Designer, to be brought into light, to live in the presence of "The Light," to receive continuous rays of Divine light upon them.

III. "God is Light" points us to His ubiquity whereby He supplies all things with life, and sustains that life by His Presence. Where His Presence dwells there is life. In the realm of matter, life exists only with light. In the kingdom of spirit, life only exists where "Light," that is God, is. The mind that is clouded by impure thoughts and unholy desires, is in darkness and no beauty can proceed therefrom, whereas the mind that is pure, being full of light reflects the presence of light in every motion of the muscle, in every movement of the eye, in every change of the countenance, in every utterance of the heart, "For the light is in the whole body, and the whole body is full of light." The intellect, the affections,

the nerves, the brain, are all under the influence of this light. Thus the Presence of God in the human soul gives a brightness and a happiness which belong only "to the children of the light." As the earth revolving round the sun is daily lighted in each portion, so we are daily illuminated by revolving around Him, Who, nevertheless, often leads His people in the daytime by a cloud, and all the night through by a pillar of fire. The continual light of His Presence seems to be now too strong for us. Hence we must pass beneath the cloud until we can emerge in righteousness and true holiness. "God is Light, and in Him is no darkness" (1 John i. 2). "Walk while ye have the Light, lest darkness come upon you, for he that walketh in darkness knoweth not whither he goeth" (John xii. 35). "Believe in the Light that ye may be the children of light (ver. 36).

ii. At the annual meeting of the Christian Evidence Society on the 19th of May, 1890, at Sion College, the hall being filled from end to end, Sir Andrew Clark, M.D., F.R.S., president of the Royal College of Physicians, presided, and said he should like to show them in what manner he had himself come through seas of doubt to the quiet haven of belief. The first reason that occurred to him was that there undoubtedly existed at the back of the universe a great power—a power which permeated the universe, and of which power they were in some way a part. He then examined himself to see if there was any relation between himself and the power behind the universe. And the first thing he saw was that that power must be in some sense personal, for when he examined his own inner life he found that he was an intelligent being, and that his mere body did not express all that he was. He found that there were two voices, or guides, or laws within. If he followed out his own desires and gratified himself in every conceivable way it ended in destruction. But there was another inarticulate voice within that



protested, warned, and sanctioned, and spoke strange things of sacrifice, duty, and holiness. They called it conscience, and everyone admitted that it had a power which it seemed to have a right to exercise. What was the meaning of that? The only possible explanation he could give was that it was a revelation of that power which lay behind the universe, and that it was in some way Divine. If that were so it involved community between man and the power behind the universe which they called God, and it unfolded a relationship between the whole creation—between God and man. What did that mean? It meant that man was Divine, and in the constitution of man he began to see an argument for the truth of Christianity. Man was threefold. He had life, he had a body in common with the earth, with matter, and he had spirit in common only with God. Like Him, if it were not irreverent to say so, he had trinity in unity, and in that trinity in unity he was linked on the one hand with God, and on the other with the whole creation. It seemed then probable that, with that relationship which existed between man and God and creation and the desire which he found himself for something which he could not get because he lacked knowledge, strength, and light, and a pattern whereby he might shape his own life—it seemed on the face of it not improbable, but very probable, that God might make some revelation of Himself, and grant man through that revelation the strength, the light, and the pattern which he needed. And it was now alleged that such a revelation had been made by God in the person of the Man Jesus Christ, and that He was God not merely to supply those needs, but to be the one remedy for the weakness of the world and the sin of man. Was that true? That, he apprehended, was the supreme question of this day, and of all days. He was convinced himself that it was true, and proceeded to mention the special reasons which had influenced his own mind and led him

to accept Christianity. The first was the obvious need, in man's utter darkness and helplessness, of some revelation, and the second was the satisfaction he found in the revelation of the person of Jesus Christ, and in the marvellous character of Jesus looked at from its human side. He then spoke of the sublimity of the claims of Christ, of His lowly condition in life and the impossibility of accounting for that life by any theory of evolution, and in conclusion said that no one with any deep experience of life could doubt how vast, terrible, and far-reaching were the sins and sufferings of men. No one with adequate powers of observation and reflection could doubt that there was one remedy for all that trouble, and that remedy was to be found in the person and work of Jesus Christ, (*Guardian*).

iii. Sin is want of correspondency with the Will of God : whatsoever is done by man which is out of correspondency with that perfect Will is sin : sin is opposition to that Higher Will. Whilst a man's will is in harmony with God's Will no harm or sin can arise. That perfect Will directs each one as It sees such direction to be best for each individual soul. What is sin to one may not be sin to another, because on account of that one possessing a greater correspondency than the other with God, the desires of the one may be purer than those of the other. That which would be sin with less pure desires is no sin with more pure desires. Now it is impossible for one to know the purity of desire of the other ; hence it follows, that what to the one is lawful and no sin may nevertheless be not expedient, lest the other (the weaker brother) should, from the one's inexpediency in indulging in that which was to him lawful, fall into sin. Those that are more exalted in purity of desire, and hence the stronger, should remember that their purity is due to the aid of "the Light of men," and as He extended sympathy and help to us, so should we, copying His example, extend

our sympathy and aid to our weaker brethren in no self-righteous spirit. To abstain from some pleasure (it may be) out of kind consideration for a weaker brother is an act of sympathy and help pleasing to God and it may be helpful to the cultivation of the spiritual life of our brother and ourselves. To cause another to do anything however innocent and harmless it may seem to us which may not be so to him is to contravene the law that "all things that are lawful are not expedient." The more our souls are in harmony with the Eternal Spirit the more clearly we shall see that what is sin to one may not be sin to another; and that which is not sinful in one may be an occasion of sin to another. Bearing this in mind, our influence over others will only be exerted with a keen sense of that responsibility which we are under to Him Who came to guide into all truth.

iv. If any branch of the Church, or any so-called Christians, fail on these points so as to be useless guides of life or morals, then we must remember that such cannot be reckoned amongst the exponents of pure Christianity.

Now there is one body—the Church of Rome—which claims to be the only exponent of pure Christianity on earth. Yet it is beyond doubt that she does fail in, for example, the most important matter of truth, as the following quotations from her own Doctors will show:—Ballerini (the author of the most widely used of all text books of modern Roman morality) quotes S. Alphonsus Liguori (lib. iv. n. 151) as saying that "it is certain and the commonly received opinion of all that it is lawful to equivocate under oath." Ballerini, Scavini, Bouvier, and many other writers are agreed that a criminal, even a murderer, is not bound to exonerate the innocent person who may be accused and punished for the crime which he himself had perpetrated.



Liguori teaches that a person of rank may lawfully steal to provide for his own wants if he cannot work or is ashamed to beg (Theo. Moral. ii. 301. n. 526) and furthermore says "that if an adulteress be asked by her husband, if she has been faithless, she may answer equivocally, asserting that she has not broken the marriage tie which still holds ; or if she have confessed and received absolution she may say "I am innocent." A new manual of moral philosophy has been issued by a member of the Society of Jesus, "as one of a series intended to present in an accessible form the philosophy which the Roman Church sanctions," in which the author distinguishes 'lying' from 'speaking the truth under a broad mental reservation.' Little wonder if the result of all this teaching is a total disregard of truth. Sufficient has been quoted or referred to to show that of whatever the Roman Church may be an exponent, she certainly is not an exponent of the teaching of Him who said, "I am the Truth."

IV. No event recorded in history is so important as the coming of Him who said of Himself "I am the Light of the world : he that followeth Me shall not walk in darkness, but shall have the light of life" (John viii. 12), "I am the Way, the Truth, and the Life : no man cometh unto the Father but by Me" (John xiv 6). This coming has changed the face of the world. Men most hostile to the claims of Christ recognise this fact. Christ was not content with only shedding light upon man's relations to another world and upon the dealings of God with and His goodness towards man, but He preached Himself. The event has justified His claim to be "the Light of life."

ii. The Light of life ! When we look upon life we see how full of darkness it is. Causes for anxiety in public life, in social problems, in the lives of others, in the conduct of our daily duties and in our hearts : sorrows which cannot be accounted for : miseries which can neither be explained nor cured : sins which defy

our repentance and good resolutions : problems which ask for solution and cannot be solved : "the hardness of the rich, the discontent of the poor, the indifference of the wealthy to the miseries of the masses, the mystery of pain, the anguish of bereavement, the wilfulness of our own hearts, the weakness of our own wills," the hoping against hope and the failure of hope : all this fills our hearts with a longing for the guidance of "the Light of life." With Him is the power to fill the soul with such light as shall make it live, as shall develop its faculties heavenwards, as shall ensure its growth until it arrives at the full measure of the perfect man. Though He has this power yet it must be remembered that it is only used on behalf of those who "walk as children of the light"—that is, those who have a real sympathy with Christ. "A real sympathy with Christ is essential to a right understanding of Him. Where that is not found the mind answers in cavils, objections, technicalities and difficulties of all sorts." The Father is not known where Christ is not known. The rejection of Christ is the rejection of the Father. "Our fellowship is with the Father and with His Son Jesus Christ (1 John i. 3). The Father is the fountain and the Son the channel of fellowship. A direct communication between the finite and Infinite became possible when "the Light of the world" came to manifest the Father unto men. The whole of 1 John i. declares nothing less than that "the Light of the world," by the Incarnation of the Eternal Word or "the Word of Life" called also "the Eternal Life which was with the Father and was manifested unto us" (the Apostles and eye-witnesses) and "which was from the beginning," had been heard by mortal ears, had been seen by human eyes, had been handled by men's hands ; and furthermore that "the Life was manifested and we have seen and bear witness and declare unto you the Eternal Life which was with the Father and was manifested unto us" (1 John i. 2. R.V.)

Thus 'Life' was made manifest by 'Light,' for "in Him was life and the life was the light of men" (John i. 4); "that was the true light which lighteth every man that cometh into the world" (ver. 9). Now with this manifestation of life or light there was a message from God that "God is Light and in Him is no darkness at all. If we say that we have fellowship with Him and walk in darkness, we lie and do not the truth" (1 John i. 5-6).

iii. He who was "the true Light" also declared Himself to be "the Truth," and from the cradle of Bethlehem to the Hill of the Ascension we see in Jesus One Who was essentially the Word and Life of truth. If men do not recognise in the child of Bethlehem the Eternal Word, at least they must see in Him One Who was always an exponent of truth—truth of thought, word, and act. Though sense may be blind, though reason may be baffled, though faith may need more support, yet let us never forget, that He was "the Truth," even though we cannot behold Him as a little child with a halo of glory around His head, nor see Him by outward signs manifesting His Deity; and that He was more than a child, even the Word Incarnate, the God-Man anointed to save. A reader of the Gospel narrative can safely say, 'I have sufficient reasons practically for believing in the existence of One Who was doubtless Man and whose life can only be accounted for by the fact that He was also Divine. I know enough to make it quite clear to me that by following Him I can live a true life and be a worthy disciple of One Whose birth brought into existence such a vast change for the benefit of the human race: I believe that there never has been anyone like unto Him, never any other perfect in holiness as He, never any other who can help me as He can to overcome sin and to live a good life, never any other like unto Him to help me, if I really wish to do so, to conquer this baneful influence which destroys all that is good and fair in



me: I thank God for that birth: I feel that it was well provided that angels should announce that glad event and sing their congratulations in those matchless words "Glory be to God in the highest, and peace on earth to men of good will." And I know that if men follow that perfect life, for which having lived I thank Him, that they will not only have peace here but also will sing the eternal thanksgiving of the redeemed.' He who can after perusal of the Gospel thus speak will realize the truth of the Apostle's words, "Our fellowship is with the Father and with His Son Jesus Christ" (1 John i. 3)

iv. Fellowship requires that there should be at least a general harmony of will between the members whose intercourse results in the association termed fellowship. "Can two walk together except they be agreed" (Amos iii. 3)? "If we walk in the light as He is in the light we have fellowship one with another." (1 John i. 7) We have fellowship with God and God has fellowship with us—there is a mutual fellowship between God and man because both are "in the light." If we walk in darkness while He is in the light there cannot be any fellowship. Our assertion that there is such is a lie. But our fellowship with God is a fact "if we walk in the light as He is in the light." From this fellowship with God our fellowship with Christians flows. The fellowship of Christians proceeds from the fellowship between God and each Christian soul. This is important for us to notice, seeing that our first care and only care should be to have fellowship with God from whence all else will flow. In Christ, Who is one with God, we can have this union with God, hence the apostle writes "Awake thou that sleepest and arise from the dead and Christ shall give thee light" (Eph. v. 14, A. V), or according to the R.V. "and Christ shall shine upon thee," or according to Dr. Hayman's new (1889) translation "Rouse thee, thou sleeper, and

start from the dead in sin, and Christ shall throw His light upon thee."

v. What light? A light from God—from a personal Being: not from a body of matter such as the Sun. The natural man seems to depend upon the solar light for the comprehension of things in nature and for his ideas. The spiritual man derives all his light from the Lord. The intellectual in man at its highest derives its light from God, through being ignorant of the fulness of spiritual life man calls that intellect 'sight' and ascribes 'light' to it. The Light of the Lord of Heaven is offered to the natural man, who without it is asleep, aye dead to the spiritual world. He is invited to arise from sleep and death, seeing that the true light is come, seeing that the Eternal Daystar, Jesus Christ, from on high hath visited the earth and hath blessed it and is blessing it with His light. The spiritually dead are bidden to receive light from Christ; and since Christ is one with God, the light so received is the light of God.

vi. Not only is Christ our Light, but since light gives itself for the benefit of the world, so Christ gave Himself for the benefit of the world—"for us men and our salvation." By so doing He became our Propitiation as well as our Light. In His glorified body He is ever present as the Advocate of fallen man, presenting the offering of Himself—the Perfect Man—the representative of the highest and best and purest of human nature. As being righteous He is ever present before God as the propitiation on behalf of our sins. By means of this propitiation and our union with God we are made partakers of light. By the advocacy of Christ, God is propitiated, and we are reconciled to Him—God already being reconciled to us. The propitiation of Christ is on behalf of our sins. The sins we are daily committing are the matter of this propitiation. "He is the propitiation for our sins" (1 John i. 2)—"And He Himself is a propitiation. In His glorified body

the Son is ever acting thus. Beware of the unsatisfactory explanation that 'propitiation' is the abstract for the concrete, 'propitiation' for 'propitiator.' Had St. John written 'propitiator' we should have lost half the truth, viz, that our Advocate propitiates by offering Himself. He is both High Priest and Victim, both Propitiator and Propitiation. It is quite obvious He is the former; the office of Advocate includes it. It is not at all obvious that He is the latter; very rarely does an advocate offer himself as a propitiator." (Dr. Plummer, Ep. John, p. 35.) Those that are spiritually dead have not availed themselves of this propitiation—they are in their sins—they are in darkness and need the light of Christ. That light is presented to them. It is offered them. It will convict them of sin if they refuse it. It will make them righteous if they accept it. Those who have felt the conviction of sin will have felt the need of a powerful Advocate. In proportion to that conviction will they feel that need.

vii. Shining far above man as a light to guide him is the teaching of Christ. The simplest can understand it; the wisest will find and do find in it new depths of wisdom. None can exhaust that mine of living truth spoken by the Son of Man. Everyone that is of the truth heareth His voice. His words are still the fountain of wisdom. From that fountain, waters of life will spring for future ages. After nineteen centuries "nothing better, purer, nobler, has yet dawned upon the world." Has not then this teaching been a guiding light? Doth it not proceed from One Who drank deep of the wisdom of God, Who is Light? Aye, is not this teaching that of One Who was the Wisdom of God? Throughout that teaching there is a peculiar truth—a truth of its own. Its truth commends itself to the heart and conscience of man, because it is the truth of God. The light of God within us bears witness to the truth of Christ's teaching. Man's heart and conscience are witnesses to the power of Christ, Who is "the Light" and "the Truth."



viii. Jesus not only taught men to do right but He was a perfect example of goodness. As He taught so He lived : as He lived so He taught. He taught men to be patient : and He was ever patient even unto death. He bade men love their enemies : and He did so and forgave them and prayed for them in death's agony. He taught men to do good to others, to be unselfish and loving : and He spent His life in labours of love, pure and unselfish. He bade men love the truth : and He died for the truth. In Him were sweetness and strength combined. Love, truth, gentleness, meekness, boldness, fortitude, strength, wisdom, kindness, patience, pity and forgiveness were all in Him. God was made manifest in Him beyond doubt : so that we may say that God has indeed drawn near to us in Him. "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." "In Him was life : and the life was the light of men. And the light shineth in darkness : and the darkness comprehended it not."

ix. When the light of Christ is in a man he truly lives and is full of activity. He manifests the true life within him by being unselfish, active, a doer of good works for the benefit of mankind. Indolence and sloth have no part with a true life. Toil is noble. He who lives in the light brings forth abundance of fruit in the form of good works. He carries out the Saviour's precept, "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven" (Matt. v. 16). In the pattern life of Christ we see ceaseless activity for the benefit of others. We note that this activity did not cease till He had finished the work God had given Him to do. In connection with the completion of this work He speaks of having glorified the Father (compare John xvii).

Under the guidance of light man chooses aright. The works that proceed from his choice shine in the light—reflect the light from within. Such works glorify God since they are evidences of indwelling and guiding light, and also the proofs of the possession of a will in harmony with His Will “Whom to serve is perfect freedom.” “Where the Spirit of the Lord is there is liberty”—not liberty to dispense with religion entirely or to select any form of religion indifferently as if all religions were equally true; but liberty to follow the guiding light of conscience, rather than the dictates of men, in deciding what is that voice of God which we ought to obey.

x. Christianity not only refuses but condemns the use of carnal weapons. The only force it knows is that of example. In Christianity is the only free thought worth contending for. In Christianity is true liberty of conscience. What more can anyone require? The only freedom that is worth fighting for is this, “to know the truth.” To this is the promise, “the truth shall make you free.” This is the liberty of conscience that Christ came to proclaim. This is the freedom for which man longed. This freedom Christ purchased. The Spirit propagated it when He guided Peter to announce to the Sanhedrim the determination of the Apostles still to preach Christ in these words, “Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye” (Acts iv. 19). When Peter spoke these words “liberty of conscience was born into the world never to be destroyed” says Presensé. From that time both Jew and Gentile understood what liberty of conscience really was. With Christianity came a new multitude of searchers after truth; and in that search was the guarantee of liberty.

xi. We do not contend that civilization sprang from Christianity. We admit that there are a few points in which the civilization of the ancient world equalled

that of the modern world. There was a little life in ancient civilization ; but it was life in a germ. Its most valuable blessings were gone and gone for ever, save those blessings could be brought to light by some new gift to man. This gift came in Jesus Christ, whose teachings have advanced our modern civilization and will further advance it. Look at our sense of liberty, its use and its meaning ! Whence came it but from the influence of His teaching who taught "the truth shall make you free" ? Human nature is still debased ; some so called Christian governments are still despotisms. But what a change ! Think of the ever increasing sense of justice : the greater readiness of individuals and of nations to redress wrongs and acknowledge errors : the desire for goodness, manliness, truth and purity : the steady increase of true religion : the deeper hold of Christian truths gradually displacing formalism, profession without sincerity and intolerance. What does all this change mean ? It means that light has come from another world : that light is streaming from the central Presence of the universe : that light has revealed clearer visions of God's love, of God's mercy, of man's dignity, of man's destiny, of the vileness of sin, of the beauty of holiness and of the brightness of the inheritance awaiting all those "who put on the armour of light." Therefore let us put aside the works of darkness and walk no more in darkness, but under the guidance of the Blessed and Beautiful "Light of the world."

V. The truth of the Divine Narrative is more and more displayed by the discoveries of exacter science. Science in the hands of unbelieving men has been strained to the utmost and in vain to disprove its authenticity. The men and language of every day, by misunderstanding it or misinterpreting it have made the Bible seem other than it is ; and would have put it away but could not. "Children delight in the theme : poets see in it a splendour : and the greatest



men, in depths below depths, and heights beyond heights read into every seeming inaccuracy a greater precision, and into all contradictions a confirmation of truth more excellent." For instance, the references to the Hittites in the Scriptures which formerly were accounted an historical weakness are now seen to be very genuine proofs of the accuracy of Biblical history. The remains of the Hittites have been by no means all discovered ; nor have those that have been already discovered been deciphered ; but the key has probably been formed and no doubt the patient research of paleographers will ere long be richly rewarded, " The discovery of the important place," says Prof. Sayce in his 'Hittites, the story of a forgotten Empire' (1889), "once occupied by the Hittites has been termed 'the romance of ancient history.'" Eleven years ago that 'romance' could not have been written and the part played by the Hittites in the history of the world was still unsuspected and the Biblical account rejected as untrustworthy. Now we have become familiar with the friends of Abraham and the race of Uriah the Hittite. It was amongst the Hittites that the Amazons (the armed priestesses of their goddess) were found. To them succeeding generations owed the art of making, among other things, inlaid furniture. Our celebrated Tunbridge work existed among the Hittites. On this we may remark that those who have not the courage to face the full consequence of these discoveries may justly be described as 'cowardly.' Impugners of the Bible narrative receive here an exposure and a quietus. Will they accept the full force of this exposure, and accept as true the Grand Old Book which in spite of all criticism proves its criticisers liars and itself the embodiment of truth?

ii. How can a man get on in life without a conviction of the truth of this book? Whence would man have obtained his ideas of duty, virtue, and responsibility

without it? Without it "the beauty of his life is destroyed" and a great gulf separates man from the Light of his life. "Thou shalt keep him in perfect peace whose mind is stayed on Thee: because he trusteth in Thee" (Isaiah xxvi. 3) is a promise contained in this Book. There is no promise in the Bible more capable of being put to the proof of experience by those who choose so to do and to comply with the condition on which the promise is made.

iii. Verily the world needed a light. Man needed to know more of immortality. The ancient view of a future life was most saddening and not inspiring. It was to the ancients a land of shadows not of living persons where the irretrievable past was mourned! By the flood of light cast by the world's Light on the eternal future, man's energy was stimulated, his self-respect deepened, his hopes firmly fixed and humanity ennobled for all time. This life is revealed as the porch of the temple of eternity through which man has to pass in order to abide for ever in the sphere of immortal activity in the world to come. (This is more fully set forth in my 'Historical Review of the question of the Immortality of the Soul').

iv. Again look at the light Christ's life and words have thrown upon the character of God. The awful majesty of Jehovah had been impressed upon Israel by the giving of the moral law amidst the thunders of Sinai and by the Shechinah in the Temple. Jesus revealed the depths of God's love, the greatness of His mercy, and the exalted stage of His holiness—through Him we see more clearly that "the Ten Commandments are only ten definitions of the eternal love. The commandments of Sinai; there you have love defined, but love profound, unmixed, and everlasting." As a consequence He impressed upon men's minds the awfulness of sin, against which stern judgments and severe warnings had ever been pronounced. But He showed how these judgments were in reality judg-

ments of love, in order to save man's future happiness and to impress upon him the absolute need of a holy life. Furthermore, He cast a gleam of light upon the mysterious councils of heaven, showing the love of the Father for His children and the love of the "Light of the world" for those "who sat in darkness." His love caused Him to tread this earth to show the tenderness, compassion, pity and mercy of the Godhead in the sorrow and victory of the Cross. Let us never forget these words, "He that hath seen Me, hath seen the Father." What we know of God that we know through Jesus Christ His Son.

v. Light is emblematic of purity. From the possession of purity, truth and righteousness will flow. Everyone that "dwelleth in the light dwelleth in God and God in him." Everyone that hath God in him "purifieth himself even as He is pure" (1 John iii. 3). Everyone that hopeth to have God's help striveth to be pure so that "being born of God" he may abandon sin or darkness and have the full advantage of a guiding light in him. He that is ever in the light, putteth away the works of darkness because God is with him. "He that doeth righteousness is righteous" (1 John iii. 7)—not he who does a righteous act, but he who habitually does righteousness. Righteousness is rectitude of life, proceeding from a pure heart. The righteous prove their righteousness by the life they live. Sons of the light prove their Divine parentage by living in accord with the Divine Will. Religion and conduct are inseparable. A man may seem to be religious and yet his religion may be vain. "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction and to keep himself unspotted from the world" (James i. 27). Religion is made manifest in action. The religion of excitement or of sentiment is unknown to the Bible. The religion of duty and activity in duty-doing is apostolic.



There is a danger in imagining so and so is duty when it is not. Hence we have need to be guided by "the Light" in order that we may clearly know what is duty. "Know thyself" is the injunction of a wise Rabbi ; but without light we cannot know ourselves.

vi. Knowledge proceeds from light which reveals the hidden secrets of the heart. "To know Him" (1 John ii. 3) "that is from the beginning" (ver. 13) is the highest knowledge. In endeavouring to attain to that knowledge we shall know ourselves as He knows us. He can only be known by those who learn of Him : He can only be found of those who seek Him ; and they who seek shall find : and they who follow shall never stray from the pathway which leads to the clear Light of life. The rudder of the human soul is the conscience. Purify the conscience and the soul can be easily steered. Yield to the guiding of conscience and the course of life will be direct, whether through smooth waters or tempestuous seas. Be true to the spirit within you and the flesh shall never conquer. The spirit will lead to purity of life : the flesh will produce impurity. Flesh and spirit, these are at enmity one with the other.

vii. There is some truth in the saying "that whatever is in a man's nature will come out." Education and careful watching may overcome this natural self ; but the moment the watching is relaxed, the natural self will assert its rights and the long pent-up self will break the very bonds which a course of training and watching had forged. Human beings oft appear to act as if they possessed a higher and a lower self. We hardly recognise a man in his lower self when we have been long accustomed to him in his higher self, and vice versâ. We are hence often led to say that the act of so and so surprises us, it is contrary to himself.

viii. Why this apparent contradiction in man ? Is it what theologians call "the flesh lusting against the

spirit"? Is it not the animal-man striving to get the mastery over the spiritual-man? Have we not felt that to be true in our own lives which Paul found to be true in his "the good that I would I do not, but the evil which I would not I do," and as a consequence, "if I do that I would not, it is no more I," (the spiritual-man, regenerate and in harmony with God's Will) "that do it but sin that dwelleth in me" (Rom. vii. 19-20). This is due to a fact of which the Apostle was, and we with him are, conscious and which further on, in the seventh of Romans, he forcibly describes to be, "I see that though I"—my spirit—"delight in the law of God after the inward man, yet I see another law in my members warring against the law of my mind." There is a conflict therefore going on in the human soul. The knowledge of the existence of such a conflict should prevent our surprise at anything a man may do. In all men there is this conflict; and the least relaxation in watching and prayer will give a momentary victory to the lower self. In proportion to the light that we possess, in that proportion we are able to see how the conflict is progressing and where the danger lies. The light of God reveals to us the tactics of the enemy of our spiritual nature and enables us to watch and pray and conquer.

ix. 'Light and darkness' may fitly describe that wonderful scene on the dark slope of Olivet, when the Saviour was alone at a time when He most needed human sympathy. We call it wonderful when we look upon the dark side of human life and see how many lonely ones there are on earth who crave for human sympathy and find it only in that scene. This thought—the thought that to supply this human want He suffered—sheds a light upon the darkness of Gethsemane. It shows us that in many a spot on earth there is a like loneliness and that some suffering ones deprived of sympathy or neglected by others can only find comfort in that scene. We remember these and won-

der no longer why the Saviour was left alone. For looking at these sorrowing ones we see that their eyes are fixed on the scene at Mount Olivet and that as they look upon His sufferings there comes comfort and strength : they are no longer alone : He who suffered there, suffered as they are suffering : He suffered for them, in order to show them how to suffer and in order that they might feel that He through suffering knows how to help those in suffering. Looking at Him they learn how to take their sorrows to their Father and to cry "Thy Will, not mine, be done." They feel that God is "touched with the feeling of their infirmities" and that He is with them. This is *the light* in the darkness of Gethsemane. Many a lonely sufferer has obtained light and comfort and strength therefrom. If God should ever make your life lonely, or if injustice, or if neglect of others should do so, then remember that night scene of Gethsemane : learn how it may be God's Will for you, as it was God's Will for Him to be lonely : learn to obtain strength and comfort in your loneliness by prayer : turn after every fresh disappointment more earnestly to the throne of grace saying "Thy Will, not mine be done" : and then you will be lonely no longer : your disappointment will vanish away : the light of your life will guide you safely onwards and will lead you through the thorns of this wilderness to the green pastures beyond.

x. He who said, "I am the Light," also said "I am the Truth." Light reveals to us the truth about things. Hence through Him much truth has been brought to light, and much light thrown upon old truths. Now truth is essential to soul-life—truth of word, truth of look, truth of gesture, truth of thought and truth of action. Lies can be told by the counter-  
 -ance as well as by the tongue. Lying can exist in thought only, and yet be most injurious to the soul. Truth can only proceed from indwelling light. "What is



truth?" asked Pilate. 'Truth' was before him and he knew it not. 'Truth' is a form of life due to the purification and illumination of the heart by the light of God's presence. This life is of gradual development. It is not attained at once. It grows from the moment a ray of His light is thrown upon the soul. So all truths or rather various sides of truth have been gradually brought forth—truth concerning slavery, concerning tolerances of the errors of others, concerning the value of Holy Writ, concerning the destiny of man, concerning the heinousness of sin and the fullness of God's forgiveness. All these sides of truth were not explicitly declared at once by Christ, but have become known as men have yielded themselves to the guidance of "The Light."

xi. The natural outflow of the human soul is to its God, the Author of its being. The more our wills are in harmony with His Will, the more light will be cast upon the dark places in this our earthly life. The easiest life is to leave ourselves in our Father's Hands trusting to Him to guide us: this is the easiest because it is the true life. We shall thereby become more heavenly minded and less worldly. We shall see more and more our correspondency to God and wherein that correspondency lies. Our wills will receive a new direction, inasmuch as our desires will be of a higher and purer order. "Go into an observatory and watch some astronomer as he is following the transit of a star. His telescope is so adjusted that an ingenious arrangement of clockwork is made to shift it with the transit of the star. His instrument is moving in obedience to the movement of the star in the heavens. But the clockwork does not move the star. The astronomer has made his faultless calculations: the mechanic has adjusted his cranks and pendulums and wheels and springs with unerring nicety and every movement in the telescope answers to the movement of the star in the far off

heavens. The correspondency rests on our knowledge." And so man is an astronomer of "heavenly things": he possesses an admirable telescope called the will for following the movements of that bright Star of his life—the Will of God. That bright Star will move his telescope—his will. The human will is adjusted by a very powerful and ingenious instrument—the desires. So long as the desires are framed from faultless calculations on the desires prominent in the character and life of Jesus Christ, so long the human will will move with unerring nicety to the Divine Will. The knowledge of Christ's life and character is that on which the correspondency rests. So long as that knowledge is preserved, so long will the instrument—the desires—faultlessly move the will of man. Now we most clearly see that the will of man must correspond to the Will of God in order that a perfect man may exist. This is the more manifest from a contemplation of the life of Jesus. What in nature light alone will not do, light and oxygen will effect: so in the realm of spiritual life what light alone—God's Will—cannot do because God has chosen to limit His Will by the free will of man, that God's Will and the human will in harmony therewith can effect, that is to say, can produce human beings so guided as to take correct views of life and of all things connected with life.

xii. Beings, whose wills have been in harmony with the Divine, have emancipated one-half of their perfect whole, viz., woman, from the slavery and degradation into which an unenlightened humanity had cast her: they have rescued marriage from the chance of its being looked upon as a mere lottery, and have restored it to the divine intention of its Designer, as being the most complete form of life possible on this sphere whereby alone the unit of mankind, viz., the family, can be attained: they have learnt under the light of a purer revelation that

Man and woman God created each for each help meets to be  
 In His Image pure and holy, He desireth them to see.  
 Thus He made them, thus would keep them : but the human  
 will is free

God to serve or God to banish ; either is life's riddle's key.

xiii. The burden of life must be cast on God in accordance with that sound advice "Cast thy burden on the Lord and He shall sustain thee" (Ps. lv. 12). Those who have done so tell us that having cast their burdens upon the Lord He has sustained them and enabled them to bear them, though He has not removed them at once. "Ask now of the days that are past, which were before thee since the day that God created man upon the earth until now," did ever any trust in the Lord and were confounded? Through the ages, the testimony of the experience of the past comes to us, as the voice of a "multitude which no man can number of all nations and kindreds and tongues" shedding a flood of light upon God's dealings with them and bearing witness to the faithfulness "of Him who promised" and bidding us cast our burdens upon Him and assuring us that He will sustain us.

xiv. Of the many burdens there is one burden especially that light reveals to us and that is the burden of sin. To a man who thirsts after holiness this burden must seem a huge barrier between himself and God. To such a one it must be an immense relief to be able to confess his sins, to cast his burden before his Father in heaven, In the consolation derived from these words "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (I John i. 9). It is the cleansing from unrighteousness that the burdened aspirant after holiness desires most. It is sustenance during the struggle after holiness that he requires. Here it is then, "If we confess our sins, He is faithful and just to forgive us our sins." Therefore go to Him with humble trust in His infinite mercy. As God is truth you shall be cleansed. As "God is Light" you shall go on your way rejoicing,



illuminated by the guiding light of His Spirit. This cleansing is by confession of sins to God alone. There is no need for confession to any man. The use of the confessional cannot be more unsparingly condemned than in the following words of the present Archbishop of Canterbury who asks, "What was the effect of the confessional before the Reformation, when the Roman Church had absolute command of all education and of every official rank and worked through the confessor's access to every home?" ; and answers "Great men went from a mass to an orgy, and numbered great clergy among their intimates. A famous courtesan boarded in a convent, and astonished no one." "It had no effect upon public morals, and the experience of its operation in families had done more to alienate educated men in France, Italy, and Spain, and now to hold them aloof from Christianity, than even fictitious doctrines" (Christ and His Times). These are the words of the greatest Archbishop the Anglican Church has possessed—second to none in learning and in that which gives the best value to learning, a sound, comprehensive judicial mind. Let the world weigh them. The world will yet thank God for this utterance of the Great Archbishop, cautioning us against preventives that will not prevent the growth of impurity, nor check the spread of vices peculiar to this age. The development of that holiest sympathy wherein all souls shall blend at last and the growth of the god-like faculty of love and self-sacrifice will constitute the blessedness of man, will efface his tiger passions, his cruelty and selfishness, and will end in his bowing before the Great White Throne, redeemed and forgiven.

xv. We find that clergymen especially cultivate the sympathetic side of human nature to a finer and higher degree than the majority of other men do. To this may be attributed their influence over women. This influence any man may obtain, if only he too will cultivate that bond of union betwixt men and women

which is called sympathy. In so doing man is but following "the Light of life," in whom sympathy was cultivated to the highest degree; so much so that Christ's words and acts appeal as powerfully to women as to men. A man without the grace of sympathy is as useless for the social relationships of life as is a lamp on a dark night for giving light when we have forgotten to fill it with oil. Sympathy is a light which shines through the dark phases of life. The standard of sympathy, as given by Christ, consists in a man's being ready to "lay down his life for his friends" (John xv. 13). Friendship founded on Christ's precept will ever be blessed: soul will seek soul: intellect will find intellect: mind will encompass mind: in each phase of human life affinities will meet: in each and all the closest bonds of union will be cemented, as each party to the bond of friendship is united unto Him, from Whose example all friends learn what friendship is, and Whose disciples they are, if they keep His commandments and dwell in love and harmony. Whatever is reared on that foundation will endure until time shall be no more, until all shall reach that state where "they neither marry nor are given in marriage, but are as the angels of God in heaven" (Matt. xxii. 30), and where life in its purity and at its highest shall exist for ever.

xvi. "God is Light." Under that Light we should see ourselves and tremble. Under that Light we can know ourselves and shall then be merciful. Under that Light we shall know Him and love Him. Under that Light we can do our utmost to act as those who "are the light of the world." Under that Light we shall reproduce the images reflected by Him upon our souls for the use and benefit of the world. Under that Light we can carry on the work destined for us by our Master. Under that Light the mists of sorrow shall clear away, the clouds of doubt and despair be removed, and the night of life spent in the hope of a brighter morn, when to the weary and heavy laden rest and forgiveness will be given.

## NOTE TO PART II.

1. We have made frequent appeals to man's reason in the foregoing. We will therefore give the dictum of that great thinker Professor Max Muller (who will be seen to support our contentions in many points) as set forth in that greatest of his works 'The Science of Thought'; as well as quotations from Darwin's works and the writings of other eminent men.

2. On the subject of 'thought' Professor Max Muller writes: "We have only to try the experiment in order to convince ourselves that as a matter of fact, thought, in the usual sense of the word, is utterly impossible without the simultaneous working of sensations, percepts, concepts, and names, and in reality the four are inseparable" (p. 3).

3. Those who object to the use we have made (or not made as the case may be) of an appeal to the intellectual powers of the lower animals, in showing that man's soul is distinct from anything in animal nature outside of man, will be good enough to remember that we are supported by no less an authority than the common sense view of Professor Max Muller of the worthlessness of comparing the human mind to the supposed mind of animals, concerning the latter of which we know nothing. "It is necessary first of all to explain what passes within our mind by comparing and contrasting with what is supposed to pass in the minds of animals, who are said to have sensations without concepts or names. The simple reason is we can never, in the true sense of the word, know what passes within the mind of animals, though we may infer what we like and always do infer exactly what we like. . . . And it is certainly amusing to see how even those, who are ready to support their own views by an appeal to the intellectual powers of animals, invariably plead complete agnosticism as soon as evidence unfavourable to their arguments is adduced from the menagerie. Thus J. Stuart Mill (in his logic i.5.1.) in answering Dr. Whewell's question 'Are we to say that a mole cannot dig the ground except he has an idea of the ground, and of the snout and paws with which he digs it?' replies haughtily: 'I do not know what passes in a mole's mind'" (p. 5.)

4. On the subject of the transition from inorganic to organic the Professor writes, "I may add at once that the theory of the development of all living organic beings from inorganic matter is likewise Darwinianism rather than Darwin's. No doubt a discovery which would enable us to understand the origin of life, the change of inorganic into organic matter, would form the strongest foundation of the theory of development. No one would have welcomed it more readily than



Darwin, if he could have conceived it as possible in the present state of our knowledge. But while Darwin abstained, those who call themselves Darwinian have shown what they themselves seem to consider far greater scientific courage" (p.p. 107-108).

5. On the question of the origin of life Darwin, in the first edition of 'The Origin of Species' page 484, says: "Therefore I should infer from analogy that probably all the organic beings which have ever lived on this earth have descended from some one primordial form, into which life was first breathed." On this Professor Max Muller remarks "This is all very carefully worded, yet Darwin was not satisfied, and in later editions he has considerably modified this very paragraph. The later omission (sixth edition of the 'Origin of Species' page 423) of the words 'into which life was first breathed,' has been much remarked upon as indicating on Darwin's part a surrender of a belief in some extra-natural powers. But if Darwin had really meant to surrender that belief, he would never have written the following words (Origin of Species p. 421), 'I see no good reason why the views given in this volume should shock the religious feelings of any one. . . . A celebrated author and divine has written to me that he has gradually learnt to see that it is just as noble a conception of the Deity to believe that He created a few original forms capable of self-development into other and needful forms, as to believe that he organized a fresh act of creation to supply the voids caused by the action of His laws (Science of Thought p. 105).

6. Furthermore the last words of Darwin's 'Origin of Species' are worthy of note, (the words 'by the Creator' are placed in italics by me in order to call the readers attention to them): "There is a grandeur in this view of life with its several powers, having been originally breathed *by the Creator* into a few forms or into one; and that, whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been and are being evolved" (p. 429). On this Professor Max Muller writes "In the last words of Darwin's great work on the 'Origin of Species,' which no one could suppose to have been written at random, the words '*by the Creator*' were *absent* in the *first* edition and were *added* in the *later* editions. Surely they were added with a purpose. And what could have been this purpose except to define his position as one of those who however far their researches and speculations may lead them, feel and recognize that there is always a Beyond, whatever name we call it, a something that, even if we call it by no name, is yet for ever present and

irresistible" (Science of Thought p. 106). . . . "Why do so many who express the highest admiration for Darwin ignore this and similar passages? How, for instance, can Haeckel call himself a Darwinian and yet maintain, as he does, that in the present state of physiological language, the idea of a Creator, a Maker, a Life-giver, has become entirely unscientific; that the admission of one primordial form is sufficient, and that the first primordial form was a Moneres, produced by self-generation?" (ibid p. 106).

7. On the fact which we have asserted all along that man is separated from the beast we are glad to find that Prof. Max Muller writes, 'I have stated before that one genus may approach very near to another, just as one colour in the rainbow presses close on another colour, one tone on another tone, being kept distinct by a very small number of vibrations only, and that nevertheless that almost vanishing line between the two may be impassable. I do not for one moment venture to deny therefore, that in the eyes of a physiologist, a monkey may be so close to a man as to be hardly distinguishable; but I do not think that this necessitates or warrants the admission of man's equivocal descent from an ape. Before we could admit this, we must have complete evidence that whatever we find in man exists in the ape, either really or potentially. That man cannot have fertile offspring from any genus but his own, ought to have some weight, no doubt; but what in my opinion is of far greater weight, is indeed decisive, is the fact that man possesses something which no other genus possesses, whether actually or potentially—namely, language, which, as I tried to show, is only another name for reason. Even if it could be proved that man was originally a mere animal, it is clear that, though he began where the animal begins, he did not end where the animal ends; and after all it is the *τέλος*, it is what a being can become, not what it is at any given time, that constitutes its real character. And why should we create for ourselves unnecessary difficulties? Why should we look upon all variety as successive, when it may be quite as well collateral? That there is a successive or serial development in nature, that such development is occasionally arrested, that intermediate links are lost, that animals differing now as much as the spaniel and greyhound have sprung from common ancestors, all this has long been known. I have never doubted that the black, the brown, the yellow and the white man were descended from common ancestors, though when I said so forty years ago I was seriously taken to task for holding what was then called so unscientific an opinion. Now all is changed, what may be called popular scientific opinion is decidedly in favour of one primitive pair of human parents." (*Ibid* pp. 114-115).

8. On the question as to whether language is a specific difference between animals and man, Prof. Max Muller says, "That in fact, an animal without any organ of sense may in time grow into an animal with organs of sense I say I can imagine it, and I should not feel justified in classing such a theory as utterly inconceivable. But taking all that is called animal on one side and man on the other, I must call it inconceivable that any known animal could ever develop language." (*Ibid* p. 164.) . . . "Surely even if language were only the outward form of thought, no philosophy that wishes to gain an insight into the nature of thought, and particularly into the origin of reason, could dispense with a careful study of language. . . . Is it not extraordinary for instance, that in the latest work on the 'Principles of Psychology,' language should hardly ever be mentioned, language without which no thought can exist, or, at all events, without which no thought has ever been realized or expressed? . . . Call language a mass of imitative cries, or a heap of conventional signs; let it be the tool or the work of the mind; let it be the mere garment or the very embodiment of thought—whatever it is, surely it has something to do with the historical or paleontological, and with the individual or embryological evolution of the human mind." (*Ibid* p. 213). . . . "Let it not be forgotten that language has two aspects. We, the historical races of mankind, use it, we speak and think it, but we do not make it. Even those who call the faculty of language congenital, must admit that to us every language is traditional." (*Ibid* p. 214.) . . . "Language is not outside the mind, but is the outside of the mind. Language is very thought as much as thought is very language." (*Ibid* p. 215.)



## III.

## SUMMARY LEADING TO GOD IS LOVE.

I. In entering upon this branch of our subject, we must once more dismiss from our minds all incrustations of centuries, whereby Christianity as founded by Christ has been concealed from view, whereby Tertullian and Augustine have differed from Clement and Origen, whereby Spinoza with Lessing and Schleiermacher have disagreed with Calvin and Voltaire, whereby much has been taught which Christ never could have taught, whereby much has been assigned to God which is absolutely inconsistent with evolution of nature and the bestowal of grace. Though we must, it appears, speak of God in the language of anthropomorphism, yet we must not forget that the human mind can never fathom God *per se* : nevertheless it can know sufficient of God to make that knowledge an incentive towards progress in the development of the highest and best of which man is capable. The utmost knowledge, that we can expect to attain here, is that God is the everlasting source of all things—the infinite power that makes for righteousness—the power manifested in every pulsation of the universe—the true living God, whose nature is best described for the understanding of finite minds as Spirit, Light and Love.

ii. The story of the development of life upon this earth tells us, that all things are working together for the production of the highest and most perfect spiritual life. The destiny of man is clearly not bounded by things of earth nor by our ideas of time. All things point to man's being in possession of capacities for a richer and more varied life, where the glorious workings of the Deity in all time will be manifested, and where

our capacities, which death, the twin sister of sleep, has transferred to a more fitting sphere, shall develop powers, which transcend our conception. This psychical stage will need more and more the support of a faith in the living God. That faith must commence here. It must be the stay of the soul, when, by its separation from the body, it passes on a journey in solemn loneliness, if it has not here learnt to rely on the Author of its being—the God Who is Love. Our ideas of man's origin and his destiny, heretofore expressed, afford a full justification of the best sentiments, which have animated religion at all periods. We still see man, as the glory of creation and the object of divine care, though possessed of the original sin of animal heritage. We see in him a fierce contest between the animal nature of his origin and the spiritual or higher nature which became his by a Divine implantation or inspiration, at some period of his development. From these two natures lower and higher impulses proceed and contend. In the end the higher conquers by help from on high.

II. In all this we see the need of watching lest the lower should conquer. At the same time we have the strongest conceivable incentive to live a good life, whilst we are helped by the remembrance that God is in the world and in us, and that Light—His Nature, as far as by the symbolism of light we can form any idea of His Nature—is streaming from Him and advancing our modern civilization; and will so advance it, until the Spirit of Christ shall animate all human souls and shall be the life of their being. This development of civilization will owe the survival of its fittest, that is to say the survival of those that do survive, to the greatest Teacher that the world has ever seen, Who first brought to men the knowledge of the true God, Who *per se* is unknowable being revealed to men only through the Incarnation of Christ. That which Christ revealed to man will endure the test of time. We may not by searching find out God. We may not attain to absolute

knowledge of God, but we may know all that it concerns us to know as intelligent beings responsible to the Moral Being of the universe. They who seek to know more will seek in vain. They who seek so much will find it in the teachings of Christ and of those imbued with the Spirit of Christ—of those who enjoyed His personal friendship and drank of the love of their Master. That teaching of Christ, so often misunderstood and misinterpreted by believers and unbelievers alike, is so profoundly true, that it will test man's deeds, at least until man has subdued his lower nature and has banished contention and sorrow from off the earth. That teaching bears the impress of a Divine purity, which never could have dreamed of nor sanctioned nine-tenths of the teachings of Christian professors and theologians,—teaching which has arisen since the days that the simple, divinely beautiful, eternal teaching of Jesus Christ began to change the hearts of men and the morals of the world. In the centre of Christ's teaching, as the pivot on which it all hangs, is the doctrine of God in us—God the ever-present life of the world, hallowing all things by His indwelling, immanent in the world, the life and light of all created things, the Spirit revealing itself in man at his highest and best, the Sustainer of the universe. In the light of this teaching the human soul no longer shrinks at the thought that it has neither kith nor kin in this wide world. Our reason demands that this order of things shall possess a reasonableness therein. No skilful argument can make us believe that God will “put us to permanent intellectual confusion.” No ingenuity can satisfy the craving of every earnest thinker for a state of life where there will be more light. “Let there be light” shall yet once more be the fiat of omnipotence; and those who have yearned for light shall find their yearning satisfied and shall see no longer through a glass darkly. This shall be the end of ‘God in us.’ Either God is in us, developing us for a survival, in which the fittest will go on from knowledge to



knowledge through ages and ages, or else, the universe is a medley of nonsense in which intelligences become animated with the brightest hopes of a future only to find themselves victims of the cruellest of delusions.

ii. The final link in God's creative work was the human soul ; and in that soul God deigns to dwell. Through the whole of God's dealings with the human soul we see the exemplification of a love of comparison : "God so loved the world" (John iii. 16). That love was universal ; neither Jew nor Gentile could claim a monopoly of it. All mankind was included in God's love, which was so self-sacrificing that "He gave His only-begotten Son" for the reformation of mankind. The love, which had aided the evolution of the creature until man became the head of creation and beyond which it is clear to science no higher physical being can be evolved, showed itself in the psychical development of man. The psychical is the only line along which development now works. The development of soul is as far as we know illimitable. No higher organisms than those that man possesses are needed. The highest physical being exists for the development of the highest psychical being possible on earth. The man who has no convictions about God, the soul and immortality is at a standstill, for knowledge of these things is necessary to psychical development. How is he to advance in the soul-development upon which man has entered ?

iii. Materialism, that is necessarianism, as Professor Huxley admits, would "drown man's soul," "impede his freedom," "paralyse his energies," "debase his moral nature," and "destroy the beauty of his life." No more terrible indictment could possibly be brought against those who have no convictions about God, the soul and immortality. They stultify their own development. They stand still in the great psychical progress of humanity. They "drown their souls and debase their moral natures" as Prof. Huxley admits. For a man to say that he has no means of obtaining scientific

knowledge of these things—God, the soul, immortality—is irrelevant. The fact is he will not accept the authority on which the majority believe them. The materialist bases his argument on the assumption, that because the soul is joined to the body here, therefore it ends with the body here. This is, as Prof. Fiske says in his ‘Destiny of Man’ p. 110, “the most colossal instance of baseless assumption that is known to the history of philosophy.” “Negative presumption is not created by the absence of proof in cases where in the nature of things proof is inaccessible” (*ibid*). Such is the case with regard to the soul and immortality. Therefore the true scientist will wisely conclude with Fiske, “I believe in the immortality of the soul, not in the sense in which I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God’s work” (p. 116). Either we must take this view or look upon the Deity as having acted ‘like a child when he builds a castle with bricks only to knock it down again.’ The Christian will say, “I believe in the immortality of the soul on the authority of Jesus Christ who said “this is eternal life to know Thee the only true God and Jesus Christ whom Thou has sent” and I know that this “eternal life” or immortality “is the free gift of God through Jesus Christ” and that only those who abide in Christ can have immortality, for there is no such thing from the beginning to the end of Revelation as immortality inherent in the soul’ (compare my ‘Immortality of the Soul’).

iv. No Christian can be said to know anything scientifically, that is from knowledge derived like unto that from the demonstrable truths of science, about the future world. All they can say is ‘I believe.’ No one can contend that belief is knowledge, as science *limits* the term. All Christians beyond those limits of knowledge are agnostics, that is they do not know but they believe on the evidence set before them. The

candid examiner of that evidence must conclude that there is no reasonableness in God's work save it is possible for the soul to enjoy immortality, "that human life is not intelligible, not harmonious, not integral, not satisfactory in any sense, unless viewed as preparatory to an hereafter. It is a stage of education, a period of pilgrimage, an ante-room: thus regarded we can rationalize it, thus and not otherwise. Apart from this belief, the progress of civilization brings perplexity for it heightens the contrast between possibilities and capabilities: ever it increases the task without lengthening the time in which to accomplish it. Instead of abolishing arguments for immortality, it does but intensify its appeal. But if we look for the world to come we gain cheerfulness when new changes seem to antiquate us" (Church Quat. Rev. Jan. 1888. p. 495). We may therefore take to heart a piece of advice from the Talmud, "This world is to be likened to the porch—the world to come unto the palace: prepare thyself in the porch, that thou mayest be worthy to enter into the palace."

v. "Suppose you," said Christ, "that I am come to give peace on earth? I tell you nay: but rather division" (Luke xii. 51). It has been so. Why? Because light is come into the world and men love darkness rather than light because their deeds are evil (cf. John iii. 19.) This darkness was blinding men's eyes when Christ came and "brought life and immortality to light through the Gospel" (2 Tim. i. 10). The first effect of Christ's coming therefore was to divide the lovers of light from the lovers of darkness and to re-ignite, with every possibility of a fierce fire, the flame of conflict between man's higher and lower impulses. Men likened Him to a second Elijah. His followers even suggested that He should bring down fire from heaven. But His work was to be gradual. Each follower in His footsteps must remember this and be fortified against the trials through which he will have to pass in working



for that great and glorious undertaking—the reformation of the world and the exaltation of human souls. This work is not the labour of a century, but the work of an æon. It must proceed until the highest state of psychical life has been attained, and men love light rather than darkness, and prefer to dwell in the light of God's holiness. Men may therefore well seek the guidance of light “to teach them so to number their days that they may apply their hearts unto wisdom” (Ps. xc. 12).

III. This highest state of soul-life is “the redemption that is in Christ Jesus” (Rom. iii. 24). This redemption denotes that Christ is the cause or author of our actual deliverance from our lower impulses : that the redemption is objectively formed in Christ's person : that this redemption secures our deliverance from something and redeems us to belong to another : that the deliverance is from our lower impulses and from spiritual death : that we belong to the lordship of Christ, the King of kings and Lord of lords. Hence union with Christ is essential to soul-life. In the early days of man's existence, we have his evolution from animal-life : and a contact from without, by which man became possessed of that Divine spark, the soul, wherein his spirit dwells. This indwelling spirit rendered communion with God possible. These communions with the great Spirit God made men yearn for the further revelation which is that “God is light,” that is to say, they yearned to know God. That knowledge and that revelation came by the Incarnation of “the Light of life.” Under the inspiration of the Spirit of God, through one of Christ's followers, the Apostle of Love, came the further revelation—a kind of deduction from the teaching and life of “the Light of the world”—that “God is Love.” Any other order would have been inconsistent with the development of man. Any other gradation would have been out of place, when the whole creation is viewed.

ii. Spirit is the medium of communication : Light is the communicated gift : Love is the active principle and first cause. Without Love there would have been no Spirit moving : without Spirit no Light enlightening : without Light no Love known and no influence from on high radiating in man's spirit. This Trinity has ever worked together, though generally revealed as acting separately.

iii. The three Christian seasons of Advent, Christmas and Epiphany may fitly correspond to a like revelation of God. Advent is the preparation, corresponding to the first revelation, wherein the spirit of man holds communion with "God is Spirit." Christmas is the festival of the coming of Light into the world, whereby was revealed to us "God is Light." Epiphany follows as the time when God's love was manifested, to the world that sat in darkness, in the presentation of Christ to the Gentiles, and so "God is Love" was set before men for the first time for their encouragement in the rooting out of all evil within and in the nurture of all that is good. Thus annually we may keep before us the three stages in the development of the soul ; thereby using every aid for the growth of the spiritual life, since we have need thereof as being those who "see now through a glass darkly," though we hope hereafter "to see face to face" ; remembering always that now we "know in part, but then shall know even as also we are known" (1 Cor. xiii. 12) ; never forgetting that knowledge is now partial—the knowledge of childhood compared with that of manhood. As the knowledge of love is the knowledge which survives all the changes from childhood to adult age and on to old age and death : so in the great change that is to come from the life that is to the life that shall be, love shall survive and shall abide in the soul of man. In that hereafter it shall again be said "Blessed are they that have not seen and yet have believed," aye also, "Blessed are they that have not

known and yet have believed."

iv. We serve a gracious and compassionate Master : He knows our frame : He remembers that we are but dust ; yet let us not pervert this knowledge of His compassion into an acquiescence in our doubting. With Christ, as instanced by His dealing with Thomas, it was a matter of life and death to pluck a man out of his doubting. He did not say, ' Blessed are they who, because they have not seen and only because they cannot see from the nature of the case, are sceptics, unbelievers : it is all the same, God knows their difficulties, God will allow for them and pardon their want of faith.' He did say ' Blessed are they, blessed even by comparison with those who saw and touched and handled and heard, who being precluded from seeing by no fault of theirs, yet, have believed'. Thus if we are not presumers on God's forbearance, but are clothed with humility, we may expect to learn ; and where we cannot learn so as to know scientifically, faith will come to our aid.

v. Faith leads us to look forward to the perfection of our nature, to that time when we shall be changed, indeed glorified, marvellously changed and endowed with wonderful and supernatural powers. It is the natural result of a Christ-like humility, whereby the soul has progressed from one stage to another, that God should glorify His own children : for when we remember that God's holiness is " His claim to the ownership and the exclusive use of various men, things and portions of time," we are led to conclude, that He will glorify those who have given up themselves and their time to the development of the highest form of life.

vi. When we remember, the marvellous waste of animal life at the dedication of King Solomon's temple, and the fact that sacrifices became so frequent and the numbers of beasts slain so great, we understand the righteous indignation of Jesus, which led Him to declare that His Father's house was " a den of thieves"



instead of a House of Prayer (cf. Matthew xxi. 13). The courts of the Temple of the Most High ran red with the blood of victims, for to such an extent had the usage advanced which had its root in simple personal feelings of gratitude towards the Supreme Beings—whether the true God or the false deity. The influence of Buddha caused sacrifices to fade from India. The destruction of the Temple of Jerusalem stopped the sanguinary burnt sacrifices of the Jews. We marvel that the institution of such sacrifices should ever have been attributed to an omniscient God of Love—this we do the more when we reflect, that sacrifices have led to monstrous wickednesses, which the heart loathes to contemplate, and which have culminated in ancient and modern times amongst heathen savages in massacres too revolting to narrate. Even a Jewish Rabbi admits that the Levitical sacrifices were not commanded by Jehovah, and the prophet Jeremiah says, “For I spake not unto your fathers nor commanded them in the day that I brought them out of the land of Egypt concerning burnt offerings and sacrifices” (vii. 22).

vii. How do we reconcile this statement of Jeremiah with the sacrifices recorded in Leviticus? That the Priestly Code in Leviticus is not Mosaic is the assertion of modern critics of the German school. Let us briefly look at these German critics and their methods: (1) Fifty years ago there was a general agreement among critics of the Tübingen school that the Epistle to the Romans was a combination of five or six Epistles written by various writers and that John's Gospel was a fabrication of the second century. Where is this agreement now? (2) The history of theories is instructive. Aben Ezra recognized signs of interpolation and editorial emendations, but did not deny the Mosaic origin of the Pentateuch as a whole. Spinoza and Astruc and De Wette regarded it as a compilation and paved the way for Ewald's conclusions. (3) Knobel

follows and says that Ewald's system is "so complicated and obscure a fabric," that it will not stand examination. (4) Hupfeld proposes a different arrangement from Knobel's. (5) Nöldeke simplifies Hupfeld's. (6) Bleek further simplifies the arrangement (7) Ewald turns round and denounces Knobel's conclusions as "unsatisfactory and perverse" (8) Reuss and Graf (popularized in England by Kuenen and Wellhausen) selected parts of Exodus, Leviticus, and Numbers, and called them the Priestly Code. They did it as arbitrarily as they did arbitrarily assign the latest development of Jewish institutions to the compilers of the Priestly Code. No evidence either of language or of style or of history is given as the basis of this assumption. The language of the critics is as arrogant as baseless. (9) On the *ipse dixit*—the arrogant scorn and assertion of these highly judicial (!) critics we are to make a literary mince-meat of the Pentateuch (aye, of the Hexateuch, too) and patch the same together—each one as it seemeth good in his own eyes. (10) If German critics of the 19th century can see so clearly (?) that the Hexateuch is a composite work, how was it that the Incarnate Word of God, living and coming as a Jew of Palestine in the first century could not perceive the inconsistencies, and dishonesties of the so-called compilers of the books of the Pentateuch and Joshua—aye of most of the books of the Old Testament. Either the Incarnate Wisdom failed to see these things, or in quoting Scripture, He, who said, 'I am the Truth,' 'I am the Light of men,' wilfully hid what He saw? There is no middle course. If these critics are right, then Christ failed in ignorance or wilfully misled us; in either case He is not God nor is He a perfect man. This is the end of a criticism in which no two agree for long and in which arrogancy and dogmatic assertion are manifest everywhere. The explanation of the apparent conflict is that marginal notes of a later date have been inserted into the narrative. They may have occurred

in this way ; possibly tradition handed down certain offerings as of Mosaic authority—such as the payment of the waive breast and heave shoulder instead of the payment of firstlings : in this as in other matters we see signs of decay in Israel's religious life. Thus tradition grew and changed ; and it was written into the sacred text by scribes who embodied tradition without correcting in their honesty apparent discrepancies. This does not affect the Mosaic authorship of the Pentateuch any more than the insertion of the following verses or portions of verses—which has led to the belief, that fasting was a thing, if not enjoined, at least so encouraged and practised by Christ as to be a virtual command to His followers to fast ; though now by these words and verses being proved to be the work possibly of ascetics of the third or fifth centuries, it is certain that Christ never commanded fasting nor encouraged it so as to virtually command His disciples to fast—affects the authorship of the Gospels and epistles concerned *e.g.* Matt. xvii. 21 which has no existence in the best MSS. and is therefore omitted by the R.V. ; Mark ix. 29 where ‘and fasting’ disappears on equally good authority ; 1 Cor. vii. 5 where ‘fasting’ goes out of the text on the strength of many MSS. of the highest order. All these omissions agree with Matt. ix. 14-15 read in the light of John xvi. 7, and show that the unnatural interpretation of the last part of verse 15 as referring to the Christian dispensation was not only un-catholic but also more than ever inconsistent with Christ's own words “Lo I am with you always” (Matt. xxviii. 20.

viii. Psalmists and prophets speak of burnt sacrifices as of little value in God's sight. They were doubtless borrowed from other nations. They may have been allowed only until the time arrived that man's soul-life had so far advanced that he had learnt to discard animal offerings and to give unto God spiritual sacrifices. Man in his infancy, awakened to a sense of



moral responsibility and filled with some feelings of gratitude and fear, offered propitiatory sacrifices. In time the spirit at the heart of sacrifices evolved ; and it was seen that a God Who is Spirit and Love could not be propitiated by animal suffering, but rather that He desired the reverential trustfulness, the reciprocal affection, the pure self-sacrifice and the disinterested love of His children. "God is Love," and if we are to dwell in love and so in God, then our souls must develop in love, then we must pass in our spiritual history from reverential trustfulness and the desire of reciprocal affection to the pure self-sacrifice of disinterested love, then will love enter upon its highest stage and put on the crown of sacrifice—the crown of sacrifice which is the discovery that earthly joys are all inadequate and that there is One Who alone can satisfy the highest aspirations of the soul.

ix. As we pass to the Divine work of Redemption in connection with the revealed Nature of the God-head, we find a manifest aid and blessing in the belief in a Trinity of Father, Son and Holy Spirit. "In the light of this belief, every part and detail, of the work of the Spirit in connection with the Person and work of Christ, gains indefinitely in our view, in respect of closeness and tenderness of contact. In the light of this belief, He Who 'testifies' of Christ, and 'glorifies' Him, and imparts Him, does all this blessed work, not only as the holy messenger and co-operator of the Saviour, but as the stream from Him, the Fountain." And so it is written, "He that loveth not knoweth not God ; for God is love. In this was manifested the love of God towards us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time

If we love one another, God dwelleth in us and His love is perfected in us. Hereby know we that we dwell in Him and He in us because He hath given us of His Spirit." (1 John iv. 8-13) "He that hath the Son hath life, He that hath not the Son of God hath not life. These things have I written unto you that believe on the Name of the Son of God : that ye might know that ye have eternal life and that ye may believe on the Name of the Son of God" (1 John v. 12-13).

x. The first step to the higher life, as we have aforesaid, is given freely to all whether they search for it or not : but, the other steps must be sought for in a revelation made for the benefit of all who have allowed the first step to lead them on in the search of more truth. When we have accepted the first revelation that "God is Spirit," then we must proceed and learn that He is also "Light" and "Love." When we have learnt these truths, we shall find that they enable us to grasp the secret of life, viz., 'God in us' This thought of 'God in us' raises our souls, inspires them with new hopes and fills them with new longings. The hope and longing of the soul is to know God. To love is the only way to know God. "He that loveth not, knoweth not God : for God is love" (1 John v 8). Love is the capacity for knowing God.

IV. Moses had asked to see God's glory. The Old Testament incident is full of a vivid truth. There on the mountain side, as the rising sun touched the mountain tops with gold, whilst the valleys lay covered in mist God passed by and proclaimed Himself, "The Lord God merciful and gracious" (Exodus xxxiv. 6). Moses could not, as the narrative tells us, look upon God, but he could know that God was merciful and gracious. What Moses could not see, he could know ; and what he could know was the goodness, mercy and graciousness of God, in short, God's love. Moses had proved his love for God during

years past ; and having developed the capacity for knowing God, God made Himself known unto him.

ii. Ruskin has well said, in his 'Lectures on Art' p. 156, "As you know more and more of the created world, you will find that the true Will of its Maker is that its creatures should be happy ; that He has made everything beautiful in its time and in its place, and that it is chiefly by the fault of men, when they are allowed the liberty of thwarting His laws, that creation groans and travails in pain (cf. Rom. viii 22). The love of God exists, and you may see it and live in it if you will." And that is true which Prof. Cheyne remarks that "there are some things which are even beyond God's omnipotence, and one of these is the withholding of love from any single child of man. Or rather, there is, according to Biblical religion, no such thing as omnipotence ; there is only a strong, righteous, wise, everlasting love—a love which has bound itself to shrink from no effort in order to bring the beloved object into moral union with itself." Such love has an enthralling power ; "the love of Christ constraineth us" (2 Cor. v. 14) ; and as John says, "we love, because He first loved us" (1 J. iv 19, R.V.)

iii. Though we cannot return God's mercy or goodness, save in deeds of mercy and goodness to man, yet we can return His love. When we look upon God in Christ, not as a King far removed from us and without us, not as a God uninterested in the concerns of our individual lives ; but, as God immanent in the world, as a God Who has made known His "eternal purpose (towards us) which He purposed in Christ Jesus our Lord" (Eph. iii. 11) in that we are children of God, and as a God Who has endowed us with faculties whereby we may forward His purposes concerning us and grow into the measure of the perfect man in Christ ; how can we do aught else but return our poor love for that mighty love ? How can we



do aught but love Him Who gave His Son for us—that Son of Whom Tennyson has beautifully written “Strong Son of God, immortal love”? The more we love Him, the more we shall know that “God is Love,” and the higher we shall advance in love and in spiritual life.

iv. There is a legitimate place for compromise, but it is not in the realm of truth. Take an illustration which keeps clear of all theological complication—one that is given by Culross—“One may say, ‘Five times six are thirty’; another says, ‘Five times six are twenty-eight’; one liberal friend steps forward and says, ‘Come now, don’t fight about it; you must love one another and split the difference and say, ‘Five times six are twenty-nine’.” Even in arithmetical discussions men should show a right spirit and not be overbearing or selfish or bitter; they are all the likelier to arrive at truth this way; but compromise is no step towards truth, does not even lie on the road to it at all. In what we term theological truths, we must remember that compromise does not even lie on the road of truth; though, in discussing such truths, we are more likely to arrive at the truth, by showing a right spirit in our discussions, wherein overbearance and selfishness do not exist. Much of the unbelief in the world is due to the want of a right spirit in discussing truths affecting the soul and its God. Those who have shown the greatest want of such a spirit have been so-called followers of the meek and dispassionate Jesus of Nazareth!

V. Let us proceed now to the consideration of the main purpose of Christ’s sufferings. It is said by some that the sufferings of Christ had no purpose whatever. Others say that they were brought about by the blind forces which mould human history, such as the malignant wills of evil men. It is said by others that the sufferings of Christ were the crowning feature of His

public testimony ; this is a more satisfactory answer, but it does not reveal the important purpose of those sufferings. The true answer to the question is, that the main purpose of Christ's sufferings was to declare and set forth before the eyes of man an attribute of God—not the attribute of mercy or of love, though each of these was set forth at the same time and by the same means : but the attribute of righteousness. The main purpose therefore of the sufferings of Christ was “to declare God's righteousness” (Rom. iii. 25). Christ crucified makes it plain, how God is on the one hand righteous, and how on the other hand the fact that God justifies the sinner through Jesus does not make God less righteous.

Now God without the attributes of righteousness and justice is unthinkable. The religion of Israel was founded on the basis of the re-assertion of God's righteousness. To re-assert God's righteousness was its *raison d'être*. Its prophets told of God's righteousness : its saints were living embodiments thereof ; and its sacrifices were a perpetual reminder of the stern righteousness of God. The promises given to Israel pointed to One Who would make this clear. “The Lord our righteousness” was the title of the “Just One,” of “Jesus Christ, the righteous.” Now there is no such thing as a working distinction between a theory of justice and practical justice. This is true as it concerns man. It is at least equally true as it concerns God. The conception is common, ‘if I were God, I would not require sin to be punished ; I would forgive the sinner without any equivalent.’ Observe the confusion here between offences against men and offences against God. You and I are not such characters as to require that an offence against us is to be considered as an infraction of the *eternal* law of righteousness ; but with the Moral Governor of the universe it is different. God cannot dispense with the consequences of sin or anything else of an eternal

character. Penalty at some time or other must follow: otherwise the Judge would fail in His justice. This holds true of absolute Justice. The Ruler and Administrator of righteousness is incapable of being disturbed by prejudice. (Compare Canon Liddon at S. Paul's April 1889). There is a great danger of departing from the truth of the main purpose of Christ's sufferings. There can be but one main purpose. That purpose is set forth in Scripture: "to declare God's righteousness" (Rom. iii. 25). This truth is not contradicted by these words of the Apostle John, "He that loveth not knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent His only begotten Son into the world, that we might live through Him" (1 John. iv. 8-9). May our insight into this truth rise higher, infinitely higher, than any mere analysis or record, however careful, of a great Church-controversy! It is a theme which can and should lead us up to look upon the very springs of life eternal. It is one of the mighty truths which converge upon Christ's central position for us in the plan of salvation; upon the close connection with Him, the infinitely close connection, of all parts of that plan and work—of parts which concern our holiness as truly as of parts which concern our acceptance.

VI. We will now pass on to the consideration of the Holy Spirit in relation to Jesus Christ as Man. All will be mindful of that large and deep connection recorded in Scripture between the Holy Spirit and the birth of Christ—how the Holy Spirit was the immediate Agent in the immaculate conception of "that Holy Thing" (Luke i. 35). Thirty years later, the Spirit descended on Him at His baptism in some wondrous speciality of power and presence. In "the power of the Spirit" He went to and through His temptation and entered on His ministry. He spoke "the word of God" by the Spirit "not given by measure" (John



iii. 34). "By means of the Eternal Spirit He offered Himself without spot to God" (Heb. ix. 14). From Romans viii. 11, we conclude that the Spirit had a share in His resurrection; and we know that "by the Holy Spirit He gave commandment to the Apostles" (Acts i. 2).

ii. May we not say that the Manhood of Christ was not only produced, but also maintained in its perfection by God the Holy Spirit? We who come to Christ and are in Him may share this Spirit's regenerating and sanctifying work. To share that work, we must first of all know that "God is Love" Is it worth our while to know God, we ask, in this practical age, when we are so selfish as to value everything by the benefit it is likely to bring us? If only for the peace of mind that it brings, if only for the happiness it imparts to life, if only for the ministry of comforting others wherewith it endows us, if only for the new and better view it gives us of mankind in general, it is worth our while to know God. Yes, "God is Love" enhances the beauty and charm of life and reveals to us the dearest and most precious truths concerning the Divine Being, Whence comes the softest, gentlest side of man's nature but from the personal knowledge of a Divine Being of love? Whence the hard, austere side but from the want of such a knowledge? The whole human character is moulded on its view of the Deity: and a true view of God is due to the Holy Spirit as also is a true knowledge of God.

VII. We may learn the lesson of the mode of advance in spiritual life from this parable adapted from the 'Friend in Council.' Two trees, a complacent poplar and a grim old oak, stood side by side in the forest. A passer-by heard their conversation. The poplar said, 'I grew up quite straight: all my branches pointed upwards and always have done so; and turning to the oak, it said of it, 'but those warped and twisted branches seem to point to strange struggles

and growing pains.' 'As for me,' went on the poplar, 'I grew up fast, and when I had done growing I was not going to be cut up into ship and other timbers ; O no, different trees have different tastes and that is not my taste.' A gust of wind went through the oak and it seemed to say, 'Yes, I have had ugly winds from without and many cross grained impulses from within I know I have thrown out some awkward branches here and there which will never come straight ; but I am very glad that men find them useful afterwards ; I am very thankful not to have lived for nothing. It has been hard work to grow. I have had so much opposition : gravitation was for ever pulling me down, but I struggled on against adversity, and outside hindrances. I have tried to keep my limbs as straight as I could and at right angles too, which was a very difficult thing to do. But at last men found me useful and when I had done growing they did not throw me into the fire to be burnt, as they do my friend, the poplar, who grows upright so quickly and is only fit to be cut down and burnt.'

ii. Now science confirms the words of the trees. Science says that the poplar grows up quickly and straight because it cannot resist gravitation ; but the oak throws out its branches and not only resists but defies gravitation : and each rugged twist and turn in its limbs is a sign of the struggle that has gone on in resisting a downward tendency.

iii. Any ordinary intelligence can interpret this fable. We recognise that it is a most difficult thing to struggle against adversity and to lead an honourable, manly, christian life ; and furthermore we know that "through much tribulation we must enter into the kingdom of God" (Acts xiv. 22).

Some mortals grow up quickly in spiritual things, without any conflict or any doubt. Some have an easy kind of religion which would never stand any gravitating downward influences ; and they are mercifully

preserved therefrom : they come up quickly : their end is without influence on the world : they added nothing to the world's benefit or to the psychical development of their fellow men. Some can resist the effects of gravitation and they pass through strange vicissitudes ; they find the struggle to live Godwards hard and difficult : their souls are twisted with many a pang and their endeavours to rise are cross-grained by many a lower impulse ; but they advance nevertheless : they rejoice in the end that they have passed through the fire of adversity and the downward tendency of outside hindrances to soul-advancement : they are only too glad to have lived and developed so that men can use them at last for the general benefit of their race : they are happy in that they have not grown up quickly to be cut down in their day without leaving any benefit behind them : they have suffered, but they are nobler and more useful than those who have never suffered. Thus we see that the soul developed on the lines of the oak is far superior to the soul developed on the lines of the poplar.

VIII. In conclusion, the revelation that "God is Spirit" means that God Who is in us, is the ever present life of the world hallowing all things by His indwelling, is the Sustainer of the universe, is the Spirit revealing Itself in man at his highest and best. By this doctrine the soul no longer shrinks at the thought that it has neither kith nor kin in this wide world. Our reason demands that this order of things shall possess a reasonableness therein ; and this doctrine supplies it. No skilful argument can make us believe that God will "put us to permanent intellectual confusion," and no ingenuity can satisfy the craving of every earnest thinker for a state of life where there will be more light ; this doctrine sets our minds at rest on these things. Thus we are certain that, either God is in us, developing us for a survival in which the fittest will go on from knowledge to knowledge through ages and ages ; or



else that the universe is a medley of nonsense in which intelligences become animated with the brightest hopes of a future only to find themselves victims of the cruellest of delusions. Apart from this doctrine, nothing could even make us believe that man would have so cruel an end. The yearnings for more light must be satisfied. Human life is not intelligible in any sense, save as viewed as preparatory to an hereafter. The looking for the world to come adds a new cheerfulness to life. Therefore we must seek the guidance of "God is light" "to teach us so to number our days that we may apply our hearts unto wisdom." The first knowledge we had of this guiding light came by the Incarnation of Jesus Christ, "the light of the world." Through Him, by means of His beloved Apostle, we also know that this "God is Love."

IX. The order of the revelation of God's Nature agrees with the order of man's development. In the days of primal man, when first he awoke to consciousness, the sense of responsibility grew with the knowledge of his independence of and yet dependence on the rest of creation : and with this knowledge deepened the feeling of responsibility to a Power outside man ; then the spirit within him sought means of communion with the Being without him—for in the early days we cannot conceive how primal man (in view of the historical fact, which contradicts the absurd notion that religion originated in ancestral worship, that the further we trace back the purer man's notions of God seem to have been) could have been conscious of any sense of responsibility to any other than to a Person—and he found a medium of communication through his own spirit, and learnt the first revelation of God which is contained in the words "God is Spirit." He saw thus much, and he longed for more light. In course of time, man was prepared for a further revelation ; and through the Incarnation of Christ, God was revealed as "Light," so that man might know that God was to

be his guide. This was followed by a further revelation—the necessary outcome of “God is Light”—which revealed to man, what was the active principle and first cause of all things. That revelation was, “God is Love” All the work of God is now directed towards the sanctification of man, in order that man may share His love through unending ages.

## IV.

## GOD IS LOVE.

I. Many of the great non-Christian thinkers profess to know a great deal about God but they do not love Him. By non-Christians (whenever we use that term) we do not mean to imply that such men are not followers in some degree of the true Christ. We understand by non-Christians those who have ranged themselves as such, some owing to the fact that Christian bodies have for centuries obscured that grand truth that "God is Love," by endeavours to bind upon men's consciences "old wives fables" and burdens too grievous for the free loving spirit to bear, that is doctrines of men instead of those of God—as for instance that of 'fasting' which physiology conclusively proves to be in many cases the cause of those very passions which it is sought to restrain thereby : a proof that God had nothing to do with the institution of such a ceremony, so imperfect in its results : temperance is a divine command, fasting could never be such, for temperance is injurious to none but beneficial to all, whereas fasting is injurious to some and it is an open question whether it is beneficial to any. Whilst we feel every sympathy for those who do not call themselves Christians and who for aught we know may be truer followers of Christ than many so-called Christians ; yet we cannot but deplore their severance from Christian bodies which by joining they might elevate and cause to imbibe somewhat more of their liberal views, and at the same time might themselves be softened and their lives enriched by the deeper study of the life of Him Whom owing to theology falsely so-called they have regarded with mixed feelings. We feel for all those who, believing in cause and effect,



have had applied to them the term, Atheist. We are unwilling to consider any one who believes in cause and effect an Atheist, preferring to regard him as a Theist, albeit a worshipper of the unknown God Who is revealed as knowable. If these fail to rise to the knowledge of the Trinitarian, if these do not worship the Christ of the Gospels, is the fault entirely theirs? May we not hope that even these shall yet take the historical Christ for their own and studying His life alone shall see in Him the true Christ for which each human soul longs and in whom each soul may be satisfied? It is only too true that many, instead of feeling sympathy for and showing love towards those whose intellectual attainments are not of so high an order as their own, bear and show an arrogant contempt for these weaker brethren. The non-Christian deals as uncharitable blows at the Christian, as the Christian deals at him. The non-Christian professes to know more of God than the simple minded Christian, but he does not love God. He recognises that "God is Spirit." He grasps the truth that "God is Light" to a limited extent. But he misses the point where the lines "God is Spirit" and "God is Light" run into and become one with "God is Love." He knows that God is an Immaterial Being and Supreme Intelligence: but somehow he fails to comprehend the simple but ineffably more comforting fact that "God is Love." And yet without this latter truth, the two former truths are like the ship in mid ocean, fully rigged, but without a breeze to fill the canvass and to speed her on her way. "God is Spirit" tells us that God is not matter. "God is Light" removes God in the scale of being far, far, beyond us; we look upon Him as the Highest Intelligence, as Perfect Intelligence, as Perfect Holiness, as Perfect Purity, as present everywhere, as always communicating Himself and carrying out by His acts the truth of His words "It is more blessed to give than to receive" (Acts xx. 35). But "God is Love" brings God close to us. In proportion

as we have love—not sentiment—in that proportion we have God. He that does not love can have no knowledge of God. Love teaches us how we can by experience know God. “God is Love.” To have some love is to have some knowledge of God and to have Him in union with us ; for love is the capacity for knowing God.

ii. The character of each nation has been moulded upon the view it has taken of its God. The ancients—whether classical or barbarian—had their martial deities predominating and they were martial in character also. The Buddhist with his God requiring self-abnegation becomes fanatical and indifferent to those pleasures of life which the true God has certainly given us to enjoy. The Calvinist, with his view of a God who chooses a few to eternal life and damns the majority to endless hell, is hard and selfish. The Protestant, of any body, who considers that his own religious views are *the truth* and looks upon all those who differ from him as being in ignorance of the vast light from God which he—mighty mind!—possesses, has a tendency to become very narrow minded and hard. The Catholic, be he Roman or Anglican, who held to you no hope of salvation outside the Church would be little better than the Mahommedan who used the sword wherewith to propagate the faith of Allah : these Catholics, if they could be true to their creed, would torture the bodies of those who were non-Catholics in order to save their souls. In fact, if any one form of religious belief be the Absolute Truth, it would be nothing but the greatest kindness to torment and persecute even to death those who did not hold that form of belief. But because Jesus alone is “the Truth” and because God alone is “Love,” any religious bigotry or intolerance is contrary to Christ’s teaching and God’s will. Any form of faith which militates against this cardinal doctrine not only of Christ’s teaching but also of His life must be false, if it pretends to be His.

For centuries the human race has been trained in a severe school of divinity. Climatic influences, old religious prejudices, the making the Church into a temporal power or giving it a share thereof, the slow growth of human physical development, the spread of Christianity towards the cold north amidst a naturally hardy race, have all tended to obscure that softer truth that "God is Love." Men built up a form of Christianity from their grasp of Christianity; and their comprehension thereof was much the outflow of circumstances. "God is Love," wrote the apostle amidst the balmy breezes of the Ægean Sea; in the land of the myrtle and the olive; mindful in his old age of the land of his birth; not entirely uninfluenced by the soothing memories entwined around the well-watered plains of Esdraelon and richly pastured slopes of the Jordan; recalling to memory the ever dear and ever cherished peace-bestowing calm of those inland lakes, sheltered from the blasts of rude Boreas by mountains on which the Son of Man had trodden, by mountains which were radiant with the golden corn and joyous with the lowing of the cattle and the sweet notes of heaven's choirs; remembering the happiest scenes of that land of sunshine where he enjoyed the sweet priceless intimacy of the Holy Jesus, and where once surrounded by loving disciples he continually looked forward to the coming of Christ. Filled with one thought and that the inmost feeling of his heart, he wrote that which is the key to the riddle of human life and human destiny, "God is Love."

iii. In after ages the machinery of the Church became complex and its doctrines became complex too. The simple truth that "God is Love" was hidden by theological disputations which afforded food for the intellect but gave no peace to the soul. Creeds were made. Councils disputed, framed new dogmas and hurled anathemas. "It seemed good to the Holy Ghost and to us," was the spirit supposed to underlie the decisions of those who wrangled as though that Holy Spirit



was one of discord and not of love. With increase of knowledge, with vast conquests over the hidden secrets of nature, with the development of man's faculties, the minds of men felt the need of some repose from the intellectual strain caused by theological knowledge so-called, and the attention given to the 'new learning'. Religious revolutions followed, and peace came to men in the form of faith in a personal Saviour sent into the world by a God of Love, Whom to know was sufficient for man's mind, in Whom to believe was sufficient repose for man's soul, and Whom to love was sufficient to satisfy the purest longings of man's heart.

II. But as night succeeds day, so the 'new faith' gradually gave way to and fell into the groove of theological acrimony until the reign of apathy arrived, from which the present golden age of intellect is struggling to rescue the sceptre, and with the aid of science to present to man a faith as simple and as pure as that which Christ revealed and left. The danger is not from the side of science but from those who profess to be disciples of science and have never yet attempted to master its alphabet: with these reason is so self-exalted that the outlook appears to foreshadow the preposterous claim of each finite mind to solve the Infinite with his finite understanding. Ours is the age of psychological progression. Everything must advance with the age, and that which cannot coincide with man's true self must be left behind. Yet few pause to ask, "Does my spirit live?" The animal-man lives, but with most the spiritual-man exists forgotten and uncared for. Many are in a complete maze as to their spiritual life, and were the spirit to turn upon the body and soul and to ask why its true nourishment had been so long withheld, neither body nor soul could so much as tell what was the nourishment of the spirit. The higher nature is too commonly sacrificed to the lower, and there neither is nor ever was anything in

the lower to sustain the higher. There is nothing in animal-man to feed the spiritual-man. The spirit must be therefore fed from outside : but its food must be obtained for it. Whence shall it be fed, but from that world to which it properly belongs and from Him who is its Author ? That Author is God. His Nature is Love. The world to which the spirit of man properly belongs is the world of spirit—the world to come—the other hemisphere of the universe, where spirit dwells and reigns. Seek therefore from God its food. His very Nature—Love—is a pledge that the food will not be withheld.

ii. In reply to the lawyer's question, "Master, which is the great commandment in the law," Jesus said "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind : this is the first and great commandment" (Matt. xxii. 37). The great ethical Teacher had been disputing with the chief priests and elders of the people and had silenced them by a series of appropriate and telling parables. Accordingly they left Him; and certain of the Pharisees sent unto Him some of their disciples and of the Herodians to entangle Him in His talk : He made manifest their hypocrisy and confounded them ; the Sadducees then put to Him an intricate case out of the law : but by exposing their ignorance of the Scriptures and of "the power of God," He put them to silence and confusion ; then a lawyer from the crowd seeing that He had answered His former questioners discreetly and wishing to test Him asked Him the above question. Such is the interesting history of that grand utterance which contains "the sum and substance of all vital and practical Godliness." "On these two commandments," (viz. "Thou shalt love the Lord thy God" etc, and "Thou shalt love thy neighbour as thyself"), "hang all the law and the prophets." This involves the knowledge of God. We must know the Nature of God or we shall not love Him. His Nature

is Love. If there be dark and confused notions of Him in the understanding there can be no true love of Him in the heart. In Mark's account of this incident, we notice that Jesus in answering the lawyer put the knowledge of God before the love of God, because doubtless He who spake knew well that ignorance of God's Nature could not possibly conduce to love of God. Jesus quoted a passage from Deuteronomy, wherein it is stated what God is, in language which appeals to the intellect. "Hear O Israel the Lord our God is one Lord." Later on, Jesus immediately or mediately, revealed the same also in the language of nature and of the intellect, "God is Spirit," "God is Light." But "God is Love" is the reply of Revelation—the reply of our own true selves to the desire to know God.

iii. However lonely we may feel in a place, yet if we know that "God is Love," and if His love dwells in us, we shall be sure to find that love in us will draw other souls to us. "God in us" will be the magnet of attraction and the bond of sympathy between ourselves and those around us in whom God's love dwells. Absolute isolation of any God-loving soul is impossible for long in any place; for loving God it will discover others who love Him too *i.e.* having love in it, it will find others having love also. Why need we be despondent in our position? Why need anyone feel forsaken? Doth anything escape the observant eye of Omnipresence? Doth anything happen without the knowledge of Omniscience? Can anything however weak be beyond the power of Omnipotence? Yet men talk as if God could only act in great things and that small things were beneath His notice. Why should anything be thought beneath the notice of God because it is small and to us insignificant? Is it not because we have failed yet to learn that life is made up of small things, is sustained by small things and springs from small things? None then are too insignificant in the sight of God for whom Love will not stretch out a helping hand.



Who has not at some time found a friend where none might ordinarily have been expected—a friend who made the course of life run more smoothly, a friend who was in weariness his strength and in solitude his companion? Shall we then doubt “God is Love,” Who so radiates the Divine warmth of sympathy and affection from Himself into human hearts, that they too radiate its warmth to others, to us? The sun gives of its light to this earth of ours: and if we could see it from one of the other planets, we should see it glittering in the heavens as a star giving back the light it had received. We are little suns of love and should be ever pouring of that sweet sunlight of love into the earth of souls. We should be like small stars, at the least, of that love, to the planets in the spiritual heavens, viz, to other souls. Take courage from the past: live in the present in the strengthening sunshine of “God is Love.” Accept whatever of Divine Love He implants in human hearts and causes them to give out to you. Though struggling in accordance with natural law to better your life and the conditions of life, yet see His love shining around you and be assured that when the curtain shall be lifted and the whole panorama of your past life pass before you in the world to come, you shall see how Love worked for the best, and how you have often fought against Love to your cost and yet Love remained with you to the end, giving of Itself to help you in order finally to save you from yourself. “God is Love.” He is our strength in life: and He shall hereafter prove to have been the power which saved us and bound us with cords, yielding and yet unbreaking, to that support “God is Love.”

iv. “God is Love,” therefore His children must partake of His nature—they must love. They that do not love have not a real knowledge of God. They do not own their birthright. God’s love is the origin and source of man’s love, both of his love for God and for his fellow-men—aye, more than that, of his love for all the members of the animal creation.

“He prayeth best who loveth best, all things both great and small ;  
For the dear Lord who loveth us, He made and loveth all.”

Is God knowable ? This is the question which our present scientific age is asking. The answer is no and yes. That is, God is not knowable to the intellect with its prying and searching : He is provable, perhaps, but not knowable to the mind of the natural man. But to the heart that loveth, God is knowable. Only love knows Love. Love is the capacity for knowing God. “He that loveth not, knoweth not God” (1 John iv. 8). Love then saves us from great peril—the peril of perishing, of which there is every possibility for those who abide not in love, but are in death. Love bestows eternal life. The cry ‘let me live’ will not be answered by annihilation. He that loveth hath life—‘hath,’ a present possession with the promise of a future inheritance. “I came that they might have life, and that they might have it more abundantly” (John x. 10)

v. If we think of the Apostles as specially blessed, let us remember, that the very object of their preaching, the very reason why the New Testament was written was that we might have fellowship with them, and truly their “fellowship is with the Father and with His Son Jesus Christ” (1 John 1-3); and also that all which they enjoyed by communion with Christ, might belong to us and to all who love the Lord Jesus Christ in sincerity and truth. Now this fellowship with all true Christians, this unity of love, is the essence of Christ’s kingdom. This fellowship should lead to what we may term humility in love, so that we shall regard the love of our friend from that point of view which he intends. The educated man never considers that he knows everything ; he is ever willing to learn even from those who are styled ignorant. Hence “be kindly affectioned one to another with brotherly love ; in honour preferring one another” (Rom. xii. 10). If you know another’s true feelings and can see that he is

masking them, as for example, saying kind things and doing good deeds in order not to wound you whilst still feeling in his inmost heart some coldness or indifference toward you, what are you to do? Clearly you have only one course—to take a person as he presents himself to you and not as you read him : esteem the kindness and do not question it ; the kindness is none the less kindness, perhaps really it is a greater degree of kindness because it costs more than that natural flow of kindness resulting from love. In love esteeming one another, in all humility, in the sight of the Lord is the rule of action in these cases and in all human relationships. That which is beneath has nothing to do with you.

If men value one another as being of such and such a value to themselves, then no rules of higher life or spiritual life can apply. In such a case the rule is, be as selfish as you can be, and get as much and all that selfishness will give you. Remember, however, that by inexorable law, in due time a corresponding misery will be your reward. This leads to the reflection that from every point of view it is best if you err to acknowledge your error : do not wait for others to acknowledge theirs first : “ he who seeks forgiveness, forgives twice.” To return to our thought—there are those who think that each one has a definite value : that one person is worth to them so much and no more. Those who think thus treat their friends accordingly. This is bringing the rules of business into the domains of ethics. Now whilst ethics will materially improve business relationships ; business principles, as at present dominant, can only do infinite harm to ethics, if any attempt be made to fashion ethics upon them. The effect upon ethics would be much the same as the effect of mingling a gallon of water with a pint of wine—both would be spoilt.

Can you be true to your nature and true to the Christian faith that “ God is Love,” if you regard one



another as of such and such a value to yourselves? No! To your nature you are false: you do not know yourself, nor do you know of what value you are in the world or to another, nor do you know what the other may be in the future or even is now in the present to you or doing for you in the secret communions of his spirit with God or in his ordinary daily life apart from thoughts of God. To price another, is to claim a knowledge you do not possess and furthermore is selfish, and degrading to you and to him. The value of one person to another is to be reckoned both by the conscious and unconscious influence each may exert over the other in order that each may the better fulfil his destined end both here and hereafter. Each is a part of God's great scheme and each one's value is known only unto Him. Therefore the setting a price upon another is to wrong God, for his worth in God's sight is not known. You also wrong yourself for you thereby blind your eyes by setting another's price in relationship to yourself. You are false to the Christian faith because humility in love or as the Apostle puts it "in honour preferring one another" is the rule whereby men ought to regulate their conduct towards one another, and that rule you set at naught. Humility in love—the killing of self—the esteeming of others for their good points, or for those points of goodness which they intentionally or otherwise present unto you—is often difficult, especially to those who make human nature a study, who read another man's mind in every flash of the eye, in every movement of the face and in the tone of the voice, or who have a gift of thought reading; yet the duty is none the less incumbent on them to be humble in love. The unconscious influence of mind upon mind and the development of hypnotism are such important factors in the question of human responsibility, which the future only can reveal, that there is more than ever a need of the cultivation of love and humility. To prevent suffering on your own part

and by others in consequence of your deeds, be humble in the sight of God, remembering that you are only one tiny part of the millions of living co-workers with God, even though you are playing an important part in human history and in God's revelation of Himself to and in man.

III. There are many who gaze upon this fair world and, after reviewing the history of human life thereon, assert that if a God of love had created all things, then He would have made it impossible for sin to exist. Before answering this, let it be remembered, that many evolve an idea from their own little minds as to what a God of love ought to do or to have done and then when they find that the Infinite Mind has not acted according to their thoughts, they at once assume that the Hand of God is not traceable in His work. In reply, we may say, that as far as can be seen, the possibility of disobedience as well as of obedience, that is to say of sin as well as of righteousness, is implied in the possession of a free will. Man without the power of choosing for himself would have been a mere machine, no better than the rest of the animal creation and of no higher order. Man as an intelligent, will-possessing being presupposes one who can choose his own course and who is free to act. If man had never been created, if God had stopped in His great work just before the creation of man, if the work of creation had been suddenly interrupted, if God had never carried out His design of imparting Himself to the utmost and of finishing His work by the making of beings possessed of mind, then we could have conceived of a state of existence without sin ; in other words, if man had been of no higher order than the rest of animal creation and had had no powers of volition like unto those he now possesses, then there could never have been any sin, because there would have been no free agents capable of conforming or non-conforming to a Higher Will.

ii. Pain would have existed in creation even if there

had been no sin. The existence of pain is said to militate against creation proceeding from a God of love. Beyond doubt there is more pleasure than pain. There is a great deal of pleasure which no pain spoils. The very nature of animal structure demands pain in disease or death; yet the observant eye must notice, that pleasure is in the ascendency. Pain could not have been obviated, if those things which we know as flesh and nerves, were to be used in animal structure. How could an animal have been constructed without flesh and nerves? Either there must be animal nature and pain; or no animal nature and no pain. This is true of this physical body: of the spiritual body it would not be so, for flesh and blood have no part therein. Nerves there will be in the spiritual body, but not nerves which are made of or nourished by flesh or blood. You may conceivably in the folly of ignorance, turn round and blame the Deity for creating man with a physical body. If so we have no more to say. Up to this point we have followed the advice of the wise man to "answer a fool according to his folly lest he be wise in his own conceit," and we now further act upon the same adviser's injunction "answer not a fool according to his folly, lest thou also be like unto him" (Prov. xxvi. 4-5). It is sufficient, for those whose minds are sane and not unhinged by any aberrations of their intellects, to know that God's love and wisdom in the adaptation of this physical world to the comfort of His creatures can give no ground for complaint. Again, is there any reason to suppose that the world would have been the gainer, if there had been no such thing as pain? Do we not derive our sense of pleasure from knowing what pain or discomfort is? Have we any reason to suppose that without that friction, which we call pain, we should be able to realize such a thing as happiness? Even in our short span of life there is such a thing as weariness from enjoyment and discontent from too much pleasure: and after all, from our little experience of life, we must



conclude that we owe all our happiness to the fact that there is such a thing as misery. Even the most superficial observer will allow, that in the rest of the animal kingdom, pain, as instanced by the acts of beasts of prey, may be a merciful dispensation to prevent the slow torture of disease and lingering death. Amongst human beings, the keen sense of happiness and comfort after the departure of suffering is not counterbalanced by any of the memories of the pain last endured. How much of that comfort is due to the fact of having suffered the previous pain? Pain is a necessary concomitant of the animal nature we bear. It is a merciful dispensation that has enacted and provided that pleasure, comfort and happiness shall outweigh sorrow, pain and misery.

iii. We may be met with the objection that another portion of God's creation and that too a will-possessing portion, do not suffer pain and yet have every happiness. To this it may be answered that they live in a spiritual and not a physical world—the conditions of life in the two worlds are different. God is justified, even in the sight of objectors, when it is remembered that man has been "made but little lower than God" (Ps. viii. 5, lit. trans.). And this is not said of the Angels. Whatever those bright and glorious "ministering spirits" may be who minister to the heirs of salvation, to men, it is nowhere said of them as it is said of man that they are "made in the Image of God" (Gen. i. 27), or that they are "but little lower than God" (Ps. viii. 5), or that their nature has been taken by the Son of God and exalted to the Highest Heaven—only the nature of man has been taken by God and exalted to the right hand of the Majesty on high and there reigns.

iv. It would be as unreasonable to say that because sin and pain exist therefore creation is not the work of a God of love; as it would be unreasonable to say that Christianity was not intended to have the

effect of making men love one another because whereas there was a day when Pagans said "See how these Christians love one another," yet as early as the fourth century the Emperor Julian said, and many have been able to say since, "These Christians hate one another more than savage wild beasts."

v. The question of sin and pain naturally leads us to a strange and fulfilled prophesy, that "the seed of the woman shall bruise his head" (cf. Gen. iii. 15), or in other words to the fall and redemption of man. The story of the fall we shall discuss later on. But, granted that it was required to remind the men, who formed a nation which history tells us was destined to and did play so very important a part in the development of man, that man was higher than the rest of the animal creation: that man possessed two parts, soul and spirit, as well as body—the one, soul, in common with the animal world beneath him; the other, spirit, a gift superadded, so that he became as a "god knowing good and evil" (Gen. iii. 5) and could be said to be formed "in the Image of God" (Gen. i. 27), the great Creator of all things: that the law of the spirit was different from that of the body: that to act in conformity with the holy Will and Nature of Him, whose Image the higher true man is, was the way in which the spirit would receive strength to develop: that the spirit was to rule the body: that man was something more than a refined animal endowed with animal passions: that to subdue the animal nature was a duty incumbent on him: that there was a Being above him, who had a right, even as a father has with reference to his child, to train him by means that He thought best however unpleasant for the moment such means might seem to him: then, what story truer to human nature or simpler to grasp could have been framed and handed down? Could anyone have better devised a story to teach that which this so effectively and clearly and unmistakably teaches.

vi. Though many do not believe that sin came into the world by the eating of an apple ; yet can anyone fashion a better story than this to point out what we have already pointed out as being the intention of the Great Teacher? So wonderfully simple is the story that each child can see that 'disobedience is the essence of sin,' no matter how disobedience first occurred. So surpassingly grand is the account, that the greatest intellect cannot but rejoice that in such simple touching narrative, he has both the *key to happiness*, viz. to do his utmost to feed his spirit, by taking away all that prevents its being true to its nature and by making it act in harmony with God's holy Will, so that it may rise above body and animal soul and so subdue both, that by that very act of subjection the soul under the guidance of the spirit may be developed Godwards ; and the *key of misery*, viz. anything which does violence to man's true self and which prevents the development of the soul Godwards, so as to restore "the Image of God" to what it was when it came forth from the Hands of God. Thus man learns the truth of these words, "to obey is better than sacrifice and to hearken than the fat of rams" (1 Sam. xv. 22). To live in obedience to the spirit, fed by communion with God, that is, to live beneath the life-giving influence of "God is Love" and to act in accordance with that strengthening power, is to live to Christ, to God and to man.

vii. With a will to choose, with a beautiful story telling in language to be understood by old and young alike, whether learned or ignorant, what men ought to do, with the consequence of sin set forth therein as departure from God's Presence or in the words of the narrative "He drove out the man," with a life perfect yet thoroughly human before to guide us, with the knowledge that men's characters are developed by the presence of conflicting forces, with the fact that



happiness is gained and recognised by the presence of its opposite, with these and many other things known or easily to be learnt, who, but a narrow-minded, captious, unreasoning fool (accepting Bacon's definition of a fool as "one who is ignorant and does not know it"), could assert that God is not Love or that creation is not the work of a God of love, because there is pain and sin in the world? Who, but one puffed up with knowledge, a conceited know-all, could state that 'it would have been better if man had been made without the possibility of being able to commit sin'? Who, reflecting that 'God's thoughts are not as our thoughts, nor His ways as our ways' as the Scripture saith and common sense teaches, can ask 'why was sin permitted and why were we not made supremely happy at the first'? Only the never-satisfied and self-loving mortal can grumble at his creation, amidst surroundings which, if he be true to his nature, must cause him to rise in the scale of being and fit him for a life, as different from this and as far above it, as the true God-loving man is different from and superior to that pitiable mortal, who is never satisfied with his position, who delights to grumble at his surroundings, who insults himself and humanity at large by never striving to make the best of everything, who is ever longing for that which he cannot have, and which if he had there is no reason to suppose that he would be any the happier, seeing that with what he has he refuses to make the best thereof. That "God is Love" is seen everywhere, and must be acknowledged to have been the guiding power in all things and will be so acknowledged at all times and by all save by those whom nought can satisfy.

viii. We have already stated, that the creation of man as he is, involved the possibility of sin and that without that possibility God could not have finished His creative work, as He has completed it, as far as

this order of things is concerned. We have noted, that disobedience to God's Holy Will and Nature is of the essence of sin ; that the possession of a will naturally carries with it a choice of action ; that hence God cannot be said to be responsible for our sinful lives any more than a careful parent can be held responsible for his children's failings ; and that God cannot be blamed because we voluntarily choose evil instead of good, except He be censured for giving men wills instead of making them mere machines, or in other words for completing His handiwork, or indeed ever starting a work which on this sphere in its completion involved both sin and pain as possibilities. Now granted that it is possible—and from the analogy of nature and the evolution thereof it is highly probable and more than possible—that there is something better in store, that God has provided that there shall be some compensation, for the struggles and pains and trials of this life, then there is even to quibbling mortals a justification for the Creator's toleration of sin and pain. Suppose that the presence of evil were essential to the formation of human character and to the development of human nature in its broad sense for a higher form of life, then is not God justified in the sight of objectors ? Are we not warranted in admitting that evil may be some benefit to men, seeing that the conflict within the soul, caused by a divided yearning for evil and good around it, tends to the strengthening and improving of the soul-life ? God is justified further when we take into account the Christian revelation, that through suffering we may hope to attain to a better state hereafter, and that God had provided against the contingency of sin arising from the gift of free will, by His intention of sending His Son as the head of the human race, in Whose life men might see how humanity could rise to its highest and best, in Whose death men might behold how human

nature could calmly endure all things, in Whose resurrection all might receive comfort from the guarantee vouchsafed to them that a will working in harmony with God's holy Will could conquer even death and live triumphant through time and eternity, by Whose Incarnation all the consequences of sin were done away and every obstacle removed from, and every help given towards, the way which leadeth unto life eternal, where sorrow and sin shall flee away and where there shall be no more pain.

ix. Can then God be said to be the Author of evil because He completed His work with the possibility of sin following from the free will of man? No! no more than the engineer, who makes a machine whereby electric sparks are produced by friction, can be said to be the author of those electric sparks, which are solely produced by the friction of the parts of the machine which he has made—he does not produce the sparks nor is he the author of them, he may be dead before even the machine is used—the friction produces the sparks: so of sin with its sequent, evil, God is not the Author of sin, even though friction, between the various parts of the machine which He made “in His own Image” and various parts of the other works of His Hands, does sometimes yield sin, though it was no part of His design in their creation that they should do so.

x. Revelation tells us nothing of the origin of sin or of its introduction into the universe. Some think, that the narrative of the Fall explains the introduction of sin; but it is not so, for even in that interesting and instructive story an evil being is present, in the form of the serpent, before the fall of man. Granting the presence of the tempter, yet the story of Adam and Eve, beautiful as it is, is no solution of our problem. In fact sin appears to us to be due to the old dualism—matter and spirit—due to the opposition between man's animal and spiritual



natures so that friction arises between the two instead of the subjection of the animal by the spiritual. This is supported by the story of the Fall.

Most nations have their own traditions concerning the Creation, the Fall, and the Deluge. But the Jewish traditions are most interesting, because they are true to human nature. The very word, Adam, as the name of the first man, brings to us, in its meaning 'red earth', the idea of matter as opposed to spirit—God's Image. What is the story of the Fall? What is its lesson?

The story is this:—Situated in a lovely garden, well watered and well stocked was a special fruit tree of whose fruit the two occupants of the garden were not to partake; yet they elected to eat thereof, with the result that they were ultimately turned out of their charming heritage.

The lesson is, that man's animal nature, which prompted him to gratify his longing for life as it knew it, in preference to a life of which it knew nothing, that is to live according to its own methods rather than according to God's, conquered in the conflict between it and the spiritual nature—that spiritual nature which suggested to man the duty of acting in harmony with a Higher Will, that is to say, to obey God rather than its own tendencies. In the story, we see that the man and the woman are possessed of a free will to do as they choose and of knowledge both how to use that will and of the consequences of the course they may elect to pursue. But matter is stronger than spirit; and the flesh conquers; and disobedience to man's higher nature, to God in man, is the sin committed. In no more simple form could any Teacher have placed the story of the contest between man's two natures. The Jewish story may claim inspiration if only for teaching an undeniable truth, that "that was not first which is spiritual, but that which is natural, and afterward that which is spiritual" (I Cor. xv. 46).

IV. A thoroughly scientific view of man's origin

is given by the Apostle Paul in 1 Cor. xv. He says, "the first Adam was made a living soul"—animal life triumphant—and "the second Adam"—the last and perfect man Jesus Christ—"was made a quickening spirit" (ver. 45). And because the natural triumphed and fell foul of the spiritual and drew the spiritual from its proper source of nourishment and tried to feed it apart from the Author of its being or rather neglected to feed it at all, "so by man came death" (ver. 21) as "the wages of sin" (Rom. vi. 23). And because One came in Whom the spiritual conquered the natural, that is the spirit subdued the body through the soul, "so by man came also the resurrection of the dead" (1 Cor. xv. 21), that is the resurrection to newness of life both in this world and in that to come, of soul here, of body and soul there. And as in following the first Adam, that is the natural tendency of man's lower nature, "all die, even so" in the second Adam, Christ, "shall all be made alive" (ver. 22) by following in the footsteps of His life, which is the only true form that we can possibly have of man's higher or spiritual nature.

ii. The thought that the second Adam has overcome the failing of the first Adam, that is that man's higher nature has overcome man's lower nature in the Person of the Spotless Man, Christ Jesus, is like the strains of beautiful music: it soothes, uplifts, and inspires us, even though we know not all that that conquest means. Since it fully and clearly tells of Divine protection, grace, peace, comfort, rest, when and where these are sorely needed, how can it be other than most precious to the devout, believing heart! And we need not fear to examine it closely. We should not pull a beautiful flower to pieces in order to see how fair it is; but this, though one of the fairest flowers in all the Scripture garden will bear to be examined in its separate parts; and such examination, if wisely done, will enhance, not lessen, our conception of the beauty of the whole of the work of Christ. This thought is the more comforting

when we reflect that every sin must bring its own punishment : that no sin remains unpunished : that the law of sin is as regular in operation as any other law, viz., that punishment follows sin. This law follows on the fact that the holiness of God has been violated. The effect of the violation of that law can only be removed by atonement for that violation. This atonement is sometimes called reconciliation. Reconciliation would not have taken place had it depended entirely on human resources however ingenious : but fortunately for man there was another medium more effective than all, and that medium was the Incarnation of the Son of God, "foreordained before the foundation of the world" (cf. I Pet. i. 19-20), whereby God and man were to be reconciled in that life of perfect obedience to God's Holy Will and in that atoning death, whereby the requirement of Eternal Justice was satisfied. The requirement of Eternal Justice was a life of perfect obedience culminating in the perfect conquest of the lower nature by the higher nature, brought about by the mortifying of the lower nature, and with it the voluntary surrender to death of that lower nature as represented by the body of flesh, in order that that which had been the cause of sin might die and the spirit might be freed through that voluntary death of the lower —this requirement was fulfilled in the Person of Jesus Christ.

iii. Man's soul, in spite of the gift of spirit to direct it Godwards, had yielded to the lower nature derived from the flesh ; thereby the eternal law of holiness had been violated. On that lower nature had been engrafted a higher nature which would give man a right to an eternal inheritance provided he lived in accordance with the law of that higher nature. Through this gift of a higher nature man was bound to follow the law of that nature. The law of holiness was the law of that nature. Hence the whole person of man became subject to the law of holiness—an eternal law. Consequently, any infraction of that eternal law of holiness brought man



into conflict with the eternal law of justice : and as no mortal can satisfy an eternal law, it necessarily required that an Eternal Being should give satisfaction to that violated eternal law. This could not be done in the Nature of an Eternal Being since such Nature is necessarily impassable. Hence it was necessary for an Eternal Being to take upon Himself the nature of man, and in that nature, which had offended, to make reparation to eternal law. This was done by the life and death of Jesus, Who being the Son of God also took the nature of man. It has been truly said that "by recourse to the creeds of the Church, by bending the proud knee in prayer, by one hour's meditation on the Gospel of Christ, a marvellous recovery is possible ; the philosopher returns to his manuscript or to his laboratory, a serener, happier man and has learnt what Matt. xi. 25 means, 'At that time, Jesus answered and said, I thank Thee O Father Lord of Heaven and Earth, because Thou has hid these things from the wise and prudent and hast revealed them unto babes.' " By the creeds of the Church, we understand the Apostles' and Nicene creeds and so much of that called the creed of S. Athanasius as may be considered to be the Creed Proper, " affirming the Unity in Trinity and Trinity in Unity, the consubstantiality of the Three Persons, the indivisibility of the One God, the *differentia* of each Person, the coeternity and coequality of the Three Persons, the doctrine of the Incarnation, the Passion, Descent into Hades, Resurrection, Ascension, and future Judgeship of Christ, the Resurrection of the dead and the Final Judgment"—all save the damnable clauses. We fail to see how the latter could possibly make a man serener or happier, though they might undo all the good effect of a meditation upon the Being of Love so inexpressibly beyond the meditator that he felt unable to say whether or not he understood or approved of every expression in the creed which his finite intellect could not grasp, though he was not prepared to deny any.

V. Every view of the Atonement is false, which does not make it co-extensive with all Christ's work from His Birth to His Ascension. In the Catacombs, Christ is always represented as joyous and youthful, until about the fourth century. It was past the middle of the fifth century, when the Latin cross was adopted. Until the tenth century, it appears that no one painted a dead Christ ; at any rate if they did do so there is no evidence whatsoever thereof remaining. Until the twelfth century, no one painted a crucifixion realistically. The portable crucifix was never adopted, until the fourteenth century. "And with this mediæval not Christian, with this monastic not Scriptural, with this Romanist not Catholic, attribution of sacramental efficacy to bodily pain—with this thrusting of sin and anguish into that centrality, which the gospel gives to God not to sin, to peace and joy and hope not to anguish and pain—came in a sickly torturing religionism." At the same time, men forget that Christ was a living Christ : that His closing work begun on earth by His Birth is still carried on by His Intercessorial work in heaven ; hence, they had recourse to the intercession of the Virgin, Apostles and Saints, to the still further obliteration from men's memories of a living Christ. All this tended to that false view of Christ's Atonement, which confines it to His death alone, which while it satisfies in a measure the eternal law of justice, nevertheless violates the eternal law of holiness. The law of holiness could only be satisfied by a life lived like that of Christ on earth and still further lived on in heaven.

ii. We may in some measure understand our position and the position of Christ as our Reconciler by the following illustration. In the year 387 A.D., the Christian Emperor Theodosius laid a tax on Antioch. There was a gathering of the people, during which a boy threw a stone and struck the statue of the Empress.

The mob became excited and pulled down and dragged through the streets, the statues of the Emperor's father and two sons, as well as that of the sweet and holy Empress who had so recently died and whom the Emperor had so tenderly loved. When the excitement was over the populace feared the wrath of the Emperor. They knew that if there was one thing he would not forgive, that thing was the insult to his loved wife. They expected that he would come up against them and raze their city to the ground and cause the plough to be driven over its ruins. In this crisis they felt that there was only one, whose pleading for them was in the least likely to avail, and that one was their aged bishop Flavius : who, accordingly in the dead of the winter, went to Constantinople and stood afar off and with bent head and with tears pleaded for them, that the Emperor would show the same mercy as he hoped to receive from God. As in the eyes of the Emperor this city was guilty of an unpardonable sin, so in the eyes of Eternal Justice is man guilty. As the Emperor alone could pardon the city where the law of love for his wife, as well as that of justice had been violated, so God alone could pardon man who had violated His eternal laws of love, justice and holiness; and that, wilfully and deliberately, knowing full well that the "soul that sinneth it shall die" (Ezek. xviii. 4). The offences against the human Emperor were atoned for by the tears and pleading of the bishop and that too the more easily since being a sinner he needed the mercy of God. The offences against the eternal laws of God were atoned for by the eternal obedience of the Son, made manifest by that perfect obedience in that nature which had violated the laws. That perfect obedience is still continued : His pleadings are still upraised for the pardon of sinners ; the condition being, that men shall go unto Him, as to the Bishop and Shepherd of their souls, and ask Him, Who alone has found favour



with God through His own life, to plead for them for pardon, since He only can obtain that pardon: His pleadings alone will avail and the more so because, He has already as man's Representative made atonement for the sins of the whole world. Hence no sin is unpardonable, provided man turns unto Him for pardon.

iii. Atonement is not the propitiation of an angry God—that is sheer Paganism. Scripture nowhere speaks of propitiating God: it does say, that Christ is “a propitiation through faith in His blood to declare His righteousness for the remission of sins that are past” (Rom. iii. 25): it does speak of propitiating, that is of showing mercy to the sinner: it does also speak of propitiating, that is of neutralizing the effects of sin. Much of the difficulty on this point arises from the contrasted or mistaken notions in the explanation of the English word ‘atone,’ and also of the Greek word *ἀφεσις* (aphesis). Again the expression ‘atoning blood’ is not merely the equivalent in the Scriptural and strict English sense of ‘reconciling blood,’ but also involves the idea of ‘vicarious punishment.’ It is not enough to regard it as pleading for the forgiveness of our sins. It ‘atones’ by becoming the very life of our life as the sixth chapter of John teaches. It is the plain literal foundation of the Christian religion, “Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you” (ver. 53). The life of Christ is our life. His blood is in us and by it we are united to His humanity as also to His Divine Nature. We may no more understand this than we understand that “the blood is the life thereof,” as applied to the natural life; but it is none the less true. By this union we have access to a gracious and loving Father, no longer estranged from us by sin. By the quickening and inspiring effects of this new relationship between God and man we are able to live the new life, because we have that which is essential to that new life in us. We

have forgiveness through Him; but what we need more than forgiveness is strength to seek forgiveness and to lead a new life, when forgiveness has been found. That strength we have by union with Him. That strength is the beginning of the new life which outlives all time. There is not one but needs it,

“For none, O Lord, have perfect rest,  
For none are wholly free from sin,  
And they who fain would serve Thee best  
Are conscious most of wrong within.”

iv. Men speak of the word *ἄφεσις* as meaning ‘forgiveness,’ whereas its more natural meaning is ‘expulsion.’ We claim that both ideas should be included in the meaning of the word *ἄφεσις*. As the virus of a poison is expelled from the body by an antidote or its power neutralized thereby, so also is the poison of sin expelled from or its power neutralized in man’s soul by the pardoning mercy of God through Christ. The antidote for sin is Jesus Christ. Take Him into the soul by faith and trust in the love and skill of God to rid you of sin, the poison of your soul-life; just as you take your injection by faith, and trust in the love and skill of your doctor. You ask your doctor to come and inject an antidote if you have taken poison. Ask Christ to come. He does not require you to beg Him to come, for He invites you Himself to ask Him, and to come unto Him, saying “Come unto Me, all ye that travail and are heavy laden and I will refresh you.” (Matt xi. 28, C.B.). Ask Him to enter into your soul. When He enters in, the antidote of sin is there. Now you require to expel what remains of the power of sin. This is done when you turn unto God, confessing your sins (that is acknowledging that there is a power to be expelled) and asking that they may be pardoned for Christ’s sake and the power expelled from your souls. The sinner receives Christ by faith and thereby an antidote is provided. At the same time the sin is

forgiven and thereby its power is neutralized. The sinner thus stands justified. But the tendency to sin also must be expelled otherwise the poison will not be effectually got rid of; this is effected by the indwelling of Jesus Christ.

VI. The story of the temptation of Christ, following as it does upon His baptism, shows to us that Christ came to His baptism because in that ritual He found the expression of thoughts which weighed upon Him : those thoughts were the creation of a spiritual humanity of a new order. Those thoughts were opposed by the temptation. By overcoming the temptation, He laid the foundations of a spiritual humanity. The law of humanity was, "it becometh us to fulfil all righteousness" (Matt. iii. 15). To attain to the ideal of humanity is "all righteousness." By the ritual of baptism, Christ publicly professed His intention. Alone in the wilderness, the spirit struggled with the flesh, and He solved the question as to how this spiritual humanity is to be fed. The Scriptural record is a summary of forty days reflections on and examinations of this question. It seems clear, that the temptations belong exclusively to the mental sphere, from the fact that the temptations were distributed over the whole forty days and were not concentrated, according to the narratives, into the three forms at the end of them. It is said, "And Jesus being full of the Holy Ghost returned from Jordan and was led by the Spirit into the wilderness, being forty days tempted of the devil" (Luke iv. 1-2).

ii. We must separate the hunger of Christ from the incitement to turn stones into bread. We must remember, that the order in which the temptations are given, depends upon the view taken by the narrator. The "bread-problem" was doubtless first in time, and the "world-temptation" first in rank; but each occurring again during the forty days. The proposal to convert stones into bread, does not belong



to the hunger at the end of the forty days. When the long strain of thought and temptation was over, then the body remembered itself or rather re-asserted itself and "He afterward hungered" (ver. 2). Before Christ's mind a short and long method of spiritual development were present. The long method was that which is now the rule of physical development. The temptation to turn stones into bread was a temptation to employ some short method—some modification of the original plan—urged on by His knowledge of the weight of human sin and of the proneness of human souls to fall. "Command this stone that it be made bread" (ver. 3) is the summary of a wish for a quick and short method for the elevation of the human race.

iii. Who that has seen the beauty of the human face and has recognised therein the index of a lovely mind and has thought of the possible poverty, the incapacity, and downward tendencies that may meet its possessor in the course of life, has not wished for some quick method to prevent its fall and to elevate it above all possibilities of fall? Some such feelings and thoughts must have been present in Christ's deep sympathetic heart! Should He use power to create this swift method, unsafe though it might be, contrary though it might be to the original intention of creation? His was the temptation: His was the power: but "man shall not live by bread alone" (ver. 4): no quick method was the destined way of elevating the race: the race must be elevated by conflict aided by "every word that proceedeth from the mouth of God" (Matt. iv. 4), by "every word of God" (Luke iv. 4): the plan of being is severe, but it must not be altered: the severity of the plan is to be soothed by a sure and certain promise of that future which is to compensate humanity, individually and collectively, for its present suffering in its endeavour to rise.

iv. Plato says: "The body is a source of endless trouble to us, by reason of the mere requirements of

food." A Gaelic proverb runs, "Hunger is a violent companion." A philosopher has said, "Luther shook all Germany to its foundations, but Francis Drake pacified it again : he gave us the potato."

v. To keep themselves alive is the effort of all men's days. This line of thought suggested to Jesus a basis, quite natural, for that conference with Himself, which ended in the natural wish, to call the power of His Divinity to His aid and to put an end to the struggle, The temptation was resisted. The struggle to live is always to be. By this law spiritual eminences will be won, and by it alone the higher kingdom will be found. A fitting commentary on this temptation is "Blessed are the poor in spirit : for theirs is the kingdom of heaven" (Matt. v. 3). The ground-plan of our being is revealed by Christ as, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (iv. 4). Man lives by the revelations of God and by the commandments of God. There is in him a hunger which no earthly harvest can still. This hunger can only be satisfied, when man looks up to God : sees God : and worships a loving Father. To keep right with God is man's main business ; and to fix most definitely the way to keep right with God was the purpose of Christ's temptation. The way is written in a very old book ; and it bears the imprimatur of Christ—it is the conclusion of history ; it is the end of psychology—"Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 4).

vi. It would not help man's greatest need to make him more comfortable. It might injure that need. The work of Christ is within the old laws and within human nature. He gives additional power to the new element, spiritual life, in our nature. He works a moral revolution on that nature. Man has always lived in God when he has followed the higher impulses and has not yielded to his animal impulses. Christ

came to give fresh power to this life in God and to develop a new and better type of it, wherein the animal should be entirely conquered, and the higher alone survive. That this can be done without any new creation Christ decided by His temptation. The higher nature is in us. Be true to that nature and you will surely develop. The germs are there : nourish them by "every word of God"; but, do not expect, that the Christian life is to be obtained ; by a miracle. Christ decided once and for all, that it was not best, that it should be so obtained and it never can be now so obtained. The spiritual is within you ; and by struggles with the natural, it shall develop and conquer. This and this only is its appointed method of development.

VII. Our Lord says, "when ye have done all things that are commanded you, say, we are unprofitable servants ; we have done that which was our duty to do" (Luke xvii. 10). The truth contained in these words is, that, in any absolute sense, man cannot be profitable to God. This is a truth of natural religion. It is a necessary and obvious inference from the creative omnipotence of God. Men cannot be profitable to Him, because He could, if He pleased, do as well without them as with them. The belief that man can be profitable to God is the root of superstitious notions about human merit and about works of supererogation ; whilst the belief that man cannot please God is the root of indifference to His service and of practical atheism of the heart and life. Christ's servants are in the position of stewards. One of the chief dangers to be guarded against is the tendency to underrate the importance of our stewardship—to think it not worth while to make the most of our small endowments and opportunities. For Christ has said in another parable, "Blessed are those servants whom the Lord when He cometh shall find watching : verily I say unto you that He shall gird Himself and make



them sit down to meat and come to serve them " (Luke xii. 37). This Christ did at the farewell Supper, when He girded Himself and did the work of a servant by washing the feet of the disciples. Thus we are not only taught that all our service is due to God, so that when we have done all that it was our duty to do we are still unprofitable servants; but also the further truth, that if we honestly make it our first aim to serve God, He will provide us with all that we need. That the human will is to act always in harmony with the Divine Will is the truth underlying all this teaching. This same thing Christ taught in the Sermon on the Mount: "Be not anxious (take no thought), saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and His righteousness: and all these things shall be added unto you" (Matt. vi. 31-33). Our Lord taught us the same truth in the order of the petitions in the Lord's Prayer wherein we first pray 'that God's Name may be hallowed, that His Kingdom may come and His Will be done on earth as it is in heaven.' The same truth lay at the root of our Lord's resistance of the temptation to cast Himself from the pinnacle of the Temple: for the temptation was to oppose His own human will to the Divine Will.

ii. We are taught to pray for the supply of our wants, trusting God that if we ask aright He will give us all that we need. It was against this trust in God that the next temptation was directed 'to fall down and worship Satan and to receive as a reward all the kingdoms of the world and the glory of them' (cf. Matt. iv. 8-9). The resistance of the temptation showed, that as long as man truly worshipped God, God would give him all that he needed; hence the offer of anything beyond that was vain. This was further exemplified by the fact that after the temptation was over "angels came and ministered unto" Jesus (ver. 11).

iii. In the threefold temptation of Jesus we see "God is Love" most strongly set before us. God in the Person of His Son went through our conflicts and became thereby "touched with the feeling of our infirmities" (Heb. iv. 15) and thereby the better "able to succour them that are tempted" (ii. 18).

VIII. "The hour cometh when the true worshipper, shall worship the Father in spirit and in truth" (John iv. 23) said Christ, at the well of Samaria. Old forms and archaic ceremonies, for ages the symbols beneath which the spiritually real has been hidden, shall pass away and give place to worship such as God loves. Worship in spirit is opposed to all that is material, to limitations of time, place and nations. Place, posture and forms are nothing in worship, nor are they necessary thereto, save only as the spirit is directed thereby towards its Maker. A ritual nourishes the roots of the thoughts it expresses. Ritual is not worship. This fact contains both its condemnation and its plea. Yet to the instructed and reflective mind, it must needs be clear, that wherever religion is, there will be ritual. The little, which has been laid down concerning it by Christ or His Apostles, appears to have been sufficient to establish it as an ordinance of the New Testament. In an ideal Christendom, perhaps, peopled by regenerate and loyal souls, faith would be unfailing, devotion spontaneous and ardent, and the spirit of prayer and praise for ever present. No formula could improve upon the thank-offering ever going up from such true worshippers as those. At present however we are not such, and until we are it seems as though some ritual were an incentive and an aid to devotion : yet nevertheless, it is needful for all to remember, that ritual is not worship. No one will fail to see, that although ritual may have a beneficial reflective influence upon the worshipper, yet it can have no influence whatever upon the Being, whom he worships or ought to worship. It may be an aid to faith,

“an incentive to hope, an ally of prayer and praise : but the moment it is regarded—consciously or unconsciously—on a level with any of these, from that moment it becomes a deadly snare to the soul. Worship is not ritual : ritual is not worship : ritual is ceremonial observance and nothing more.” Worship is the greatest privilege of humanity : it is the grandest capability of mankind : it is the homage of the loyal soul to God.

ii. Many are the prayers offered to God which are not in accordance with His Will ; and much the praise given which does not honour Him. Jesus, who knew the Divine Will, added to His prayer in the garden of Gethsemane, “ Father not My will but Thine be done ” (Luke xxii. 42). Why ? because He wished that His prayer might be in perfect accord with God’s Will concerning Him, or else that it might not be answered. Here then is revealed to us the proper way to pray, ‘ Not my will, but Thine, O God, be done.’ Herein is love, that He, who promised to answer our prayers, has also taught us how to pray, so that we may commit our wants unto Him in humble resignation to His Holy Will, knowing that, whatever He sees is best for us, He will grant. Henceforth man can frame petitions agreeable to God’s most holy Will, if he adds “ not my will but Thine be done ” No one need fear that He will ask too much or too little. What is good will be given unto him ; what is not good will be withheld.

iii. The worship that is acceptable unto God is revealed unto us in these words, “ they that worship Him, must worship (Him) in spirit and in truth ” (John iv. 24). To imitate Christ, to live Christ-like lives—for Christ is God revealed to man—is to worship God. Imitation, we say, is the sincerest flattery. Be that as it may ; yet imitation is the result of admiration for that in another which we seek to imitate. What is to admire but to regard with approbation, with esteem, with love, with reverence ? Admiration be-



tokens reverence joined with respect and veneration, each quality increasing proportionately : and thus to imitate is to worship. Each time we try to follow the paths of virtue, such being a conforming to God's holy Will, we worship God. Hence what shall we say of men who allege that they cannot conceive of God delighting in the worship offered by man ? Every time men do an act of virtue, they worship God. God being Absolute Holiness must delight in moral goodness ; for moral goodness is in harmony therewith. A true worshipper is one whose spirit is in harmony with the Nature of God and so one whose spirit conforms to the Divine Will. Hence not only is an act of moral goodness an act of worship, but he, who from the possession of moral goodness acts in accord therewith, is a true worshipper. Men then, as they are morally good, are worshippers of God. Their very lives, their very acts are a worshipping of God. God must delight in such acts and lives because they are of Him and like unto Him. Moral goodness is of God ; and where moral goodness is, there is God. To say that God cannot care about human worship is to deny His continued interest in the reciprocity of love—of that love which exists between Creator and creature. To say that such worship is too insignificant for God to notice is not only to assume an all-knowledge on our part of the Infinite, but also to deny that He cares for that part of Himself dwelling in man's spirit. Every time the spirit of man turns lovingly to God, desiring to be like Him, seeking after Him for His own sake and not for hope of reward, so often does man "worship in spirit and in truth." To live a good life and to strive to cultivate virtue because of a reward to come is not to worship God and is not a Christ-like spirit : nor does any such endeavour tend to elevate a man's character when founded on this selfish view of the relationship between this life and the future life.

IX. Eternal happiness is not the reward of a good life in the sense that a prize is the reward of a success-

ful race: but it is the necessary consequence and development of a good life. To apply the terms 'reward' and 'punishment' to a future life is to use language not strictly correct. Such ideas are all that many minds can grasp and are so far useful even though not correct. The man who abstains from intoxicating drinks is as a consequence sober. Such a state of sobriety is not a reward, but a natural consequence. So he who abstains from sin and leads thus a good life, is as a consequence in a state of happiness.

i. The general teaching of the Epistle to the Hebrews is that "faith in God" is quite as essential as "repentance." These two Christian graces are inseparably connected. They are fundamental graces or exercises of the soul by which we enter into the kingdom of God. They have a distinct bearing upon the comfort and happiness of the people of God. They are the first principles of Christ. They are communicated by the power of the Spirit. They give a sacramental potency to the most common place form of daily life. They are messengers from the God of Love, Whose workmanship we are and Whose work we should spoil did He not give us rebukes and encouragements, suggestions and directions. They prevent us from fearing when we pass through 'the vale of misery,' for we know how to make it full of fountains. They are "the gates of glory, wide open for departed spirits, that they may sail in on wings into the heart of eternal life" The haunting consciousness of sin obscures the spiritual life, as a cloud hides the glory of the sun on an April day in England. As our Lord did not think it fitting to proceed with His farewell address to His disciples, until he had rid Himself of the presence of the traitor, who could have no part in such an address, and whose presence would have prevented rather than helped the free delivery of the address; even so the human soul cannot address itself to God, until by repentance and faith it has rid itself of the traitor, 'sin,' which whilst

present rather prevents than helps the pleading of the soul with its God and checks the free delivery of its addresses to its Maker, since sin is out of harmony with Him, who is perfect holiness.

ii. "Repentance towards God and faith towards our Lord Jesus Christ," Paul testified to the Jews and Greeks to be necessary for all men : and in the Epistle to the Hebrews he described man's necessity as "repentance from dead works and faith towards God" (Heb. vi. 1). There is no contradiction here. Our Lord Jesus Christ being "God blessed for ever," the fact of vital importance to faith is, not that He died, but that He rose again, manifesting His power as God, requiring our faith towards Him as God, for "if we believe that Jesus died and rose again, even so also them that sleep in Jesus, will God bring with Him" (I Thes. iv. 14). This faith requires us to act as men who are willing to "hazard their lives for the name of our Lord Jesus Christ." We must be possessed with a spirit of adventure, sanctified by faith, refined by love, and cleansed by repentance. Such a spirit has been in many of the Saints. Such a spirit we have ourselves known and recognised in the best of those whom we have met on earth. But alas ! what a waste of God's gifts there is through a want of this spirit. How much is it needed by those, whom Providence calls to be leaders, in order that they may avoid everything that may weaken their character or give any encouragement to those of less firmness than themselves in dangerous and slippery paths ! Let us trust ourselves to God in plunging into the unseen : remembering always that "God will render to every man according to his deeds : to them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life : but unto them that are contentious and do not obey the truth but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil" (Rom. ii. 6-9).



True it is that "man dieth, and wasteth away : yea, man giveth up the ghost : and where is he ?" (Job xiv. 10). Seeing that only by repentance and faith we can hope for eternal life, it is well to give thought to these things : practical blessings will be the result of thoughtful faith and true repentance ; and we shall learn thereby something more of that inexhaustible text, "God is Love."

iii. We have already shewn that "the heavens declare the glory of God ; and the firmament sheweth His handiwork" (Ps. xix. 1), and that the whole creation is sustained by a God of Love. Some critics have stated that the heavens no longer proclaim the glory of God, but only the glory of Isaac Newton : this has been answered by the Bishop of Carlisle in the following excellent illustration, showing that a subject has more than one aspect :—

"Music is in a certain sense a science of numbers ; involves questions of lengths of strings or pipes, vibrations of air, interference of vibrations, and many other things which may be investigated scientifically. A man absolutely deaf to sounds might follow the investigations completely, just as a famous professor at Cambridge, being himself quite blind, studied and successfully lectured upon the science of optics. Now suppose a person devoid of all scientific knowledge of music to say to one who had written a treatise on the subject, 'I cannot follow your scientific investigations ; but to me it is heaven upon earth to listen to the compositions of Handel or Mozart or Beethoven,' what should the scientific musician reply ? Certainly he would not be wise if he said to his ignorant but enthusiastic friend, 'It signifies little what Handel and Beethoven and Mozart have written, or even whether they ever existed : if you like to listen to what you call their music, there is no great harm in doing so, and no good either ; but real music is to be found in this book of mine.' The two cases do not run in quite parallel

lines ; but the point which the reference to music is intended to illustrate is this—namely, the fallacy of supposing that one view of a subject is necessarily exhaustive. Music has more than one aspect ; so has the physical universe. Music may be a matter of dry mathematics ; it may also have the magical power attributed to it in the story of Orpheus. The physical universe in like manner may be a problem for scientific investigation to Newtons and Laplaces and Darwins ; it may be none the less a revelation concerning a heavenly Father to the weakest and simplest of His children.” (‘The Foundations of the Creed’ by Harvey Goodwin, D.D.). To this we may add that there is no reason to suppose that this revelation will stop at the physical universe. There is every reason to suppose that The Father will reveal something more ; and amongst those of the revelations we may expect that we shall learn something concerning forgiveness of sins—of repentance and faith, of the way by which man may so frame his life that in that life he too may “declare the glory of God.” That men’s lives have not declared the glory of God and are only lived to declare their own glory make but one aspect of the subject. Men’s lives may be a problem for the intellect and they may none the less be the subject of a Divine revelation. That Divine revelation has been given and shows that by ‘repentance and faith’ a man may so live as to glorify God. This came through the Incarnation, which took place at a time in the history of the world when man had the dispositions necessary for accepting a Redeemer, and thus was conscious that he could only obtain forgiveness of sins by repentance and the power to lead a new life by “faith in God.” The revelation agreed with man’s consciousness of the need of forgiveness and power.

X. We will proceed to examine the doctrine of a ‘Sacrifice of the Eucharist’ or of ‘The Eucharistic sacrifice.’ At the outset we note, that the sacrifices

mentioned in the Communion Office in the Prayer Book of the Church of England are the "sacrifice of praise and thanksgiving" and the offering of "ourselves, our souls and bodies to be a reasonable, holy, and lively sacrifice" unto God. The Roman Church, in the Council of Trent, Sess. xxii. cap. i, says "He therefore our Lord God, although He was about to offer Himself to God the Father once for all on the altar of the Cross in His death, that He might accomplish eternal redemption there, nevertheless because His priesthood was not to be abolished by death, in the Last Supper in the night that He was betrayed, that He might leave a visible sacrifice to His beloved spouse, the Church, such as human nature requires in order that the bloody sacrifice, once for all accomplished on the Cross, might be represented and its memory continue to the end of the world, and its salutary virtue be applied for the remission of those sins which are daily committed by us, declaring that He is appointed a priest for ever after the order of Melchisedec, presented His body and blood under the forms of bread and wine to God the Father and under the symbols of the same things delivered them to the Apostles to take whom He then appointed priests of the New Testament; and commanded them and their successors in the priesthood to offer by means of these words, "This do in remembrance (or commemoration) of Me" as the Catholic Church has always understood and taught." The Church of Rome then hurls anathemas against all who shall say "that there is not offered to God in the Mass a true and proper sacrifice"; or, who shall say that Christ did not in the words of institution "appoint His Apostles priests, or did not ordain that they and other priests should offer His body and blood"; or, who shall deny that the sacrifice of the Mass is "propitiatory," or "that it profits only the receiver and ought not to be offered for the living and the dead, for sins, punishments, satisfactions and other necessities." At the



bottom of all teaching. on a 'Sacrifice of the Eucharist,' differing from that contained in the Book of Common Prayer of the Church of England, this teaching of the Council of Trent lies, and accordingly we examine it.

(a) In the first place, the teaching of those words, "such as human nature requires," is the very reverse of the Divine order. That teaching materializes spiritual truths and drags down Christian verities, that it may bring them within the comprehension of man's finite understanding. Instead of raising and elevating human nature by setting before that nature Divine and supernatural verities to be embraced by faith, that teaching drags those verities down, clothes them with material forms, and substitutes sight for faith.

(b) Secondly, there is not a particle of scriptural or historical evidence as to (1) the appointment of the Apostles "then," at that Last Supper, as "priests of the New Testament," (2) the ordaining that "they or other priests should offer His body and blood," (3) the assertion that "there is offered to God in the Mass a true and proper sacrifice," (4) that that sacrifice is propitiatory" and that "it ought to be offered for the living and the dead, for sins, punishments, satisfactions and other necessities," (5) that "in the Last Supper on the night that He was betrayed," Christ did "leave a visible sacrifice to His beloved spouse, the Church, such as human nature requires." All such teaching is in flagrant opposition to the New Testament and to the primitive faith of the Church and to Catholic (not Roman Catholic) doctrine. Jerome speaks of the Eucharist as *offerings to Christ* but *never as offerings of Christ*. Augustine speaks of the Eucharist as the *offering of ourselves*. In the Syriac Liturgy of James, the prayer is *addressed to our Lord*, "*We offer to Thee this dread and bloodless sacrifice*," not as in accord with Roman teaching, 'we offer Thee Thyself.' In the Æthiopian Canon, *the offering is made to Christ*. In the Coptic Canon of Basil, *the prayer of the first obla-*

*tion is addressed to Christ.* It is certain, then, in the Primitive Church, that *the offering was the offering of ourselves.*

(c) Thirdly, it is asserted by the supporters of the sacrificial view (Roman or any derived therefrom), that the words "Do this in remembrance of Me" have been incorrectly translated and ought to be "Sacrifice this for a memorial (sacrificial memorial) of Me." Bishop Thirlwall has remarked on this: "I believe this to be altogether a mistake and that the argument as to the word *do* moves in a vicious circle, and assumes the thing to be proved. It is true that the Greek word in the LXX often has the sense of *sacrifice* or *offer*; but only, when the noun, which it governs, signifies that which is a victim or offering, and thus determines the sense of the verb. But in the words of the Institution, that which we render *this* has no such sense, except on the hypothesis which is to be demonstrated. Equally arbitrary is the sense attached to the word *remembrance*, as implying sacrifice, which must always depend on the context. The view which our Church takes of this point seems sufficiently evident from the words which she uses in the delivery of the consecrated elements. She nowhere indicates any other" (Charges ii. p. 246). Nowhere is there any proof that bread and wine ever constituted a sacrifice at all. This teaching of a sacrifice in the Eucharist—other than that of the Book of Common Prayer—"fosters not a spirit of humble faith but a carnal and material conception of spiritual truths." The teaching in the Book of Common Prayer sets forth to the full the reciprocity of Love—God gave Himself once for us and we in turn offer ourselves unto Him continually, seeing that by every falling into sin we in practice withdraw our previous offering and have need to offer ourselves again as a "reasonable, holy and lively sacrifice." If there had been any truth in the alleged

correct and true meaning of the word *do* as meaning 'offer' or 'sacrifice,' then surely the combined scholarship of England and America would have translated that word *do* by 'offer' or 'sacrifice' in the Revised Version of the N. T.—that the old translation remains should be sufficient to show that unbiassed and unprejudiced scholarship agrees with Bishop Thirlwall and vetoes any sacrificial meaning as belonging to any portion of the words of the Institution of the Last Supper.

XI. Many of the questions between theology and science once fiercely disputed are now practically settled. On many of the disputed questions some withhold their assent from what others regard as absolutely proven. On many others men know a great deal more than they choose to indicate, and are in possession of facts which would make it impossible for any writer to argue that the resemblances between the discoveries of science and the records of the Biblical narrative are purely accidental. The history of the past compared with the history of the present compels us to feel that the more the love of truth is spread into the world, the more will true knowledge increase and the higher men will rise. Love in all its qualities and forms will unite all men around Him Who is Love and from that union "the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isaiah xi. 9). An honest study of such a work as Schrader's 'Cuneiform Inscriptions and the O. T.' cannot fail to convince the doubter of the truth of the Word of God.

i. We now pass to the two most wonderful and mysterious books of the Bible—the Book of Daniel and the Revelation of S. John the Divine. Both of them are surrounded with mystery. As to the solution of that mystery the attempt seems vain, and the need of another vision to solve the preceding two visions appears perfectly clear to those who have dived



into the manifold divergent attempts to make manifest the things therein not made manifest and apparently not to be made manifest until the master-key is revealed. Some who vainly attempt to solve these mysterious utterances honestly state that "they do not consider that they have altogether unveiled these mysteries satisfactorily:" they have spoken the truth. Their own admission unveiled means that they had much better have used their ingenuity in solving, for instance, the many problems of the day. The doctrine that "God is Love," and that consequently we are to love our brethren and do our utmost to help them in the struggle of life, demands that each human creature possessed of gifts of intellect should do his utmost to solve these problems. Those mysterious utterances, on the other hand, which God has hidden in mystery, must remain in mystery, until such time as He Who in love has hidden them shall in love reveal them. It is sufficient for our purpose to learn from them that there is a knowledge of which we are not yet sharers with God, and that by developing our souls on earth in accordance with His holy Will and commandments we may hope to know fully what now we know in part or know not at all.

ii. It has been said that "the battle which formerly raged between theology and science is now triangular: science says, 'Your theology is untrue.' Theology replies, 'Your science is untrue.' Men of acknowledged ability, armed with weapons both of theology and science have stepped into the arena, pleading that there is no real antagonism and that the position of each is mutually strengthened by the light one throws on the other." The study of history teaches us, that there exists and has existed among all the peoples of the non-Christian world a most decided tendency to sink from an earlier and relatively pure knowledge of God; in short that man has fallen, not risen: and furthermore that "Agnosticism is the highest point of

Gnosticism," that is to say, that no one can venture to say what cannot be known except one who knows thoroughly all that can be known. We may put the same idea in the words of Carlyle, "for after all dogmatic creeds and articles he feels what nothing it is we know or can know : His little Magdalene shall be with God as God wills ; for Luther too that is all" (Heroes p. 130). The self same thing is true concerning that love for ruined and enthralled sinners, which brought the Redeemer into the world. The same is true of the way in which He leads His redeemed ones. All we know is that He does not suffer His people to walk in untried paths : He goes before and they follow : He leads on to the better Canaan and they are to tread in His footsteps : beyond this point, we are agnostics, that is we know no more, but one thing we are certain of and that is that He has given one commandment for the guidance of all men, concerning which Beethoven once wrote to a friend in a most unaffected way : "To-day happens to be Sunday, so I will quote you something out of the Bible, ' See that ye love one another.'"

iii. A great deal of the conflict between theology and science has arisen from too great a regard for the letter instead of for the spirit of Holy Scripture. To take a general illustration : it is equally true to say of men in regard to the efficacy of the work of Christ, ' ye were saved,' ' ye have been saved,' ' ye are being saved,' yet over these literal renderings many a battle has been fought. The spirit of these texts is the thought of a progressive work, rather than of salvation already completed, wrought out under the living power of the Gospel.

iv. Much difference too has arisen from the want of a translation which accurately represents the Greek of the ancient MSS. ; for instance there is a vast difference between Eph. v. 2 " Walk in love as Christ also hath loved us and given Himself for us" (A.V.) and " Walk

in love as Christ also loved you and gave Himself up for us" (R.V.) : in this latter rendering of the R.V., closely reproducing the Greek, the Divine purpose is shown to us in its fulfilment from the side of God. Let us call attention to the following texts from the R.V. cited by Dr. Westcott to show the superiority of the R.V. over the A.V.—"Ye are not your own ; for ye were (*not*, ye are, A.V.) bought with a price" (I Cor. vi. 20. vii. 23)—"Such were some of you : but ye were (*not*, are) washed" (I Cor. v. 11)—"I have been (*not*, I am) crucified with Christ" (Gal. ii. 20)—"Remember Jesus Christ risen from the dead" (2 Tim. ii. 8) in place of "Remember that Jesus Christ was risen from the dead" (A.V.)—"The free gift of God is eternal life in Christ Jesus our Lord" (Rom. vi. 23)—"If then ye were raised with Christ" (Col. iii. 1)—"Repent ye and turn again" (Acts iii. 19) for "Repent and be converted" (A.V.)—"Everything that is made manifest is light" (Eph. v. 13)—"In your patience ye shall win (*not*, possess) your souls" (Luke xxi. 19)—"Whosoever goeth onward (*not*, transgresseth) and abideth not in the teaching of Christ hath not God" (2 John 9)—"It is for chastening that ye endure : it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness" (Heb. xii. 7, 11)—"Sin is lawlessness" (I John iii. 4). To these may be added, "We love (omitting 'Him' as in A.V.) because He first loved us" (I John iv. 19)—"God is Spirit (margin) : and they that worship Him must worship in spirit and truth" (John iv. 24) ; together with the decided gain in our estimate of the teaching of Christ by the wresting from the Sacred Narrative sundry interpolations. These show us the great danger of making a strife about words, and the need of gaining a clearer vision of the spirit of Holy Writ. This is also well illustrated by the many attempts to account for Jael's conduct towards Sisera, of which the most ingenious is a theory ably put forth



by Dr. Stuart "that by repairing to her (Jael's) tent . . . . Sisera had forfeited his life . . . . to her husband (Heber) . . . . for having violated the unwritten law of the desert, that no man should enter the women's apartment without the loss of his life . . . . whereas Sisera might have claimed three days hospitality of Heber." A real explanation would be welcome to many ; but we must reject explanations which will not bear scrutiny, consoling ourselves with the thought that in time truth will vindicate herself.

v. The so-called conflict between theology and science disappears upon a comparison of the examination of the workings of nature and of what science has to say thereon with the Bible. Some of the greatest truths as to God's methods we learn from nature, read side by side with the revelations of Holy Writ. The so-called waste or refuse of the animal and vegetable world is absolutely necessary for the renewal of the life of the vegetable kingdom. This is the last link in the great chain which binds into one mighty whole this wonderful world of ours. On this is founded the scientific principle of manuring land. As we live and grow and die we give back again to the air and water and earth all the elementary substances, which in different combinations have been supporting our lives, and these fragmentary portions undergo various changes and carry on the life of the world. Nothing is lost ! Life is one mighty whole ; each part depending on the other for support and all hanging upon God. Yes, hanging upon God, for though we know that carbon, oxygen, nitrogen, and hydrogen are the great life-supporters, yet no man can make a living being out of them, any more than he can make a new sun. Nothing is lost ! All fragments are gathered up. Take an illustration :—The wood and coal we burn, have oxygen and carbon shut up in them. Our coal is the waste of the vegetable kingdom used again after being stored up in the bowels of the earth. When

oxygen meets its two friends, carbon and hydrogen, it wants to burn them. By burning them heat is given out. Hydrogen and carbon burn when we supply sufficient heat, *i.e.*, the oxygen in the air rushes to meet them and so heat is made; and so long as we supply wood or coal and the-oxygen in the air can get to it in sufficient quantity, so long the fire burns. Now even in this there is no waste—nothing lost. Nature knows no waste. The act of burning turns oxygen and carbon into a new substance, *viz.*, carbonic acid gas. This flies up for a while: and well it does, for it is a most deadly poison? It is also given off from our bodies which are ever burning. Now what becomes of this poison. Like other wastes of animal life, it feeds the plant world. Plant leaves have tiny holes in them and these holes absorb the poison. So wonderfully has God formed these plants, that they have the power of dissolving this deadly poisonous gas into the carbon and oxygen of which it is made: the plants keep the carbon for their own wood-making and give off the oxygen for us to breathe. Can anything be more miraculous, wonderful, than this Divine provision by which one deadly poisonous waste becomes the food of plants and the support of animal life? This poisonous gas would be a great danger in our large cities because of the want of vegetation to reduce it to a health-giving oxygen; but the wind comes along and clears it all away. Whilst giving fresh air in its place, the wind carries the poison off to the country, and so not only brings about the removal of a deadly poison, but also provides nourishment for trees and flowers, which in their turn give a bountiful supply of oxygen to the air, so as to render the country the abode of cheerful voices, and merry light hearts and redolent with perfuming-yielding flowers. All fragments in nature are gathered up and nothing is lost. To take another illustration:—Brick-earth—which is found in the Nile deposits of Egypt, showing that after all, the labour of

the Israelities in making bricks without straw (of which bricks some have been recently found in Egypt and proved to belong to the dynasty during which the oppression of the Israelities took place) was by no means an impossibility—is the finest mud deposited by a river, which has rushed with great velocity along its course, and which, when that velocity slackened, has thrown down, at first fine sand, then the finest mud, from the soil gathered along its course. Nature then, and so nature's God, by the force of these and many other examples of her work, makes a serious demand upon our attention and bids us do, as she has done, namely to gather up the various fragments of our lives so that nothing be lost.

vi. All God's plans are well matured, and slowly developed, and so developed that nothing can be lost. Herein is love. There is no such thing for us as annihilation. Nature has no waste. God made nothing to be lost. Shall we for a moment suppose, that we, the climax of the Great Creator's handiwork, are the only waste in His creation, that when our lives are ended here that there is a waste of life-energy and that in fact we shall cease to be as though we had never been? The formation of a deposit of brick-earth may denote the work of thousands of years, for it is asserted that the Nile only deposits  $4\frac{1}{2}$  to 5 inches in 100 years, yet for all that there is no waste for even after the thousands of years have elapsed bricks are made therefrom. Shall the formation of the spiritual life of man, because that formation is a work of time and its progress very slow, be regarded as a waste? Nay, for the living fire of God's Spirit is within us and we are being purified by the refiner's fire! Everything ministers to our happiness here and our happiness hereafter; and the ages, through which creation has groaned, have all been subservient to the maturing of His plans for the "perfecting of the creature." Shall we allow ourselves to be deluded with the idea that after life, at what we



call our death, comes annihilation, and that we are the objects of annihilation? Shall we give credence to the idea that this life is so much loss, and that it serves no purpose with reference to the formation of life beyond the grave? Nay! heirs of immortality! There is no annihilation: for in the new heavens and new earth which God shall create, old things shall become new and live once more. We have stored within us a natural carbon and a spiritual oxygen; from the two is manufactured a life which sad to say is poisonous often when it comes in contact with other lives, save when the Holy Pneuma wafts its poison away and supplies new life for human souls. What is to become of these poisonous lives of ours, the result of the combination of the natural and the spiritual? They are carried off to the country—to the spirit-world—where in the transition the natural is separated from the spiritual; and the old self being cast aside, the new regenerate self, in its purified state, becomes a new atmosphere of pure influence in the new heaven and new earth which are yet to come as regards ourselves.

vii. We received the new birth—the seed which may spring up within us unto eternal life—the means whereby we may “know the true God and His Son Jesus Christ,” if the seed once planted springs up and is not choked in its growth by our neglect of the means of grace—by the same means whereby God’s saints received the new birth viz: “by water and the Spirit” (John iii. 5) which, taken with the command of Christ to His disciples to go and baptize all nations in Matt. xxviii. 19, and His statement in Mark xvi. 16 “He that believeth and is baptized shall be saved” and the repeated insistence on Baptism throughout the Epistles of the N.T., can only refer to the fact that “the birth by water and the Spirit” is the Divinely ordained result of the administration of the Rite of Baptism. It is not to be expected that mere nominal Christians, professed believers in Jesus yet

unchanged Pharisees at heart, unscrupulous and self-seeking men will recognise the sphere of the operation of the Rite of Baptism. Life from life, says science, that is, life from above : so in the spiritual life, life from above. As in natural things by a gift from the Giver of life by some appointed means, so in spiritual things by a gift from the Giver of life by some appointed means is life bestowed. That means in spiritual things is the Rite of Baptism, so the N.T. teaches and that most emphatically in these words, "Jesus answered and said unto him, Verily, Verily, I say unto thee, Except a man be born again (or from above), he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when He is old ? can he enter the second time into his mother's womb and be born ? Jesus answered, Verily, Verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh : and that which is born of the Spirit is spirit" (John iii. 3-6). This teaching of Jesus is supported by the practice of the Apostles in admitting into the Christian covenant their converts by baptism. As we think of these things we exclaim, O spirits of past men now made perfect, who once were as we are, how happy are ye, as ye roam in other worlds of your benign Creator's fashioning ! Ye redeemed the time. Ye wasted not the precious moments of life and ye seized every opportunity to enlighten your minds. Ye thought no labour too great in order to enlarge your God-given faculties. Ye gathered up as nature's God taught you and left an influence behind you for our benefit. May our lives be pure and holy and like yours be worthy of entering upon the higher life to come, which began at the Waters of Baptism.

viii. The attention that has of late been paid to Egyptian history has resulted in the discovery of many facts which confirm the Bible narrative. We

know now that Abraham's visit to Egypt took place about 2000 B.C., probably when the 12th dynasty reigned at Memphis : that proofs of the marvellous engineering skill of that period exist in the lowering of the waters of the Nile to produce the first and second cataracts on the Nile, and the formation of Lake Moeris to afford a supply of water for the inundation of the lower Nile valley if the river failed to afford a sufficient quantity : that the fertility of this valley depended upon the volumes of black mud carried with the waters of the Atbara which joined the Nile and spread during the floods over the valley : that after the time of the Shepherd kings, Jacob visited Egypt : that an inscription has been found which speaks of a seven years' plenty followed by a seven years' famine, confirming the Scriptural account of affairs in Egypt when Joseph was administrator thereof : that an 80 years war was carried on to drive out the Shepherd kings and that they were finally defeated by Raskenen and driven into the Holy Land, thus explaining how a new king arose "who knew not Joseph" : that it was under Rameses II, the son of Seti I, the Israelites suffered oppression, and that he it was who set them to make materials and to build the two treasure cities of Rameses and Pithom : that bricks made without straw have been found, thereby confirming the account of Israel's cruel bondage : that it was the daughter of Rameses II who saved Moses : that M. Naville has suggested a possible and probable spot where the Israelites crossed, insomuch as indisputable geological proof exists, that at the time of their flight, the Red Sea extended north over the country now intervening between its present northern shore and the Bitter Lakes, and that possibly the east wind named in Scripture was used by God to drain a shallow lake now called Bala through which the Israelites went over : that Shishak of the twenty-second dynasty conquered



Rehoboam and added a wing to the temple of Karnak, whereon he caused to be inscribed the names of his captives and amongst them the name of Rehoboam, as may now be read : that Tahapanhes has been lately discovered, thereby confirming the forty-third chapter of Isaiah. Looking over this brief sketch of the recent discoveries, we may conclude that beyond all doubt men are now acquainted with historical facts of ancient times which show us clearly how great men have shaped themselves in the world's history, and that "the history of what man has accomplished in this world is at the bottom the history of the great men who have worked here." (Carlyle)

ix. In conformity with this we find that the whole of the history of Israel, as recorded in the O.T., centres around the great men of the period. Remembering this, we see that one theme runs through all the histories and proves that these records are not the mere records of man but the revelation of the dealings of God with a special people for a special purpose.

x. The discovery of any inscription, in any way bearing upon the O. or N T., produces a wide-spread interest, which of itself proves how those sacred writings furnish a link between generation and generation, so that men view with a family interest the lives of those, whether Pagan or Jewish, whose names are mentioned therein. These discoveries and the interest awakened thereby should fill all men with gratitude to that guiding Spirit of Love, Who provided means for the establishment of those records, so momentous to human life, and Who now and then provides for their confirmation in most unexpected ways; thereby affording another contribution to that unfailing theme that "God is Love."

To an able and interesting paper, by the Rev. Professor Lumby, on the Book of Proverbs, we are indebted for the substance of the following interesting

account of the origin of the Books of Proverbs and Psalms. [1] *The Book of Proverbs* is a portion of the third section of the Bible, according to the Hebrew order, called Kethubim, *i.e.*, writings. The title at the head of the compilation is "The Proverbs of Solomon, the son of David, King of Israel." On reading the book we notice that the actual proverbs of Solomon do not begin until chap. x., which opens with the words, 'The proverbs of Solomon.' Chapters i.—ix. were possibly collected from the writings and utterances of the sages with whom Solomon is compared in I Kings iv. 31, "He was wiser than all men ; than Ethan, the Ezrahite, and Heman and Calcol and Darda, the sons of Mahol." The book is, as we shall see further on, a compilation of the gnostic wisdom of Israel. As such it takes its title from the wisest man of Israel. The collection of Proverbs was made by "the men of Hezekiah" As time went on, others were collected and added. Thus in what forms the first division or collection we have, (1) Chapters i. to ix., the proverbs of anonymous authors possibly the above named seeing that they are compared with Solomon (2) chapters x to xxii. 16 the proverbs of Solomon (3) then two brief pieces added for sake of preservation, viz., xxii 17 to xxiv. 22, "The words of the wise," beginning, "Incline thine ear and hear the words of the wise," and xxiv. 23-34, anonymous, as is also the foregoing, and entitled, "These also are the sayings of the wise." It was clearly known that up to this time, all Solomon's proverbs had not been collected, and long years passed before the compilers finished their work. In chapter xxv., we read, "These also are the proverbs of Solomon, which the men of Hezekiah, King of Judah, copied out," *i.e.*, chapters xxv. to xxix. Then there follows three sets of proverbs, (1) chapter xxx., "The words of Agur, son of Jakeh," (2) xxxi. 1-9, "The words of King Lemuel," (3) a poem on a virtuous woman, either the work of Lemuel or of a subsequent writer. The

Professor says, "From the survey of the contents of the Book of Proverbs we may draw the following conclusions : (1) That the book was kept open till a somewhat late date for the reception of new matter of the same character. (2) That the name of Solomon was used in the title without any intention of implying that the whole contents of the book were Solomon's writing. (3) That small contributions of proverbs were added to the rest without any notice of whence they came. (4) That some portions of the book for which the material had been in existence for a long period were not brought into the form in which we have received them for some centuries after their first composition." [2]

*The Book of Psalms* has the simple title, in the Hebrew, of "*Tehillim*," "praises" or "songs of praise." The word Psalm is a Greek word (Col. iii. 16) denoting a song with a musical accompaniment. "Take first 'the Psalms.' This is their simple title, but so many of them have the additional title '(ascribed) to David,' that the whole collection has come to be regarded as David's work, an idea which is fostered by the frequent rendering of the separate title by 'A Psalm by David.'" This title occurs at the heading of many Psalms which it can easily be shown were not written by David—what is meant then is that "the words of the Psalm were Davidic in character and that it was appropriate that they should be included in the Temple-Psalter, which bore David's name, because he was one of the first and largest contributors to its contents." This the LXX. (Septuagint) translators understood and therefore to Psalm cxxxvi. (in the Hebrew arrangement cxxxvii.), "They have prefixed to the title τῷ Δαυιδ (the exact literal representation of the Hebrew title) 'Ἱερεμίου,' by which is meant that in their opinion the writer, according to the tradition of their time, was Jeremiah, though the style was Davidic. Dr. Lumby gives a most interesting and highly probable theory as to the origin of the Psalms derived



from a study of I. Chronicles xvi. The Temple Psalter was long unfinished and open for addition of subsequent compilations. At the time of I. Chron. xvi. the temple-service had not become stereotyped and the Psalm there recorded is made up of Psalms (1) cv. 1-15 with a change from verse 8 of the Psalm "He hath remembered," to "Be mindful of His Covenant"—a change produced by the addition of a single letter, (2) xcvi. with a change from verses 6, 10, 11, and 13 of the Psalm, and (3) a doxology of 3 verses made up of words to be found in Psalm cvi. 1, 47, 48—the "last two verses also form a doxology to the fourth book of the Psalter." This sketch shows us that the Book of Psalms was a book of devotions from which portions were taken to make up special songs of praise, with a closing verse here and there to make them more suitable for public worship. For this reason, the closing verse, it is suggested by the learned Professor, was added to Psalm xviii. as a doxology. A like remark applies to Psalms xxvii. 14, xxxi. 23-24, li. 18-19, lv. 23, and some others where a sudden change occurs in the final verses. Hence we see how Psalms xcvi. and cxxxv. came into existence, in which nearly every verse has its parallel in some other psalm. Appropriate words were taken from the then existing psalms of the Temple-Psalter when a fresh psalm was compiled for some special occasion: the psalm was found to be very appropriate and then it too was added to the Temple-Psalter to be preserved for some future use. "Possibly the popularity of Psalm xiv. caused it to be inserted in a slightly altered form in Psalm liii." This theory of Dr. Lumby's is most welcome at this time and is a further contribution to that revelation which God is making of Himself in man, whereby, when His Word is most attacked from those within and from those without His Church, He in love sends a message of comfort and establishes "His Truth" from generation to generation.

One of the finest and most decisive pieces of criticism, written in this century—most powerful because everyone can understand it—is to be found in the the subjoined quotation from an article in *Good Words*, by Mr. Gladstone on that important question as to the period to which the composition of the Psalms belongs:—

“I venture to offer two suggestions. First, the Psalms come to us through a channel supplied by the kingdom of Judah, not the kingdom of Israel. If they had been largely composed after the severance of the ten tribes from the two, would they not have presented some more indication of that severance? *The name of Israel is the name under which, in the Psalms, the chosen people are described. We have this name repeated twenty-six times.* The name of *Judah* was likely, it may be supposed, after the schism, to become the prevailing or distinctive name; still more so after the captivity and dispersion of the ten tribes, and as long as their remnant continued to maintain any serious and systematic rivalry with the Jews. Yet throughout the Psalter we *never find the name of Judah mentioned in this paramount sense.* Jerusalem is mentioned seventeen times, and Zion thirty-eight, together fifty-five times. But the name of Judah only occurs ten times, and never with this paramount significance. It is mentioned either together with Israel or in conjunction with other tribes, as Ephraim or Manasseh, or with Sion, but always locally or tribally. Could this have been so if the Psalms had been mainly composed when Judah was the only acknowledged name for the elect people and Israel was a stranger, often an enemy, always the symbol of a rival and proscribed worship?

“Secondly, *the one great deliverance commemorated in the Psalms is the deliverance from Egypt. Could this have been the case if the book was unknown until the time* when between the people and their earlier past there arose up a frightful spectre? I refer to the terrible experience of the captivity in Babylon. And yet, surely, there were circumstances attendant upon that captivity which might have carved upon the Jewish mind yet deeper recollections than those of Egypt, where, if their treatment had been cruel and degrading, yet they must upon the whole have flourished, inasmuch as they grew there from a family into a people. But the Babylonish captivity entailed, firstly, the loss of what was not only an ancestral home, but the local seat of the

Divine promise to their race ; secondly the loss of the worship Divinely ordained and attached to the temple of Jerusalem ; thirdly, the loss of that prized nationality, in and by which they were preferred before all the nations of the earth. Is it then conceivable, if the Psalms in general owed their origin to the time of the captivity, that the composers of them should in numerous and conspicuous cases, have dwelt so long and so often on the details of the Egyptian bondage and *should never but once, and briefly, have made a specific reference to the one recent catastrophe, choosing rather to go back to the centuries dimmed, in comparison, by the interval of 1,000 years ?* N.B.—The italics are mine.

xi. The Assyrian cuneiform discoveries have awakened a steadily increasing interest in Biblical literature, having a most important bearing upon the critical problems of the Bible, especially of the early chapters of Genesis. In connection with the narratives of the Creation, Paradise, and the Flood, we now have an invaluable stock of illustrative materials. The race-table in Genesis x and xi. presents a new look and has a new light thrown upon names which formerly seemed vague and meaningless. Much light has been thrown over the foreign relations of Israel during its monarchy, while the discovery of the Eponym Canon (that is the official list of rulers, each appointed for a year, in Assyria, corresponding to consuls of Rome and to the archon of Athens) has materially affected our Bible chronology. By means of these discoveries it is more clear than ever that the Bible was written by men who were guided by the Spirit of Truth and that the Book of Truth does not belie either the laws of Truth or the Spirit of Truth.

XII. Some men's hearts in spite of all evidences are steeled against any appeal to the thought of God or of a future life. Of some the words of Shakespeare are true :

“ But that dread of something after death,  
That undiscovered Country—from whose bourne  
No traveller returns—puzzles the will,  
And makes us rather bear the ills we have  
Than fly to others that we know not of.”



Some never with the Psalmist say in this land of captivity "My soul is athirst for God, yea even for the living God : when shall I come to appear before the presence of God " (Ps. xlii. 2).

i. It is generally recognised, that an important element in the change of a man's mind is a sense of the beauty or of the consolations afforded by the new creed or of the need in him to which it answers and his consequent wish to believe in it if possible. The man at such a time does not deal so much with the details of his new creed as with the general principles thereof. Truth wanders here and there as a stranger in the world and can only be taken possession of by us, when our minds are prepared to receive her. They that would prepare their minds to receive her must be in possession of a good will for only to such was the Gospel message of peace proclaimed ; "on earth peace to men of good will" (Luke ii. 14, R. V.). Christianity, as truth, proves Christianity to be superhuman. Agnosticism, as truth, proves Agnosticism to be human. Agnosticism is "the name demanded for those who disclaimed Atheism and believed in an unknown and unknowable God" (*Spectator*, June 1876). The title was suggested to avoid a direct denial of the Scriptural teaching concerning God. And it is in relation to Holy Scripture that we have to deal with this question. The Biblical Christian professes not only to believe in God, but to know God as far as God has revealed Himself. Knowledge of God in this sense is the result of the Christian's opinion upon the probabilities of a revelation, and of the Bible containing that revelation. The Christian is content to stake the fortunes of his future life upon this revelation. In addition he founds his knowledge on the assurances of those whom he trusts because of their relation to God in Christ, as having been the intimate friends of Christ as well as commissioned by Him to bring men "to the knowledge of the true God." This begets communion

with God and communion begets love and loved begets a perfect knowledge of God.

ii. Our age may be described as one unusually impatient of the supernatural. In all this there is more or less of a tendency towards unbelief, whether the mammon-worshipping unbelief of the Englishman or his American or Australian cousin, or the philosophical unbelief of the German, or the airy unbelief of the Frenchman. It must be acknowledged that nevertheless true religion exists amongst many individuals of those nations ; but there is also much superstitious belief amongst them.

iii. Ours is also an unspiritual age. Physical science absorbs the intellect of the day. It is strange that it should be so. The most lofty flight of physical science cannot go beyond the elements however subtle of which the outer world is made. We find that there is something beyond these, namely, spirit which no physical science can explain. We feel it within ourselves. We see signs betokening its existence in others. What is the nature of this spirit? we ask. Whence did it come? No branch of science can tell us : Religion can. We know that this higher life *is*. We are conscious that within ourselves, besides our body and the limbs that move and the heart that beats and the nerves that take note of the sensations and the brain that is the centre of direction in obedience to something, that there is a something above and beyond all, without which the whole organism would cease to be ; a something which science cannot explain by any physical law.

iv. Our age, it has been remarked, longs to be religious. Many who are neither fair nor saintly, but who groan under a deep sense of infirmity and manifold imperfections, feel the want, the necessity of religious support. Plato, in his Republic, says "Until philosophers are kings and the princes of this world have the spirit and power of philosophy, and political greatness

and wisdom meet in one, cities will never cease from ill —no, nor the human race, as I believe—and then only will our state have a possibility of life and see the light of day.” The Christian says, in the words of one of Dr. Bonar’s ‘Hymns of Faith and Hope.’

“What to that for which we’re waiting,  
Is this glittering earthly toy?  
Heavenly glory, holy splendour,  
Sum of grandeur, sum of joy.  
Not the gems that time can tarnish,  
Not the hues that dim and die,  
Not the glow that checks the lover  
Shaded with mortality.

Heir of Glory

That shall be for me and Thee!”

v. Now with reference to Christ and the Church of which He is the head, be it noticed that the head possesses within itself the life and power of ministration. It is admitted by those who take what may be called the extremist’s view of the ministerial priesthood, that a priesthood belongs to every member of the body of Christ. The language used on this point is no doubt somewhat obscure and ambiguous. Yet few contest the fact that there is a personal or universal priesthood of Christian men. Over and above this it is claimed that there is a Ministerial Priesthood. Dr. Carter thus writes, “A priest is one who, not by any merit or virtue or power of his own, but by the Will of God, has been made a necessary link in the chain-work of the Divine purposes. Himself as ineffectual as the words he speaks, and the inanimate creatures he may employ in his ministrations, he has nevertheless received, no necessary superiority indeed over his fellow-men, but an attribute of grace, distinct from them, though given for their sakes, by virtue of which they are brought into such relationship with God, that through this instrumentality, they obtain the promised blessings of the covenant under which they live” (‘The Priesthood’ p. 99). Again, with reference to ‘the priesthood of the individual Christian’ and of the “Ministerial Priest-



hood," he says, "Both priesthoods flow directly from Christ. . . . In Himself He laid the foundations of a two-fold priesthood. Every individual Christian shares through Him the power of offering up acceptable service in his own person by virtue of the former ; the Christian minister shares through Him the additional power of offering for, and communicating gifts to, his brethren by virtue of the latter" (p. 149).

(a) Here we have by implication a definition of the relation of the head to the members. The definition, like all other definitions which attempt to define with a precision not warranted by our present state of knowledge, runs the risk of causing contention between the members of the body, and so often of exposing the revealed relationship to discredit or to rejection, by many who know only too well that the relationship between Christ and the Church is spoken of in the New Testament as analogous to that between the human head and body. All that is known of this latter relationship is that the head apparently possesses within itself the seat of life, and that from it life is diffused into the members. That there are channels whereby this life is diffused there is no doubt. Yet it is impossible to say that any particular portion of the bodily system is the channel and the only channel whereby life is diffused. However we can say that this or that particular portion appears to be a channel for the diffusion of life throughout the system. To apply the analogy to Christ and the Church, we see that Christ, as being the Head of all Christians who form the Body, possesses within Himself the seat of Christian or spiritual life, and that He diffuses that life amongst Christians, the members of His Body, the Church. We perceive also that there are certain means of grace whereby this life is nourished, but it is nowhere revealed that any order of men "has been made a necessary link in the chain-work of the Divine purposes"—a channel, in fact, without which "the blessings of the covenant under which men live" cannot be theirs. This, which is implied in the above definition of

a priest, causes the objection to be raised that we are overstraining the analogy and are exceeding the bounds of revelation. Possibly the relation between the means of grace and an order of men (a priesthood) as a link in the Divine purposes is, like the Gospel plan of salvation—so simple that its very simplicity would provoke man's intellectual pride, even more than its retention from his knowledge has done, by tempting men to assert the sole diffusion of spiritual life to lie in certain methods neither revealed by Christ nor historically sound. All that we know is, that Christ is the Head and we are the Body : that He is the seat of life and that He diffuses life into us : that how the life is diffused we know not and cannot know : that the nourishment of that spiritual life is revealed to us in Holy Scripture.

(b) "All believers are priests with a right of approach to God through faith"—sums up the truth and grandeur of the Biblical doctrine ; whilst, at the same time, the priestly character and functions belonging in a sense to the 'ministers of Christ' are in no way discarded. "All who admit the priestliness of the lay members of the Church must admit at least to the same extent the priestliness of her ministers. The latter may or may not gain by taking upon them the responsibilities of office, but they certainly do not lose by so doing."

(c) The extent of the gain is not known and therefore cannot be defined. It would be simply unreasonable and absurd to deny that amongst the greater churches of Christendom there has always been a belief in the existence of a Ministerial Priesthood in a certain sense. In John xx. 21-23 we read of ministerial privileges of the highest order being undoubtedly bestowed upon the Apostles, though others were assembled with them. The question is, Were these ministerial privileges conferred upon the Apostles alone in their capacity as *first links in the ministerial chain*? To this question it may be answered that the Gospels state nothing

definite upon the point, nor have they recorded that since others were with the eleven at the time (cf Luke xxiv. 23) that this commission was given to and thus grace bestowed upon all who were present—to the Church as a whole. It is certain that the Apostles acted as though they had received this commission alone, but it is nowhere so definitely stated. We may fairly assume from the Apostles' acts that these high ministerial privileges were confined to them alone, yet we cannot positively assert this. Furthermore we cannot assert that they handed down or even were commissioned to hand down those high ministerial privileges to others. We know they ordained others, viz: bishops, presbyters and deacons, making with themselves a fourfold order of ministry, but it is never stated anywhere that they transmitted the ministerial privileges, which they had specially received from Christ under special circumstances, to them or to any one in the world. We know that by laying on of the Apostles' hands gifts were given, but there is no evidence to show that these gifts could be or ever were imparted by others than the Apostles. Thus whilst we cannot assert that either to the Church as a whole or to the Apostles alone the act of John xx. 22 and the commission of verse 23 belonged, yet we can assert that there is no evidence that any but the Apostles acted as though they had received that commission nor that these high ministerial privileges were possessed by any but the Apostles. Hence we contend, that having regard to the limited knowledge we possess on the question of the Ministerial Priesthood, its powers and its privileges, to define these is impossible. Under such circumstances to assert that a certain administration is the Divinely appointed method for the conveying of means of grace and that that only is the appointed method looks very much like an endeavour to square Scripture with subsequent developments and also to limit "the channels of the communication of the graces of the Holy Spirit to the sons of men."



(d) The constitution of the minds of many is such that they require the existence of a Ministerial Priesthood. Without it the spiritual development, comfort and faith of many people would practically not exist : whilst a Priesthood, to others, is of no assistance. All possible honour is due to those, who out of respect for Christ have prostrated themselves at His feet and called Him, 'Master,' though they have never found in Him *the Christ* for Whom the human soul longs : yet even they do not honour Him as do those who perhaps with unintelligent love are true and devoted to Him.

(e) The most vital part of our religious nature is our union with Christ. It is the new thought, that has broken the old chain of the bondage of the flesh, and has set free the spirit. It has revealed "the majesty of self-restraint and the divinity of self-surrender," and has placed on an equal ideal the lives and lots of men. Not only is the Church blessed, especially in her families, but the world shares in the blessing and men come out of the world into the Church to consecrate themselves to the Church's Lord and Head. Christ's aim is to gather all "in one," as distinct as a nationality. Christ is the bond, and they who are co-workers with him must have faith in His Work and in His Resurrection or otherwise Creeds or Orders will avail him nothing. The restoration of the fallen is the grandest work of all workings with Christ. Many a wrecked or despairing spirit has gathered hope, when it has been led to believe in the reality of God's forgiveness, the greatness of His mercy, and the sufficiency of His grace. Christ will Himself deal with every one that comes to Him, without Him there is no religious life: there is body without the living Spirit. The great end of all Ministerial work, as also of all forms and duties and services, is to bring the spirit of man into complete obedience and submission to God : for that alone can give grace, peace, comfort and rest, when and where these are sorely needed. God must be the very centre and focus

of man's life. "Our Lord presented His own Mission as the one abiding Mission of the Father; this He fulfils through His Church. His disciples receive no new commission, but carry out His. They are not (in this respect) His envoys, but in a secondary sense envoys of the Father. Their work too begins with the reception of the new life" (Westcott Addit. n. on John xx. 21). By the reception of that new life they become *ὑπηρέται*, ministers. As such they are like unto those who row under the command of a steersman. They are imperfect agents chosen to hand on that living thing of thought, peace.

(f.) "True peace is the gift of God," writes Dr. Pusey, "false peace man's own making. True peace is deepened by sorrows; false peace eludes and escapes them. Nothing comes amiss to true peace; a good Father sending all for good. False peace is discontented with everything that is against its own will. True peace has not wants, all comes alike from God. False peace is restless, covetous, discontented with what it has. True peace is in humility, ever stretching forward. False peace is self-satisfied, continually looking back, hugging itself for any good it ever did or thinks it did." The one message of Christ was 'peace': Angels announced that message at His birth; Jesus announced it after His Resurrection. He handed it on to those who were with Him during His Ministry of peace. Peace is a living thing of thought. How could it better have been delineated than by men, whose lives and works correspond exactly to the two kinds of peace so admirably described by the (late) saintly Pusey. What is after all a thing of thought is described by Dr. Pusey in language which really personifies peace so much so that the description thereof would aptly answer to two kinds of men, the natural man and the spiritual man—the natural man answers to false peace: the spiritual man corresponds to true peace. In order to hand on this living thing of thought, our Lord ap-

pointed envoys to hand on the message which the Father had sent to man through Him. The Christian Ministry now does this duty and thus delineates the features of that gift of God, true peace, as also that thing of man's own making false peace. Wheresoever a Christian Ministry is found which answers to the description of true peace, that Ministry is the Gift of God. Where a Christian or any other Ministry is found which corresponds to the description of false peace, that Ministry is of man's own making howsoever successful it may seem to be.

vi. All Christian teaching must be judged by the N. T., both by the Gospels and the Epistles. Butler says "The Epistles of the New Testament have all of them a particular reference to the condition and usages of the Christian world at the time they were written" (Sermon I). Therefore to understand them (as also the Gospels) thoroughly, we must also know that condition and those usages. Without this knowledge we are placed in circumstances of difficulty in attempting to estimate the exhortations, precepts and teaching thereof. They can only be estimated aright in the light of the customs, opinions and politics of the times.

(a) This is especially to be noticed with reference to those portions of the N. T. narrative which bear upon the future life, as we have shown in our work on the Immortality of the Soul. It is owing to insufficient attention to God's Holy Word that men reject what they might discover to be right, if only they would search that record of the lives, words and aspirations of the servants of God. If God had left man to go alone through the journey of life without the help that may be derived from the revealed Word of God, until he arrived at the portals of death, then without doubt the journey would have been one full of difficulty and to make one afraid : but seeing how good God has been in providing such guidance in His Word, we all may know how to have Him be with us throughout life's journey, till we arrive at last in the heavenly Canaan.



(b) This is furthermore to be noticed with reference to the interpretation of the parable of the Unfaithful Steward recorded in Luke xvi 1-18. Interpretations have failed from want of a due consideration of the time when, and the circumstances in connection with which, our Lord uttered this parable. Herod had put John Baptist to death, because John Baptist had rebuked him for his marriage with Herodias. By doing so John Baptist had proved himself a faithful steward. The Pharisees and Jewish Courtiers of Herod generally had condoned Herod's adulterous union, and as such had proved themselves unfaithful stewards: they were the guardians of a law which required the ostracism of such adulterers. Instead of acting in accordance with the requirements of the law the Pharisees and other Jewish Courtiers had condoned the offence. So doing they ceased to be faithful stewards: hence the parable. The words of Christ following the parable give the cue to the interpretation of the parable. Amongst the nations of antiquity, Israel alone upheld the purity of marriage as a part of God's law. Herod was the nominee of Rome. The Romans were very lax upon the subject of marriage. We read of Cato's lending his wife to Hortensius and of Cicero's repudiation of his faithful wife of thirty years in order to marry an heiress. The Jews had already made for themselves friends "of the mammon of unrighteousness" and also a home in "the everlasting habitations," for Rome *the eternal city*, was at this time well stocked with Jews.

XIII. Our endeavour has been in the words of Confucius, "to be a transmitter not a maker" of truths of vital importance to each individual soul. We have striven to cling lovingly and reverently to the Words and Person of the Master, to Whom with one accord His followers attribute their escape from the thalldrom of superstition and of unworthy fears and desires. Belief in the doctrines of Christ is blended with attachment to the memory of the Founder of Christianity. The

venom of those doctrines—at least of those doctrines which were supposed to belong to Christianity—has been shown to be due to ecclesiasticism formed after political organisations, etc.; the germs of which have been traced to early speculation and the surroundings of the society in which Christianity first took root.

ii. Christianity, like all famous systems which have divided the earnest thinkers of the world, has its real starting-point in the Life and Words of its Founder. From Him we learn that though

“ Hard and cruel was the bondage  
Borne by Israel's sons of old :  
Harder still is Satan's service  
Leading on to woes untold.”

He too teaches us that in our proneness to fall we have a ready help in God to strengthen us against falling. Sin brings sorrow, trouble, slavery and spiritual death to the soul. Jesus brings freedom from sin with consequent eternal life. He came into the world “to heal the broken in heart :” to comfort and to make happy men, women and children, to whatever country they belong. Jesus wants to bless all. The heart that is full of sorrow, that is ruined by sin, that is ready to perish, He is ready to heal, to comfort, to make happy. To those who are full of sorrow for sin He has a word of love, “Come unto Me and I will give you rest.” Are you sorry for sin? Jesus is ready to forgive you. “As I live, saith the Lord, I have no pleasure in the death of the wicked : but that the wicked turn from his way and live” (Ezek. xxxiii. 11),

“ The Spirit calls to-day,  
Yield to His power ;  
Oh grieve Him not away,  
'Tis mercy's hour.”—(*Hastings*)

iii. Furthermore it is the will of God that “Men shall be blessed in Him (Jesus): all nations shall call Him blessed” (Ps. lxxii. 17). When men have made up their minds to so extol Him, then these words of Dr. Montgomery will be realized :

“Kings shall fall down before Him,  
 And gold and incense bring ;  
 All nations shall adore Him,  
 His praise all people sing :  
 For He shall have dominion  
 O'er river, sea, and shore,  
 Far as the Eagle's pinion  
 Or Dove's light wing can soar.”

iv. We hope it will be remembered that a belief in the doctrines of Christ will supply every need of the human soul and that that belief is blended with love for Christ Himself. Without this belief one is like a man who has no music in his soul and to whom the music of the spheres appeals in vain. Let us hope that many who know Him and many who know Him not will go on in the Christian life, until they arrive at perfection of soul-life through the aid of Him, Who revealed to us the God, Who is Spirit, Light, and Love. Our labour will not have been in vain if some see that Christianity is not superannuated and that the religion of Jesus Christ touches every part of our lives and will sanctify and elevate our recreations, our politics, our business and our private life. This is well expressed by our great poet, in these words :

“One adequate support  
 For the calamities of mortal life  
 Exists, one only : an assured belief  
 That the procession of our fate, howe'er  
 Sad or disturbed, is ordered by a Being  
 Of infinite benevolence and power,  
 Whose everlasting purposes embrace  
 All accidents converting them to good.”

“It has been said that at the heart of the whirlwind there is always a point of absolute rest. If you could find that and keep yourself just there, you might move with the storm and smile at the havoc. In those great whirlwinds which sweep over the lands, moral and social upheavals, there is always one point of rest. At the heart of everyone of them is a Divine purpose and Jehovah rests. Find that point and keep it ; by faith



you enter into rest. 'And there arose a great storm, and the waves beat into the ship, so that it was now full. And He was in the hinder part of the ship, asleep on a pillow.' (Mark iv. 37-38). There is the point of rest. They creep close to Him, they waken Him. He has risen, He has rebuked the winds and said unto the sea 'Peace, be still. And the wind ceased and there was a great calm.' "

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