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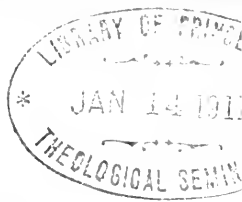
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The Reverend
James McBook L.L.D.
with the very kindest regards
of the Author

THE SCIENCE

OF

SPIRITUAL LIFE.



THE SCIENCE
OF
SPIRITUAL LIFE.

BY
✓
THE REV. JOHN COOPER.

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P R E F A C E .

THE principles evolved in this volume have received the attention of the writer for years. In venturing to give them to the world he is not without the humble hope that they may (under the Divine blessing) be made instrumental in helping to establish the cause of truth, and to promote the glory of God. He regrets that the circumstances under which he has committed his ideas to writing, and thereafter passed them through the press, have not been of the most favourable character for the prosecution of such a work. The statement of this fact will in some measure explain, while it does not excuse, and is not intended to justify, the imperfections of the book. A just and impartial criticism is not shunned, but will rather be welcomed. The work is put forth as a small contribution to the great cause of truth, and, while in the full consciousness of its imperfections it is laid at the feet of the Great Teacher of the race, it is at the same time offered for the perusal of thoughtful men.



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INTRODUCTION.

LIFE, the mysterious evolution and responsible development of inner risings, the solemn possession and personal work of individual man! Character, the external form and internal consciousness of the personal endorsing or rejecting, the fostering or retarding, the cultivating or neglecting of inner risings; the inner realization and outer expression of life is the inalienable right and indestructible property of man. The work of a man's life is the formation of his character, the creation of his second self. Character is the concomitant of life, the garb of existence, the manifestation of self. It is the index of true elevation or real degradation, the measurement of happiness or woe, the nearness to or distance from God of its possessor. Every human being is engaged in the formation and occupied with the realities of character; this is the one business of individual

life. Character is the phase of spiritual individuality in which each human being must appear, not always to the world but ever to the view of "*the principalities and powers*" of invisible worlds, and realize through the endless ages of after existence the weal or the woe of his being. It is this which makes life a solemn reality and imparts to every human action a dread responsibility.

Existence is a momentous fact. Spiritual living is a tremendous responsibility. Spiritual nature, conscious being, cannot divest itself of responsibility. It is not left to humanity to say whether or not it will exist, or to man to determine whether or not he will come into the consciousness of life; both the fact and the nature of man's existence are determined for him. But while it is not given to man to say whether or not he will exist, it is in the power of man to determine what will be the character of his life; while it is not left in his option to say whether or not he will have a character, it is given to him to form, out of an endless variety of phases, that shade of character which he will take with him out of this life.

While man brings nothing of material wealth with him into existence, he brings spiritual capa-

city, function, possibility, and responsibility. And these are possessions of far greater importance than all the gold or material wealth, not only of this earth but of the universe itself. And while at death man can carry nothing of material wealth with him, he does and *must* take with him the character he has formed in life, he must pass out of this state of being with the consciousness of the character he has lived in it. As the child comes into life with the constitution the fœtus has developed in the womb, and realizes throughout its physical existence here the vigour or debility of the constitution it has brought with it into life, so must man at death take with him the character he has developed in this life, and realize existence in the after of his being through the consciousness of the character he has developed in the present. And that character will be read by others and known to himself, not so much through the medium of the deeds of the outer as the realizations of the inner life—*i.e.*, not so much by how he has felt and acted toward his fellow-men as by how he has lived toward God.

It is not left with man to say whether or not he will pass out of the body with the consciousness of the life he has lived, the character

he has formed in this state—enter upon the future of his existence as he leaves this life, takes a position in that world into which he will enter at death; no, in this matter he has no choice. All this is determined by the decree of “*Him who cannot lie.*” The position, the condition, the after-realizations of each man will be in exact accordance with the consciousness he has developed, the life he has lived, the manner he has dealt with the inner risings of his spiritual here. The life man lives in this world determines his condition in the next.

Nor is it in the power of man to determine whether or not he will hold fellowship with the external or internal worlds through the development of his own inner state. The external of being is, and must and ever will be, to each individual what his own inner *makes it to him.* Man in this world must appear as he really is, realize as he is, *i.e.*, according to what he is able to realize. The nature, perfection, and harmony of the spiritual necessitate this. In the future every one will appear as he really is, take his position in his class of society and sphere of activity, in accordance with the exact manner in which he has formed his life, developed his character in this the

infancy of his existence. All this is involved in the nature of retributive being, responsible life, and will be maintained by the Ruler and Governor over all. The only choice man has in this matter—and it is an all-important one—is the choice of what description of character he will develop in this life, and what degree of that character he will appear in; for, while there are innumerable shades or degrees of character, there are only two classes or descriptions—namely, the unselfish or the selfish, the good or the bad, the religious or the irreligious. The manner in which each individual deals with the inner risings of his spiritual, determines the class and phase of character he develops here, and the state and condition he will occupy in the future of his existence.

The all-important inquiry, then, with man is, how is he to suppress, overcome, the inner risings of the diabolic; obtain, foster, and develop the inner risings of the Divine? Man in all ages has felt the need of a deliverer from the power of evil; but as to the nature of that deliverance, where and how it is to be obtained, he has never of himself been able to form a clear conception. He has sighed for a *summum bonum*, he has searched for a chief good, he

has dreamed of a nectar-cup in the society of the gods, and he has ever felt that an Epicurean god, or a Jehovah shrouded in darkness—a mere creating, commanding, or governing god—will not meet the necessities of his case. He must have a Father-God, whose presence will awaken the inner risings of grateful love and holy joy, and whose grace will unfold in him the consciousness of the filial heart, and develope in him that character which will meet his necessities now and his responsibilities hereafter.

Of all the reformers, legislators, and rulers of human life, One and only One has appeared in the world claiming to be the revealer of the Father, the quickener of humanity, the developer of the Divine life in man. This One professes to have seen the want of humanity, and He has assumed the responsibility of man's well-being. He declares Himself able to awake in man that consciousness and develope that character which will be the glory and bliss of his being in time and eternity. He presents Himself to the world as the Incarnate One, claiming to Himself the titles of Son of God and Son of man, and asserts His right to rule the life, govern the mind, and reign in the spirit of man. He offers

to revolutionize the inner, to invigorate the internal, to harmonize the relations, to develop the nature, and dignify the actions of man; to remodel the institutions, laws, and movements of all nations. He announces Himself as the Sent of the Father, come to do the will of the Father, and to enthrone God on the heart of humanity, in bringing back the kingdom to the Father.

The weapons he professes to employ are the manifestations of Himself, the operations of His Spirit. And what He requires of the world, in order to the complete success of His undertaking, is supreme affection to His person, admiration of His character, devotion of heart to His cause, unqualified surrender of spirit, entire consecration of life to Him, the repudiation of all inner possession and outer property that is not held for Him and consecrated to His cause.

Who, then, is this who thus announces Himself to the world, makes such demands of it and professes to do so much for it? He is the untutored in the schools, the cabinets, the camps of the nations, repudiating the weapons which are carnal, employing only those that are spiritual in the advance of His kingdom and reign. In one word, belief in Himself.

Are these His sayings the utterances of wisdom or the vociferations of insanity? for "*Never man spake like this man.*" Are His demands reasonable or outrageous? for never have such demands been made by any other. Are His promises entitled to the implicit confidence or derisive scorn of mankind? for such promises are nowhere else to be met with.

Look at Him, and say what He is entitled to. What is His aim? The sovereignty of the world, the rule of the human mind, the government of the spirit of man! And what is this aim? Is it the presumptuous arrogance of iniquity, or the sublime, merciful, and gracious device of the Son of God? What is His demand? It is that His disciples abandon their all for His sake, that they hate their nearest, dearest on earth—yea, their own life—in comparison with Him; that they assume the ignominious and scornful position among men of daily bearing a cross to attest their qualification and worthiness of associating with Him, of being His disciples! Is this the quintessence of insane ravery, or the deep penetration, the profound insight of an Infinite Mind of what is necessary to the recovery of man? What is His invitation? It is, "*Come unto me all ye*" wretched, burdened,

helpless, and I will ease you of your burden, afford you rest in the inner depths of your spirit, and satisfaction in your life of godliness! Is this the impudence of flippant folly, or the gracious condescension of a Divine Saviour?

And what are the terms on which He promises deliverance from the evils of life, and rest in the soul of man? The one condition He requires of those who come for such to Him is only belief—simple faith in Himself! And is this the consummation of pretentious vanity and egotistical conceit, or is it the sure confidence of Almighty sufficiency?

Look at Him, and judge in the matter. The obscure, uneducated artizan of a rude province and despised people; without military skill, diplomatic pretensions; without an army, a cabinet, a conclave, a college, a mint, a "*where to lay His head*;" standing alone in the world and claiming the right, ability, and purpose of universal empire over it; avowing His intention to instruct the mind of all men in truth, and to train the world in the practice of the sublimest virtue; declaring His ability and readiness to remove the yoke of bondage from the neck, the burden from off the shoulders, and to animate the spirit with power, and thrill the heart of suffering man with bliss!

The rejected, despised, ridiculed of men, unshaken in the faith of His ability, unwavering in the confidence of His power, faltering not in His conscious advance to the cross of ignominy, calling upon all men of every country and clime from henceforth and for ever to yield up their spirit, life, confidence, and hope to Him, to part with all the heart of world is set upon, and by placing implicit faith in Him to rise to the divine height and enjoyment of peace, purity, immortal life. Is this the climax of absurdity, the height of the ridiculous, the perfection of the ludicrous; or the simple statement of truth, of what is needed by man—a wondrous display of Divine wisdom and grace? Does the world prove itself wise in rejecting His counsels, philosophy in its efforts to reform and the Church to improve them? or do His sayings display His deep insight, profound wisdom, Divine power? Has He not *in as far* as He has been taken at His own word, on His own terms, accomplished all that He has undertaken? Has He not given the clearest evidence of His great ability to read the nature and perceive the want of man? Has He not given to the world its only knowledge of God, its true insight into the spiritual being of man? Has He not met the deep necessity, the divine want

of the race? Has He, not calmed the spirit, afforded rest to the souls, and given higher tone to the lives of innumerable multitudes of men? What says the simple believer, *the man that has taken Him at His word?* And can He be taken in any other way? Did He come to enlighten the world, to quicken the spirit, and bless the soul of man? And is the world to instruct Him by improving upon His sayings, the spirit to realize the measure of His life by a partial acceptance, the soul to be fully blessed by a modified yielding? Are the sick restored by a partial acceptance of health, the idiot made wise by a partial conformity to wisdom, the savage civilized by a partial yielding to civilization? Have not the discerning, the wise, the best of mankind, from His own time to the present day, acknowledged, confessed, and gloried in Him, and in defence of His cause avowed their readiness to do to the utmost of their power—suffer, even to the extent of martyrdom? And what has been the cause of their lamentations? Is it that they have taken Him at His word, that they have placed implicit confidence in him? Yea, rather is it not that they have not fully yielded themselves up to Him, that they have not entirely complied with His demands? And what is He

doing in the world? Is He not remoulding its institutions, reframing its laws, remodelling its customs, recasting the life, reforming the condition of the nations? And what is the only hindrance to the completion of His undertaking? The reluctance of the world to take Him at His word, embrace Him as He is!

Is, then, His work the accomplishment of arrogant iniquity, insane ravery, flippant folly, consummate vanity? or is it the display of the sublime conception of God, the deep insight of Divine wisdom, the condescension of Almighty grace, the confidence of Infinite self-sufficiency? It is either the one or the other; there is no medium point or middle standing. Choose either horn of the dilemma, for you cannot escape both. Either Christ is an arrant fool, and Pilate and the Jews did a righteous deed in ridding the earth of an intolerable pest; or He is a Divine Saviour, and Pilate and the Jews were guilty of the awful sin of crucifying "*the Lord of Glory.*" If He be the incarnation of Infinite wisdom, the manifestation of condescending grace, then must He be taken *on His own terms, embraced as He is*; there must be no rejection of Him by the world, no improving upon Him by the science of this or

any age, no intermeddling with Him on the part of superstition, no substitutions of Him by the moralities and the self-righteousness of men. He must be received in *simple belief, wholly embraced by faith*, then will He develop a character in the believer which will be to him a glory, "*the joy and rejoicing of his heart,*" a character he will not be ashamed of here or afraid to take with him to the judgment seat; for Jesus being the appointed Judge, He must approve of the character He has formed in the believer, and honour that which is the reflex of His own, for this is the very purpose for which He has established His church in the world and sent His Spirit to take up His dwelling in man.

How, then, is the Church to accomplish her work? She must realize her position as a witness for Christ, as an hospital in the world for the cure of souls, as a school for the training of the disciples of Jesus, as a household of brethren. She must realize her position *as a witness for Christ*. She is not to hold up her divisions, her sectarianism, her denomination-ism to the eye of the world for its observation and admiration. She is not to idolize any one thing in herself, any one perfection in

Christ, any attribute in God, but to exhibit "*Christ and Him crucified*"—to hold out the "crucifix," not to the eye of sense, but to the eye of faith. She is to direct the eye of the sinner to "*Christ crucified*;" she is to summon the world's attention to the great fact of "*God in Christ reconciling the world unto Himself*." If her testimony is borne to any other thing, any one thing short of this, she fails in her duty, comes short of her mission as the witness for Christ.

She is to realize her position *as Christ's Hospital*, established by Him in the world for the cure of souls. She is ever to be receiving the sick and diseased from the world, healing their maladies, and dismissing them when called by Christ to the Church above; she is to refuse or expel none save such as exhibit clear evidence of being incurable on account of mortification in them. While clearly perceiving and ever exerting herself to convince the world of the loathsome nature, the ruinous character, the tormenting power of sin, she is to be "*gentle among*" her patients, "*even as a nurse cherisheth her children, so being affectionately desirous of*" them as "*willing to*" impart unto them "*not the Gospel of God only*," but also her own "*soul*." If her divisions must "*needs be*" continued, she should

employ them as so many wards for the treatment of the different idiosyncracies of disease in her patients.

She is to realize her position *as the Training School of Christ*, for the education and discipline of His 'pupils. Ever keeping in view the oneness of truth, she is to set herself to the task of bringing her scholars into the possession of "*the mind of Christ*," she is to feed her "*babes*" "*with milk*," and men "*of full age*" with "*strong meat*." She is to guide them from "*first principles of the doctrine of Christ*," "*on unto perfection*." And for this end she is to employ all means and methods within her command, learned and unlearned; popular, scientific, and philosophic; drawing her illustrations from all sources of information, especially the analogies of being. And, aware of the proneness of man to rest in forms to the detriment of truth, while carefully avoiding novelty of doctrine, she is ever to employ freshness of illustration in the presentation of the truth.

And the Church is to exhibit herself to the world *as the one family of God in Christ*, all the members of which, living together for the glory of the one Head, the true well-being of each other, and the conversion of sinners, are to present to the view of the world such a mani-

festation of brotherly love as will draw their attention and convince them of the superiority of her character and work.

And how is man in connection with the Church to develop that character which he will not feel as a burden and desire to leave behind him in the world, but realize as a joy and delight to pass with to the judgment seat and the realm of bliss? He is to see in the extravagance of Christ's demand the evidence of a supernatural Missionary; in the novelty of His conditions the proof of His deep insight into the wants of man; in the unearthly nature of His undertaking the consciousness of infinite resources; in the illimitable fulness of His promises, the divinity of His person; and to let these, instead of repelling him, be the charm of attraction. And aware that superior is necessary to the elevation of inferior power, that truth must come into the understanding in order to enlighten it, that the supernatural must descend into the natural in order to quicken it, he must see in Christ's claim an evidence of a supernatural mission; yielding himself up to Him, realize the transforming of the supernatural, and embrace Christ. He is not to seek a softening of the extravagance, of the novelty, of the unearthly in Christ, he is not to desire the conforming of Christ's principles, rules,

powers, influences to his likings, but a conformity of his likings to Christ's; and believing in the power of the unearthly, innovating, extraordinary character of Jesus, he is to take up his profession of discipleship, and as a member of His Church, as a witness for Christ, as an invalid in Christ's hospital, he is to seek the cure of his soul in the promotion of the health and vigour of his spiritual life. And as a disciple of Jesus, he is ever to be learning of Him to be conforming his understanding to His doctrines; as a child of God, he is to live in filial and brotherly love, discharging the duties of his functions and relations in life; and being in the world, *and not of it*, he is not to act on its principles, maxims, and customs, not "*to render evil for evil, but contrariwise blessing for cursing.*"

Let him look at the position of the carpenter of Galilee, contemplate carefully and closely the novelty and unparalleled character of His claim, the wondrous and unprecedented nature of His demand, the amazing and prodigious fulness of His offer, the extraordinary and marvellous kind of His means, the astonishing success of His undertaking; and he will have sufficient evidence of the Divinity of His mission, the humanity of His claim, the necessity of His demand, the adaptation of his means, the glory of His success,

as will fire him with love to Christ's person, admiration of His kingdom, devotedness to His cause, and zeal for His glory. He will behold the wonders of His self-sacrificing love, the power of His resurrection, and be made conformable unto His death. He must not confer with flesh and blood, but *unqualifiedly receive Christ*, and have Him in him "*the hope of glory*;" he must not dally with temptation or tamper with conviction, but hold on his way rejoicing. He must recognize his position in life, discharge the obligations of his standing in society. He must embrace his present as the only and most favourable opportunity of forming a Divine character, and especially that phase of it which will ally him in nearest resemblance to Christ, and enable him most effectually to aid in the advancement of His kingdom. He must realize his position in the midst of a "*crooked and perverse generation*," look for opposition, insult, and wrong, and make up his mind as to how he is to meet such, whether he is to make them the occasion of securing tremendous evil or unspeakable good; whether he is to be indifferent toward them, stolid, peevish, fretful under them, malignant and revengeful on account of them, and thus form an earthly, sensual, devilish character, one which will

remove him to the farthest distance from God, and draw forth from the Judge His severest condemnation; or whether he will behold the glory of Christ, realize His obligations to mercy, see how Infinite Wisdom has dealt with the fact of sin, and imitate God in the most marvellous of all His doings, and thus form that character which will delight Him in his calm reflection here, bear him aloft in glory and bliss, place him near to God, and draw from the Judge on the "*great white throne*" His highest commendation. Let him follow Him who is the good, and thus, instead of deriving harm, realize benefit through his coming into contact with the evils of this life. And thus He will not make bad worse, but evil *an occasion* of good. He will not make outer calamity an inner injury, but a means of spiritual benefit. He will make relative wrong, or the injuries done to him through the personal wickedness of others, an opportunity of disciplining his soul in the exercise of the highest good. And thus he will make the wrongs done to him not the means of searing, Satanizing, but the medium of Christianizing his spirit.

To make bad worse, to deaden, sear, cauterize the soul under the repeated strokes of harm; to blister, fret, torment the spirit by brooding over the

injuries received, paint the character of the wrong-doer in the darkest black, imprecate the vengeance of Heaven on his head; to give way to the risings of passion, to cherish anger and meditate revenge, is the easiest possible thing to a corrupt heart. But is such really dignified, worthy of man, deifying to the spirit of man? A lucifer match, if rubbed, will fly up into a flame; a wild beast, if disturbed in his den, will growl and rage; but it requires a man—a manly, a Christian man—calmly to view the wrong-doer in his iniquitous conduct, and, while keenly feeling and strongly disapproving of his injustice, patiently to bear with him in his iniquity, that he may embrace the opportunity given to him of exerting such an influence, and setting before him such an example as is fitted to shew him his true character and draw him to God. To do this requires a son of God, an incarnation of the Divine. And he who can imitate the "*Lord of Glory*," rise with Him to the sublime height of bearing, in the patient contemplation of injury, the iniquity of those who wrong him while he is endeavouring to do them good; feel the injury they do him, yet bewail in deeper regret the evils they do to themselves; perceive in them the capacity of a Divine life, the possibility of

deliverance from the fellowship of Satan, and prudently exert himself in the desire of drawing them out of their selfishness into the godlike; this is to imitate Christ in the sublimest phase of His character, realize that there is a deep, grand, godlike reality in Christian life and self-sacrificing love; this is "*with open face beholding as in a glass the glory of the Lord,*" so as to be "*changed into the same image from glory to glory, as by the spirit of the Lord,*" to form the perfection of that character which will not be felt to be burdensome here, at the judgment seat, or in the fellowship of the blessed!

Is not life activity? absorbing, developing, harmonious activity? And "*life in the Spirit*" is activity in, from, and by the Spirit—activity in absorbing the outgoings or manifestations of the Divine, feeding on the "*bread of life.*" Is not spiritual life activity in the development of the constitution, powers, functions of the personal in the assimilation of the Divine? for as the bread of physical life is by that life converted into the very life itself, "*for the life is in the blood,*" so the "*Bread*" of spiritual life converts the eater of it into the life Itself. Is not spiritual life activity in the harmonious co-operation with the powers, principles, laws, being of the

Divine? Is it not activity in union and communion with the inner and outer, the present and to come of the Divine. And does not he who feeds upon "*the bread of life*" live in the fellowship of the Divine, realize in the formation of character in its divinest form a pure satisfaction of inner joy? He forms a character which will be appreciated by those who are capable of judging aright, a character which he will not with fear and trembling desire to leave in the world behind him, but a character in the consciousness of which he will mount aloft in sublimer form than that in which the Prophet of Fire ascended to the realms of glory, the ranks of the blest; and a character which, at the judgment seat, cannot be condemned, for there it will be seen to be the very reflex of the character of the Judge Himself, the character He was sent to earth to form for those who are to "*appear with Him in glory,*" and thus the imitator of Christ will ascend with a keen sense of the Godlike, a vivid recollection of how he has crucified the inner risings of the "*earthly, sensual, and devilish*" in his embracing, fostering, living upon the inner risings of the spiritual, Christian, Divine, and carry with him a deep consciousness of his fitness for the fellowship of the inner circle of the

“*sons of God.*” The high end of Godhead, the deep thought of the Eternal Council is through the operative of God’s self-sacrificing love and regenerating grace to beget sons in the image of His Only Begotten Son, and in this world of wickedness, in connection with His Church to train them in that character which is of the highest estimate with Godhead—reflects in loveliest form the perfections of the Divine—and fits its possessors for the nearest, fullest, sweetest fellowship with God, Father, Son, and Spirit, in the most glorious and blessed condition of the Divine

“*O righteous Father, the world hath not known Thee, but I have known Thee; and these have known that Thou hast sent Me, and I have declared unto them Thy name, and will declare it, that the love wherewith Thou hast loved Me may be in them and I in them.*” “*And the glory which thou givest Me I have given them.*” “*I am glorified in them.*”

Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου.—JOHN viii. 12.

Ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι καὶ περισσὸν ἔχωσιν.—JOHN x. 10.

Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.—JOHN vi. 35.

Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον.—JOHN vi. 47.

The Master.

Ὅτε δὲ εὐδόκησεν ὁ θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρὸς μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν.—GAL. i. 15, 16.

Ζῶ δὲ οὐκ ἔτι ἐγὼ ζῆ δὲ ἐν ἐμοί Χριστὸς ὃ δὲ νῦν ζῶ ἐν σαρκὶ ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.—GAL. ii. 20.

Ἐγὼ γὰρ ἤδη σπένδομαι καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε. τὸν ἀγῶνα τὸν καλὸν ἠγωνίσμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα. λοιπὸν, ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής· οὐ μόνον δὲ ἐμοί, ἀλλὰ καὶ πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.—2 Tim. iv. 6, 8.

Ὁ δὲ Οὐ μαίνομαι, φησὶ, κράτιστε Φῆστε, ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι.—ACTS xxvi. 25.

*The Slave who, in
the spirit of his bondage, realised the highest liberty.*

THE SCIENCE OF SPIRITUAL LIFE.

CHAPTER 1.

Man, a Religious Being, in an Irreligious Effort, and Helpless Condition.

MAN'S is a religious nature, involved in an irreligious struggle, and unable to rescue itself from its own conflict. This is the appalling fact of man's existence, and the fact which furnishes the key for the solution of the phenomena of his life.

Man is a religious being, possessed of a religious nature, which yearns after a higher condition of life, striving after the end of its existence, in putting forth an effort to unite itself with the Infinite and Eternal. Man is capable of being penetrated, permeated, filled, satisfied, beautified, and blessed with the indwelling of God. He is gifted with powers capable of entering into fellowship with the unseen. He is susceptible of religious impressions. He is receptive of religious dispositions, ideas, resolutions. He is the subject of religious cravings, aspirations, and desires. He is embarrassed about a religious life. He engages in religious efforts, and

readily worships what he conceives to be above him. He has longings which can be met only in God. He really lives *only* in a community of sympathy, of thought, of affection, of desire, of aim, of energy, with the being, purpose, principles, and powers of God. He can rest, be satisfied, and glorious *only* with the indwelling of the Father, Son, and Spirit.

While man's religious cravings and convictions are not at all times in their highest and most effective condition, they are the most powerful and enduring of his nature ; for should he, in the moments of temptation, when a struggle takes place in his heart between self and God, disregard the authority of conscience, and do what he knows he ought not to do, yet will conscience reassert her authority, dash the cup of pleasure from his lips, haunt him with fears of the future, and make him feel humiliated in the consciousness of having done what he felt he ought not to have done.

And should man, in the pursuit of his own ends, attain to all that his heart can desire of earth's possessions, of human fame, of creature enjoyment—still, if his religious cravings be not met, they make him feel that he has not got all that he needs; they cause him to realise that he is still a disquieted, dissatisfied, restless being. A religious nature can repose only in a religious life; capacity for the indwelling of the Divine necessitates the presence of God in the soul in order to the peace and enjoyment of life. No more can the spirit of unrest that is in man repose in satisfaction in the absence of God, than can the empty stomach in the want of food.

Man, in every age and clime, and in every position and condition of life, has had an impression of the existence of a Power above him—a Power to which he has felt accountable, and of which he has ever stood in awe. From the rudest state of savage existence to the most refined and polished condition of civilized life, man has been the subject of such an impression. This impression may, it is true, in certain individuals, or even in particular tribes, become so faint as to be hardly discernible to the individual consciousness, or to the student of man's nature, yet will it ever be found, on proper investigation, that time and the requisite circumstances will develop it to the full consciousness of the inner and to the entire satisfaction of the outer eye of man.

Man, do what he will, cannot rid himself of this impression, although for a time he may forget it. It haunts him as the spectre of his existence; his every attempt to divest himself of it only brings it the more vividly before him; nor in the consciousness of it can he rest but in the measure in which he is able to persuade himself that his deeds are accordant with, and his life acceptable to this Power.

This impression, even in its faintest form, is, notwithstanding, in its truest condition. Wherever it develops itself in the human mind, irrespective of the light of revelation, it is seen in erroneous conceptions of the human and divine, in false and perplexing notions of the being and character of God. The fact of idolatry among men, the results of human speculation, the doctrines of the different schools in philosophy and sects in religion, all show this to the

entire satisfaction of every reflecting mind. And wherever this impression is developed in the human heart, without the influence of the Divine Spirit, it unfolds itself in impious feeling towards God, viz.—in the desire that He would *be* and *do* differently towards man from what He is and does. The fact of heathen sacrifice, the efforts of man in all ages to propitiate God, the supplications to Heaven to change the disposition of the Most High towards the sinner, sufficiently establish and illustrate the truth of this position.

The cherishing of such a desire by man clearly proves that he has fallen from, is beneath, and is striving to live under, the conditions of his own well-being. God in his Infinite Wisdom and Benevolence could never have constituted man to desire that He would be and do to him differently from what He is and does. This would have been to have created man in a state of conflict with the principles and obligations of his nature—with the necessities of his spiritual life—with the conditions of his fellowship with and repose in God. It would have been to have created him a rebel against God. It would have been to have made him infatuate; for what higher rebellion against God is possible than to desire that He should be and do differently from what He is and does? And what greater infatuation can a creature display than to be ever desiring contrary to the first principles of his own well-being? To desire that God should be and do differently from what He is and does, is to display opposition to God, to the principles of eternal rectitude, to the government of the Most

High, and the conditions of creation's well-being. For man to cherish such desire is to place himself in conflict with the principles of his nature, the very necessities of his life. Can man be at peace with God, delight himself in loving God, rejoice in fellowship with his Maker, while desiring that He should be and do differently from what He is and does? No; while cherishing such desire man cannot delight in God, enjoy communion with the Father of spirits, be at peace with himself, or act in harmony with the principles, powers, and laws of well-being. He cannot unite himself with God for the promotion of the ends of his own existence.

Neither can man work out from his own inner being a deliverance from this state of disturbed existence, nor discover a way of ascent to God, creating *from* himself a medium of delightful fellowship with the Infinite, and producing such a manifestation of divine love, mercy, and grace as would ravish his heart and bind him in everlasting gratitude to the Supreme. Nor indeed can man in and from himself so energise the faculties of his spirit as to lay hold of *such a manifestation* were it afforded him by God. The cherishing of such a desire on the part of man clearly shows that he has fallen from, is beneath, and is in opposition to, the conditions of his well-being.

Neither can reason approve of such a state of mind in man. She cannot allow that the well-being of man is compatible with such a desire in his heart, nor with the existence of error, doubt, perplexity in his mind regarding his relations with God. She cannot in any way sanction the notion that man's well-being is compatible with his cherishing such desire. The

infinitely perfect, righteous, and glorious Jehovah being and doing differently from what He is and does! What a blasphemous desire! How dark the mind, how diabolic the spirit, in which such can be cherished! How awful the calamity if such could ever be! If God could be and do differently from what He is and does, would He not cease to be the infinitely perfect, righteous, and glorious One? And would He not, in undergoing a change, admit that He had not been the all-perfect, righteous, and glorious God? Were a change possible in the infinitely perfect, wise, and loving God, would it not be a change from infinite perfection, wisdom, and love, to infinite depravity, folly, and hate? And would such be for the good of any of God's creatures?

The very attempt on the part of man to propitiate God clearly proves the existence of such a desire, and reveals the inner darkness of his mind regarding his relations with God. Nay, more, the very effort of man to propitiate God implies the notion in man that he is more desirous than God to re-establish agreeable intercourse between heaven and earth; that it lies with man to provide the medium of fellowship between God and himself, and that the change necessary for the re-establishment of that fellowship between God and man is needed in God and not in man.

The cherishing of such a desire on the part of man as clearly shows that the direct manifestations of God are offensive to him—that instead of gratifying and satisfying, they disturb and disquiet his spirit; in other words, man's realizations of the manifestations of God through the operations of

his own inner being, the upbraiding of his own conscience, and the conflict of his own rebellious spirit, are such as cannot be acceptable, gratifying, satisfying to him.

And reason must see that in cherishing such a desire, and in endeavouring to propitiate God, man can only render his condition the worse with God; for such can only make man more unlike to God—less sympathetic with God—widening the more the gulph existing between them.

Yet man struggles and that persistently to be religious *in* and *from* himself, not perceiving that in such an effort he violates the first principles of the finite and religious, which are that the finite must ever be dependent on the Infinite in the measure of his nearness of nature to God, and that the religious must feed itself on the manifestations of the Divine. Still the sinner endeavours to commend himself to God, and merit by his own doings his approbation, not perceiving that such an effort on his part involves the denial of his fall from the sonship, his loss of the filial in heart towards God. Man perceives not that such an effort is inconsistent with the requirements of the relation of the fallen, and subversive of the fundamental principles of grace. Grace requires that fallen man become acceptable to God in and by his receiving and shining in the beauty of the gracious. The religious, after man's conceptions, is desirous of upholding and commending his religion, instead of inspecting and watching with care to see if his *religion* be in accordance with the necessary conditions of the fallen and the requirements of grace.

He is desirous of testing the reality of his religion by the heat of his emotional fervour, and not by the assimilation of his life to God, the consciousness of the calm, deep, and ready power of principle enabling him to overcome temptation, preserving him from forgetfulness of God, and raising him above fretfulness in reference to the seen and temporal.

And yet, after all, is there not something underlying this desire in man that God would be and do differently from what He is and does, that deserves the most thoughtful and diligent study of man? Is there not a something which foreshadows the bringing in of a better hope—a something which shuts man up to the dictates of a higher reason than his own, to the realization of a faith in a revelation from God? May there not be in this desire a capacity for, a stirring after, spiritual life—a divine indication of the deep requirements of man's condition, an echo in the human soul of a higher voice than man's? Is there not in this desire the response of man's inner being to that Voice which tells him that a change must be effected *in him* ere he can delight himself in God—a change in the very desire itself he so ardently cherishes? And in order to the accomplishment of this there requires to be a change, not in the being but in the *manifestations* of God.

And can this change in man be any other than a transition from the disturbed, conflicting, and upbraiding emotions innate in the fallen, to a tranquil and joyous repose in the soul effected through these supernatural manifestations of God? If the desire in man for a change in God prove that

the inner manifestations of the Divine in man, or the revelation of God to man through the operations of nature, are so offensive to him that he cannot by means of them hold delightful fellowship with God, but must long for other manifestations, can these other manifestations be through nature? Must they not be different from or above nature's manifestations? Must they not be such as, while acting upon man so as to change the operations of nature in him, will be supernatural in themselves?

If this desire in man does not furnish him with the evidence of the Divine, and does not warrant him to expect a supernatural manifestation of it, it certainly should dispose him to listen with attention to the announcement of such a manifestation, and induce him to examine with care the credentials of what comes to him as a revelation from God, telling him that God has given to man a supernatural manifestation of Himself for the purpose of effecting a change in man, and thus rescuing humanity from the woes under which it groans and from which it labours in vain to escape.

What a spectacle in the universe of God is man! A being created with capacities boundless as space, and enduring as the eternal—endowed with a receptivity for the indwelling of God—gifted with powers capable of co-operating with the Divine—possessed of a nature susceptible of rising to the loftiest conditions of the finite, and a heart that ever yearns with an indestructible longing for the enjoyment of eternal fellowship with the Infinite; and yet understanding not the deep cravings of his own immortal spirit, nor embracing the fair

opportunities, the invaluable privileges, within his reach, but struggling against the immutable laws of his well-being, and cherishing in his heart a rooted aversion to the holy and godlike. While he might be gazing in love on the countenance of Infinite Mercy, radiant with the beams of its own gracious smile, he is ever busying himself in a fruitless endeavour (from his desire that God would be and do differently from what He is and does) to originate visions of the Eternal which will gratify and rejoice his heart, to create from himself a medium of fellowship with the Divine which will refresh and bless his spirit, to discover in his own being truth that will enlighten and elevate his immortal mind, to produce quickening from himself that will nerve his will to every act of duty—zeal that will energise and gladden his spirit. But, instead of accomplishing such, he only exhales from his own inner disturbance conflict and desire, fumes of ever-darkening delusion, which envelope him in perplexing mazes, and which thicken in deepening gloom as they remove him farther and farther from the light of life, and bear him into the deeper caverns of an endless struggle—an unavailing conflict with conscious perdition.

CHAPTER II.

Truth—In its Higher Manifestation.

WHAT is truth? Truth is the incarnation of the Infinite and Eternal—the manifestation of the Divine—the out-going of the subjective into the objective, and the realization of the objective by the subjective. Truth is the medium of fellowship between the Infinite and the finite, and between the finite and the finite. Truth is subjective, and objective, and subjective. Truth is subjective, *i.e.*, it is the inner of the Infinite and Divine—truth is objective, *i.e.*, it is the revelation of that inner in the workmanship of God—truth is subjective, *i.e.*, it is the knowledge and enjoyment of that revelation in the apprehension of the finite. Truth is the objective infinite in the subjective infinite, *i.e.*, the inner of the Divine as realized in the consciousness of God—the objective infinite in the objective finite, *i.e.*, the inner of the divine as realized in the consciousness of God, and also as expressed in the workmanship of God—the objective finite in the subjective finite, *i.e.*, the revelation of the divine as expressed in the workmanship of God, and known by the finite in its apprehension of that revelation—the subjective infinite in the subjective finite, *i.e.*, the inner of the Divine as realized by the inner of the finite in the consciousness of a oneness of life with God in the fellowship of His indwelling presence.

Truth is the infinite of the Divine Being, the concept of the infinite mind, the consciousness of that concept, the manifestation of that concept, the apprehension of that concept, the realization of that concept, the fellowship of that concept. Truth is the infinite in the infinite, the infinite in the finite, the finite in the finite, the finite in the infinite. Truth is the descent of the infinite into the finite, and the ascent of the finite into a oneness with the infinite; the fellowship of the divine with the human, and of the human with the divine. The knowledge of Truth is not the mere intellectual perception of the facts, principles, relations, laws, results of existence, but the spiritual realization of being in or through the love of the Divine—Life in God.

Ere the finite had being in creation, it existed in the infinite. From the unbeginning ages of eternity there was in the infinite mind an idea of the universe, a model concept of the contemplated workmanship of God. This model concept is the objective in the subjective, the infinite idea in the infinite mind, the objective infinite in the subjective infinite. In this concept the objective and the subjective were one—the idea with the consciousness of it. There was a oneness or perfect resemblance between them. In this divine consciousness the subjective was one with the ideal objective. There was no discord, or opposition, or unlikeness between them. The concept was perfect and complete, all-worthy of God.

And when the divine fiat, in the act of creation, gave substantive existence to the ideal objective of the infinite Mind, the universe of material, intellectual,

and spiritual being was the reflex of the subjective infinite, the written transcript of the divine ideal, the exact counterpart of the objective in God. In the act of creation the Divine Creator hung in space the picture of His own ideal, gave beyond the region of His own consciousness substantive existence to His own objective concept, displayed in the mirror of the external the image of His own internal.

Divine wisdom, power, and goodness were adequate to the production, in external substantive existence, of the objective concept of the infinite mind; otherwise the Infinite must have for ever contained within Himself all being, the objective with the subjective, the finite with the infinite. No objective could ever have had existence beyond the region of the divine consciousness. Creation would never have been, for God could never have produced imperfection.

And divine wisdom, power, and goodness were not only adequate to the production of a creation beyond the region of the divine consciousness, but were adequate to the production of this creation, equal to, worthy of, the exact counterpart of the model concept of the divine mind; for the Almighty could make it nothing else; for if it was not an exact transcript, then did God not reproduce His own ideal, but took His model from some other than His own.

If creation, as fresh from the Almighty hand, had not been the exact transcript of the model concept of the divine mind, then there must have been imperfection in the workmanship of God; creation could never have met the intention of the Most High; God could never have surveyed it with entire

satisfaction, and pronounced it very good. But creation did answer the intention of the Almighty; it was all that God desired it to be. It had a being as well as a beginning in perfect accordance with His design. There it hung in the presence chamber of Jehovah, the unique sketch of the Divine Artist, the perfect conformation of the divine desire, the perfect complement of the divine purpose; there it was, traced on the parchment of space, in its substance, constitution, mechanism, principles, relations, laws, operations, results, realizations, the exact record of the divine intention, the exact copy of the model concept of the infinite and eternal mind, the fit impress of the objective and the suitable expression of the subjective divine. As the impression thrown from the stereotype plate answers to the page printed from the original fount, so did creation correspond with the ideal of God.

The culmination or high perfection of this creation was immortal mind—spirits in the image of God, essentially active, capable of regulating their actions, understanding their relations, and conscious of the high condition of their life. The last stroke of creative power, skill, and goodness, was the gathering up into one bright image of God the scattered rays of His glory, sparkling in the prior out-goings of the divine. This immortal offspring of God not only imaged His own likeness in the constitution of their being, but also in the realization of their life. They not only possessed in the substance and mechanism of their existence a counterpart of the objective divine, but realized in their consciousness the reflex of

the subjective God. They imaged the Living One. Their dispositions, thoughts, affections, desires, motives, volitions, realizations, moved in perfect sympathy with the Divine. God delighted in them, and they rejoiced in God.

The fellowship between the finite and the infinite was perfect in kind, though not complete in degree. The soul exulting in the fulness of her joy, the mind clear in the light of the true, the heart buoyant in the purity of humanity, and satisfied in the vigour of the life divine, man rejoiced in his being, and delighted himself in his God. And God, beholding in the objective and subjective of man the lovely reflection of His own being and life, rested in the full satisfaction of His infinite complacency in His first-born offspring. There was an interchange of affection, of thought, of confidence, and delight. Man received from God the fulness of his joy and the energy of his life, and returned the gratitude of his soul. God imparted to the human the out-going of His fulness, beheld in man the exemplar of His design, the embodiment of His ideal and the perfection of His work, and received from man the full, fresh, filial confidence of his love. Man had only in the study of creation and fellowship with God to develop the capacities of his being, acquaint himself with the principles of his constitution and the law of his life, and live in the fellowship of the Divine, in order to advance to profounder knowledge of God, and ascend to closer, sweeter, higher communion with his Father in heaven, and thus be ever and ever nearing a higher condition

of life in the fuller comprehension of the manifestations of the Divine. It is not in the substance, mechanism, animalism, rationalism, but in the spiritual vitality of man that truth is manifested, realized, known, enjoyed in her higher phases.

Truth is the out-going of the Divine. The reception of this out-going is the belief of the true. In the belief of the true is the realization of spiritual vitality. In the realization of spiritual vitality is the consciousness of the life of God in the soul. And in the consciousness of the life of God in the soul is the fellowship of the Divine—the communion between God and man. To receive the revelation of the true is to accept the indwelling of the Divine, and to realize the indwelling of the Divine is to know the truth. As long as fellowship with God was enjoyed by man, truth was known and life realized, in the development of the human through the indwelling operations of the Divine. Man was a possessor of the truth—a student of the truth—a witness for the truth.

It is only in the fellowship of the Divine, the consciousness of the life of God in the soul, the realization of spiritual vitality, that truth can be known; not in the scientific study of Nature or in the speculations of the human mind—no; but in spiritual vitality, in the love of the Divine, in the realization of fellowship with God. In spiritual life the subjective human is one with the subjective divine—the objective perceived with the objective real. Certainly, truth is not known in the consciousness of a disrupted, discordant, dis-

tressed condition of existence, however clear the individual perception of the powers, principles, relations, and laws of being may be.

As man gazed on his own being—the nearest approach of the finite to the infinite, he would perceive the objective divine reflected in the objective human; as he realized his life he would become conscious of the subjective divine, mirrored in his subjective human; as he developed the principles and capacities of his being, he would ascend to a fuller fellowship and nearer enjoyment of being in himself through his life in God. In the measure of his discernment of the outer, and realization of the inner, the human soul would pass into a closer oneness of life with God, a fuller knowledge of the true.

If creation reflected the objective infinite, and if creation was summed up in man, then the human mind would receive, in its contemplation of the outer and realization of the inner, the gradual impress of the objective of the infinite mind. And thus the objective human would approach the objective divine, as the body of the infant approaches the maturity of manhood.

If the inner of man imaged the inner of God, the life of man the life of God, then as man read in his own being and life, realized in his own consciousness his existence, the subjective of man would pass into a oneness with the subjective of God, as the consciousness of infancy in the development of life passes into the consciousness of manhood. And thus the fellowship of man with God grows in measure as he advances into

the deeper and fuller realizations of being and life, the subjective finite passes into a closer oneness with the subjective infinite, the inner life of man into nearer oneness with the inner life of God, the communion between the Father and the child deepens and widens, the experience of being in the finite expands and enlarges, the bliss of fellowship sweetens and intensifies. Man, the child of God and heir of the infinite, the student of the divine, comes to know the truth and bask in its radiance.

If, however, in the profound mysteries of being, if in the secret movements of the inner life, if in the deep recesses of the soul, there could arise in the centre of personality an indisposition of spirit, an aversion of heart, an alienation of will from the divine, a doubt, perplexity, or misconception of duty, a hesitation, reluctance, opposition of life to God—if into the conscience there could enter the slightest misgiving, anxiety, or rebuke, if there could in the least be realized in the life the beginning of discord, then there would be no longer a oneness of the subjective individual with the subjective divine, the objective personal with the objective real—but there would be in the subject of such, a fall, a falsehood, a contradiction. If from the inner centre of personality there should go forth throughout the relations and operations of creation a tainting, disturbing, enfeebling influence, then the world would be no longer the exemplar of truth, the faithful record of the model concept of the infinite, the true offspring of God.

If, then, there be in the nature of free agency a possibility of a creature violating the obligations of his well-being, the law of his life, the will of God; and if this possibility should become a reality, then that creature would no longer be what God had made him, his subjective and objective would no longer be one with the subjective and objective divine; and the beauty of creation as influenced by him would be marred, its perfection destroyed. The world would no longer be the mirror in which was reflected the objective divine, the individual consciousness no longer the counterpart of the subjective divine. The human personality would be no longer one in conscious enjoyment with the divine personality; the individual will would no longer be in harmony with the end, the principles, the obligations of life. The being of man would no longer be what divine power, wisdom, and goodness had made it. The concord, vigour, and bliss of his existence would be gone. Man would remain only the corpse of a divine life.

Into this most dark and dire of all dread possibilities we may plunge; and may grope amid, and stumble upon endless suppositions, but we can perceive no outlet, we can track no path in this dark labyrinth, to whose solution no analogy affords a clue. This fall of man, this discord in the spiritual, this destruction of the divine life, is the anomaly of being, the contradiction of humanity. Hence the absurdity of attempting an explanation in accordance with the rules of logic, the operation of law, the course of nature, the analogy

of life. The only approach of analogy that can, in the wildest suppositions of imagination, be conceived of as bearing in the least upon it, is the monstrous formations of the womb, the *lusus naturæ* which occasionally meet the eye.

Admitting the fact of a disruption in the world—a fact which no philosophy can disprove, and no scepticism can disannul—it must be clear that the world or subjective human is no longer one with the real or subjective divine; and the objective human is no longer one with the objective divine as originally imaged in creation, the embodiment of the model concept of God. As the corrupted and mutilated text is no longer one with the pure and correct manuscript, as the sickly frame is no longer one with the healthy body, as the rebellious spirit is no longer one with the filial disposition, so the fallen is no longer one with the unfallen world.

And if this disturbed order of being should be read as the pure text of revelation, with the view of ascertaining from it the mind of God—if it should be studied with the intention of becoming acquainted through it with the real workmanship of God, or the true nature of man, a grave error must be committed, a false impression of the divine design and execution of God's work must be received. If the guilty conscience, the prejudiced mind, the rebellious spirit of man, be explained in the light of consciousness in order to learn the real character of the soul, the true nature of spiritual life, the pure quality of communion with God, the original manifestation of

the divine in the human, a great error must be fallen into.

And this is the error into which men are continually falling, when, with the view of ascertaining the work, the manifestation, the purpose of God in and to man, they study the world as read in the experience of fallen humanity. The sympathies, sentiments, desires, consciousness of man are not what they originally were. The development of the nature, the unfolding of the principles, the growth of the powers, the exercise of the functions, the realizations of the life of man, are not what they should have been. The world may, in its substances, constitution, instincts, be what it originally was, but it is no longer what it once was in its relations, operations, realizations.

In the study of humanity as made known to us in the life of man we may arrive at a knowledge of the elements, faculties, existing relations, actual experience and known consciousness of man, but such an acquaintance cannot afford a clear insight into the original condition, the true nature, the divine life of man. Much less can it afford a right conception of the purpose of God in creating man. As soon may we from the study of a corpse acquire a correct idea of life. Discordant humanity can afford no clear revelation from God, it can supply no medium of communion with God, it can furnish no power of enjoying God. God is not in the heart, the thoughts, the desires, the life of fallen man, and therefore cannot be discovered in man. From the parchment of humanity, the original revelation

of God has been obliterated, and legendary tales written in its stead.

Man—fallen man—is not, and cannot be, the manifestation of the Divine—the record of the truth of God. He cannot be the manifestation of the Divine, for his subjective is no longer the counterpart of the subjective of God. He sees not in the light of the true; he cannot possibly see in the light of the true, for his objective is no longer one with the objective real—the divine revelation of the model concept of God. He realizes not the power of the truth; he cannot possibly realize the power and enjoyment of the truth, for his efforts to realize the power and enjoyment of the truth are not in accordance with the truth.

And he cannot in and from himself better his condition. No! no more than the proof-sheet can correct itself; no! no more than the regulator of the watch can time itself. As soon may the dead of their own accord rise from the tomb as the prejudiced mind correct its own errors—the selfish disposition of the corrupt heart mould itself into the godly—the rebellious spirit become the meek, gentle, and filial. For fallen man to know the truth, the Truth must come to him, reveal itself unto him, quicken him, create him anew unto God.

What condescension in God to reveal *Himself*—to quicken into the divine life—to enjoy the fellowship of the inner circle of the sonship. The sculptor who chisels the marble into the noblest form of material beauty—the painter who traces on the canvas the divine countenance of man in

the glow of life—do illustrious deeds, and win merited fame; but could they confer life, animate with the thrill of soul, how much higher, more illustrious, would their workmanship be? Could the highest genius on earth confer on his favourite animal his own ideal, emotional, vital—his own genius in the loftiest form in which it could be conferred, and enter into the nearest, most endearing intercourse of life with the subject of his own vitality—could he confer a higher favour, a nobler gift on that creature? What, then, is the Divine condescension in creating humanity with a capacity for His own ideal, emotional, vital; quickening man with His own life; and training His immortal offspring in the reception and interchange of the Divine subjective, the infinite genius of Godhead! Yet man, in his speculative efforts and carnal endeavours, is ever labouring to frustrate this highest design of God by attempting to bring down the lofty genius, the Divine purpose and plan, the God-like workmanship of Jehovah, into the narrow limits of his own conceptions, desires, and achievements!

CHAPTER III.

The Primary Law of Perception, or the Conditioned of Human Belief.

DOES the human mind admit of a real, immutable, and indestructible distinction in the nature of being? Does the constitution of the human mind, the law which conditions man's thinking, require a distinction in the nature of things? Can the human mind rest in the belief of an absolute sameness in all existence? Can it feel at ease in the doubt, can it repose in anything short of the full conviction that there is, must, and cannot but be an indestructible distinction in the nature of things?

And does not the human mind rest satisfied in the belief of an essential difference, in the conviction of an indestructible distinction in the nature of things? Does not man rest satisfied in the belief that such and such a result takes place in accordance with the nature of things, the essential distinctions of being, the primary law of existence? And is not the human mind satisfied with the conviction that it cannot push an inquiry beyond the perception that such a result happens in accordance with the nature of things? Is not this the principle by which it judges of the God-like character of the Divine doings.

Is it in the power of sophistry to expel this conviction from the human mind? Or can man,

do what he may, persuade himself that even Omnipotence can alter or destroy the necessary properties of being? annihilate the essential distinction of things? Can man by any process of sophistication persuade himself or convince others that being and not being are one and the same thing—that there is no distinction between existence and non-existence—that it is the same thing to be as not to be—that a thing may exist and not exist at one and the same moment? Can a man, do what he will, believe that a straight is a crooked line? Can a man believe that there is no difference between a circle and a square? Can a man convince himself that cause differs in nothing from effect? Can a man persuade himself that wisdom is the same thing as folly—that love is the same thing as hatred—that right is the same thing as wrong—that virtue is the same thing as vice—that obedience is the same as disobedience—pleasure the same as pain—harmony as discord—honour as shame—approbation as disapprobation?

No; man, do what he will, cannot persuade himself that there is not an indestructible distinction between these things. Nor can he convince himself that this distinction does not lie in the very nature of being. Nor can man believe that the qualities of one can reside in the opposite state of being. Man must be persuaded that these terms have always been employed to designate real qualities of things, and that our conceptions of the distinction of these qualities have their foundation in the very nature of being.

Man cannot believe that one and the same substance can be in both these opposite states or different conditions of being at one and the same time. Neither can he believe that a substance can pass from the one state into that of its opposite without losing the qualities of the former and acquiring those of the latter state. It is the possessing the qualities of a state that determines a substance or individual to be in that state. It is in acquiring the qualities of the one and losing those of the opposite that a substance passes from one state to the other. And it is only through our perception of a substance possessing the qualities of a state that we can rationally declare it to be in such a state.

If we take the substance of a straight line, and cause it to assume the form of a crooked one, can it still remain a straight line—possess the qualities or answer the ends of a straight line? If we take the substance of a circle and place it within the form of a square, and cause the circle to approximate to the form of the square, will not the circle, in the measure of its approximation to the square, lose the properties and fail to answer the conditions of the circle? Could we predicate of it then that all straight lines drawn from its centre to its circumference would be equal to one another? Or should we place the substance of a square within the form of a circle, and cause the square to assume the shape of the circle, could we still look upon it as a square, and declare of it that all its sides were equal, and that all its angles were right angles? In whatever degree the substance of the

circle is made to approach to the form of the square, and the square to that of the circle, in the same measure must the substance of the circle lose the form of the circle, and the square the properties of the square.

Do as we may, if we understand the meaning of the terms employed and the principles involved in the foregoing statements, we will find ourselves by the constitution of our minds shut up to the belief of the propositions contained in the statements. We cannot believe the thing to be otherwise. Our faith or apprehension of such truths is conditioned by an absolute necessity or immutable law of thinking—a necessary principle, or fixed condition in the nature of intellectual being.

And does this immutability of being, this essential distinction of things, this necessary law of thinking, pertain only to the domain of material substance, or to mind in its conceptions of mathematical forms? Has it no place in the sphere of morals? Does it not as really belong to the region of spirit as to the domain of intellect? Is spiritual life less immutable in the essential conditions of its existence than material or mathematical forms? Is the being of God, the nature of spirit in its dispositions, volitions, consciousness, less exact and definite than the properties of the circle, the qualities of the square? Is the constitution of humanity less real, definite, and immutable in itself—in the law of life, in the model concept of the Infinite Mind, in the perception of God, or in the recognitions of the Divine Government

—than the figures of mathematical science in the apprehensions of the human mind? Are existence, life, justice, harmony, beauty, and bliss less real in their conditions in the regions of abstraction than the forms of the circle, the qualities of being?

Is not the conception of the circle distinct from the substance of any circle? the idea from the matter of the circle? Is not the circle in its idea immutable, while the matter of a circle is mutable? Does not the matter of the circle, or any substance put into the form of the circle, approach to the perfection and answer the ends of the circle only in the measure in which it comes up to the conditions of the circle?

Are there then in the region of idealism—in the conceptions of being—in the abstractions of mind—constitutional forms, model conceptions, separate and distinct from any one actual existence? We do not ask does the ideal type or model concept of humanity exist in the human mind in as clear a form as the conception of the circle or the idea of the square. Neither do we ask does there exist a form of humanity in the nature of being independent of the conceptions of mind; nor do we stop to inquire whether that nature which is formed in the image of the uncreated God has any model type of its existence in His immutable being. But what we do stop to ask is—Has the model concept, or typical form of humanity, a place in the Infinite Mind distinct and separate from its actual form in any one individual of the race? Did God, when he contemplated the creation of man, possess in His mind a model concept of

humanity? or had God such before Him in His thoughts when He actually called man into being?

And was this model form of humanity, this typical concept of man in the Infinite Mind, perfect or imperfect? If it had a being in the Infinite Mind, must it not have existed there in absolute perfection? And must not every human being be perfect or imperfect just in the measure in which he comes up to or recedes from, conformity with this model concept, or typical form of humanity, in the conceptions of God?

And is it not possible that the substance of humanity, the race of mankind, may have passed from a state of conformity into one of discordance with this model type, or ideal conception, in the mind of God? And can we believe that the substance of humanity, the personality of man in any individual of the race, could pass from a state of complete harmony with this model concept of humanity into a condition of discordance with it, and still be the same as it was when called into existence, in complete accordance with its type in the Divine Mind, as it was in the persons of the first pair?

Can we believe that the human body can pass from a state of perfect health into one of sickness, and still retain the vigour, beauty, and buoyancy of health? Can we believe it possible for the human mind to pass from the satisfaction, dignity, and strength of clear views of truth into the perplexity, doubt, and bewilderment of error, and still retain the satisfaction of its lucid perceptions?

Or can we imagine that the human heart can pass from the glow of pure holy love and admiration of the Divine into the aversion and hatred of the God-like, and still possess the thrilling emotions of a pure and Divine love? Will we be able to persuade ourselves that it is possible for the human spirit to pass from the delightful consciousness of the rectitude of its doings into the tormenting conviction of the wrongfulness of its deeds, and still retain the blissful consciousness of a righteous life? In fine, can we believe it possible for the soul of man to pass from a conscious oneness of life with God into a realization of the evil of a fallen state, and still retain the beauty and bliss of harmony with the heavenly and Divine?

Or can we believe that the human body can be in a state of sickness or disease without more or less partaking of the languor or prostration which they invariably entail? or that the human mind can be in a condition of ignorance and error without more or less experiencing the perplexity that inevitably flows from them? or that the human heart can be the subject of aversion and hate without realizing more or less of the misgivings and agitation inseparable from each? or that the human spirit can be conscious of wickedness without realizing more or less the upbraidings of conscience?

In other words, can we believe that a human being can be in opposite states at one and the same moment? a human body at once in a state of sickness and of perfect health? a human mind at once in a condition of ignorance and of clear

perception of the law of duty? a human heart at once ardently loving and bitterly hating the same beings, principles, motives, and ends of life—in short, a human soul at one and the same time dead and alive? Do what we will, we cannot believe any such thing. And why not? Because the laws of human thinking—the constitution of the human mind—the conditional forms of man's belief—the principles of the Divine administration—the nature of things—the will of God—the subjective of the Eternal Mind, render it impossible. And man must ever experience that it is so; he must ever realize the impossibility of it being otherwise.

We can easily believe that the substance of a circle can be made to lose the form of the circle and pass into that of the square. And so we can believe that the substance of humanity, the personality of man, can pass from one condition to another—the body from a condition of health to a state of sickness—the mind from a state of knowledge to one of ignorance—the heart from a state of love to a condition of hatred—and the spirit from the consciousness of the rectitude of its doings to the consciousness of the wrongfulness of its deeds; and the converse.

But we cannot believe that the same substance or the same individual can be in both these opposite states at one and the same time, or that man can be in either state without possessing the qualities of the state he is in. Do what we may, we cannot believe that one individual can be in two opposite states at once, or that he can be in

any one state without possessing the qualities of that state, or that he can realize the conditions of a state without being in that state.

How, or by what particular influence, instrument, or agency, a spirit passes from one state into its opposite, belongs to a region of inquiry which is little known to us, and in its higher domain is far out of sight. In the belief of the possibility of such a transition there is no contradiction or absurdity. The knowledge of the realization of the results of such a transition is near to us—at our very door—in our deepest consciousness.

There is, then, in man a necessary law of belief, a conditioned form of thinking. He must, when the matter is brought under his notice, believe in an immutable and eternal distinction of things. He is shut up to such a belief by the constitution of the human mind. And do what he may, he cannot escape from this law of thinking. He must believe that a state and the qualities of that state are inseparable—that if a line be crooked, it must possess the qualities of a crooked line and not those of a straight one; and that if a line be straight it cannot possess the conditions of a crooked line, but only those of a straight one. He must believe, if he believe at all in the matter, that if an individual be in any state he must possess the qualities of that state; and that if an individual pass from one state to another he must lose the qualities of the one and acquire those of the other state.

CHAPTER IV.

Principles of the Divine Administration.

GOD reigns over a three-fold kingdom by a duality of law. His sceptre is two-edged, His reign perfect and universal. The principle of duality pervades the entire administration of the Most High. By a two-fold form God governs His universe. By the negative and positive—the attractive and repulsive—the centripetal and centrifugal forces of matter—God governs the material universe. By truth and error, by knowledge and ignorance, by conviction and doubt, God rules over the universe of mind. By love and hatred, by desire and aversion, by consciousness of right and consciousness of wrong, God reigns over the universe of spirit.

No existence can escape the control of God. No creature can surmount the government of the Most High. No personality can exclude the presence of the omniscient and omnipresent One. No star, however erratic, can wander beyond the limits of space, or escape the influence of the law of attraction or repulsion; fly where it may, it must always move in space and under the influence of its primary laws. And as the planet is ensphered in space, so is the finite embosomed in the Infinite.

The harmonious operation of this two-fold law preserves the beauty, order, and progress of the material universe. The increment of one power over,

or its disunion from, another causes disturbance, discord, dissolution of the several parts, but not the annihilation of any of these elemental powers. The storm may rage in frightful fury, the elements may battle in tremendous conflict, mountain may fall on mountain, individuals die, families perish, and communities be ruined; yet in earth's most fearful hurricane of material strife — in times of most sweeping devastations—no one atom of matter perishes, or alters in the least in its essential nature.

Mind, however capricious, cannot surmount the sphere of intellect—cannot escape the region of thought. It cannot divest itself of the influence of truth or error, of knowledge or ignorance. It must move in light or darkness. If mind move or think at all, as move or think it must, it can only do so under the influence of the true or the false, in the clear perceptions of conviction or in the perplexity of doubt. Imagination in her wildest dreams cannot conceive of mind existing or acting out of the region of thought—beyond the sphere of intellect. The movements of mind under the influence of truth are luminous, harmonious, satisfying. Its movements under the influence of error are disuniting, disquieting, distressing. And its movements under the contending influence of truth and error are conflictive in the direction and degree of the prevailing power of the moment.

In the struggles of mind with truth and error—in the descent of mind under the bondage of falsehood, there is no destruction of its intellec-

tual constitution—no annihilation of its individuality. No; immortal mind even in its degraded condition must remain the individual sphere of thought—the indestructible arena of struggle and conflict—the subject of opposite, contending ideas.

No spirit, however rebellious, can escape the domain of consciousness, the presence of God. Spirit cannot divest itself of the influence of love or hate, of the consciousness of the rightfulness or wrongfulness of its deeds, of satisfaction or dissatisfaction with the condition of its existence. The movements of spirit under the power of the love of the Divine are uniting, elevating, and joyous. The movements of spirit under the influence of the hatred of the true are disuniting, degrading, tormenting. The consciousness of the rectitude of our doing is the realization of strength and delight to the spirit. The consciousness of the wrongfulness of our doing is the realization of weakness and woe to the spirit.

Do what it may, spirit must exist in a state of love or hate, or under their contending influence. Exert itself as it may, it cannot escape this condition or obligation of its endless existence.

Every atom, then, that moves must move under the law of attraction or repulsion. Every mind that thinks must think under the power of truth or error. Every spirit that acts must act under the influence of love or hatred—must realize the consciousness of the rightfulness or the wrongfulness of its doings, or be tossed between their controlling sway.

These are eternal laws of finite existence, immutable conditions of Divine government, unchanging principles by which God maintains, judges, and reigns over the universe of finite being. In the harmonious operation of these principles peace continues, vigour rules, bliss is realized. In the opposition or contention of these principles conflict prevails, weakness is felt, suffering realized, degradation secured.

True, we speak of states of indifference. And matter, mind, and spirit may for the moment be so poised as to appear to be under the control of neither of these opposing influences, but for the time being they are equally under the sway of both. This equilibrium, however, can only be of brief duration. The one or the other must ultimately triumph.

The principles by which God governs His loyal subjects, the manifestations by which He dwells in and holds fellowship with His obedient children, are love, truth, consciousness of the rectitude of being and life. The powers by which He reigns over His rebellious subjects, governs His disobedient offspring, are enmity, error, consciousness of the wrongfulness of being and doing. He dwells in and rules over His faithful children; He dwells out of and reigns over His rebellious offspring. He is in the consciousness of the one; He is out of the consciousness of the other, for in it there is the opposite of His own.

Man must exist within the sphere of truth or error, of love or hatred, of the consciousness of the rightfulness or the wrongfulness of his doings.

He may abandon the light of the true, fall from the love of the Divine, deprive himself of the consciousness of the rectitude of his doings, betake himself to a life of ungodliness; but escape from either of these conditions at one and the same time he cannot. He must, if he exist at all, exist either in the consciousness of the one or the other; or, in a commingling of the two, partly in the one and partly in the other. In the one condition his Heavenly Father smiles upon him in love, bestows His blessing in imparting a sense of His favour: in the other God frowns in His wrath upon the sinner, inflicting the penalty of His violated law upon its transgressor.

Love is an attracting, uniting, binding principle of life. It unites the soul in which it reigns to whatever is, or is conceived to be, beautiful in being and life. To the object of our love we are attracted, united, bound by the measure of our affection. The love of the Divine draws us Godward, assimilates us to the holy, ravishes us with the bliss of the Divine. The love of truth draws us truthward, leads us to the investigation and knowledge of the true. The love of what is evil draws us to what is evil, and assimilates us to the Evil One. The love of what is imaginary, delusive, false, leads us to the belief of what is imaginary, delusive, false. Love is a blessing principle of life. In accordance with the character, and in the measure of our affection, will be our bliss in loving. In the love of the true, beautiful, and good we are happy, dignified, and secure. In the love of the delusive, false,

evil, we are captivated, deceived, degraded, made insecure.

Enmity is a disuniting, alienating, repelling principle. To what we dislike we are averse—from what we hate we are repelled, removed, and kept at a distance in the measure of our hatred. The hatred of the Divine, dislike of the true, aversion to the holy, removes us and keeps us at a distance from the elevating influence of the Divine, true, and holy. The hatred of the illusive, aversion to the speculative and false, keeps us at a distance from and out of the power of the imaginary, false, and misleading. Enmity is a tormenting principle. In the presence of what we hate we are pained, and that in the measure of our hatred.

We do not love the false and the evil, as false and evil, *i.e.*, under the belief that they are false and evil. Neither do we hate the good and shun the true, as good and true, *i.e.*, under the belief that they are good and true, but because we are under the impression that the good and true are not good and true, and that the evil and false are not evil and false.

In affording to us the love of the god-like, God comes into us and dwells in us in the measure in which we cherish this love. And we in cherishing this love rise into the fellowship of the Divine, draw near to Him in the vision of His glory. *“He that dwelleth in love dwelleth in God and God in him.”*

Truth is that which reveals God—the spiritual, immutable, and eternal; manifests the Divine;

discloses the real in the facts, principles, relations, obligations; the consciousness of being and the results of obedience. Truth is that in which the Infinite reveals itself, the Divine comes down to the finite. Truth is that by which the finite ascends to the presence and holds fellowship with the Infinite. The Infinite condescends to the finite in and by truth. The finite ascends to the Infinite in and through means of the truth. In the revelation of the true the Infinite comes within the apprehension of the finite. In the belief of the true the finite rises to the embrace of the Infinite, to a delightful enjoyment of the Divine. Truth is a guiding, elevating, satisfying, protecting principle of life. Those who live in the love and belief of the true dwell in the light of God's countenance, in the safety and bliss of the Divine.

Error is that which presents the false to the mind in the semblance of the true, the form in the stead of the substance, the semblance in the stead of the reality of being. Error deceives instead of directs, disappoints instead of satisfies, annoys instead of delights its possessor. Error is that which the fancy and imagination, instead of the senses and perception, present to the mind. In the presentations of the imagination of fallen man, it is the semblance and not the substance of truth that is held up to the individual view. In the belief of error the subjective of the individual believing separates itself from, becomes unlike to, the objective real. The subjective perception of the believer of error is of the objective in imagination, and not of the objective

in the real. In the belief of the false the objective unreal becomes the subjective real. In the belief of the false the mind enters into union with and becomes moulded by the false. Error is a deceiving, degrading, perplexing power in the mind. In the belief of error the individual believing becomes the dupe of phantoms and deceptions — realizes disappointment, distraction, and weakness as the reward of his erroneous belief.

The consciousness of the rectitude of our doing is a strengthening, satisfying, blessing realization of the soul. In bestowing this consciousness upon us, God comes into us with the fortifying power of His presence, for in the consciousness of the rectitude of our doing and life we realize an invigorating and pure joy.

The consciousness of the wrongfulness of our doing is an enervating, dissatisfying, disquieting power of the soul. In the consciousness of the wrongfulness of our doing and life we are restless and helpless, struggling in vain to escape from this consciousness, which God gives us as the penalty of our transgression of His law.

These are principles, eternal and immutable, by which God reigns in and rules over the being of man. And the attempt to alter them, and to tear the consciousness from their power while living in them, is the highest of all absurdity.

In creating man a rational being, God has made man capable of union and communion with Himself through the medium of love and truth — the consciousness of the rectitude of his being

and doing. And in the manifestation of Himself in the revelation of the true, God comes to man and invites him to enter into fellowship with Himself in the belief of the true. By means of our belief of the truth God manifests Himself to us—guides, elevates, protects, and blesses us as His children. In the faith of the true we realize fellowship with the Divine.

The sum, then, of what we have said on the principle of Divine government may be thus briefly expressed.

God gives bliss to the heart of man in and through means of love. And He gives this bliss in accordance with the nature of the object, and in the measure of the intensity of the love.

God gives pain to the heart of man in and through means of the emotions of hatred. And He does so in accordance with the nature of the object of the enmity and the measure of the intensity of the hatred.

God gives vigour, power, enjoyment to the mind of man in and through means of the belief of the truth. And He does so in accordance with the nature of the truth and the strength of the faith of the believer.

God gives perplexity and distraction to the mind of man in and through ignorance of truth and the belief of error. And he does so in accordance with the nature of the ignorance, character of the erroneous belief, and in the measure or extent of the ignorance and erroneous belief. He gives light in the measure of our knowledge, and darkness in the degree of our ignorance.

God gives joy and energy to the spirit of man in and through the consciousness of the rectitude of his life. And He gives and ever will give anguish, dread, and weakness to the soul in the consciousness of the wrongfulness of her deeds.

These are immutable principles of Divine fellowship, principles of Divine administration, as immutable as the being of God, as unchangeable as the constitution, capacity, and instincts of the immortal spirit of man—principles sooner than impair which, God will evacuate His throne.

CHAPTER V.

Causation, or Combination.

CAUSATION, as distinguished from creation, denotes combination. Creation proper is the bringing into existence what previously had no existence, the bringing from non-entity into being. Causation is the bringing already-existing substances into new combinations, and thus leading to new results. Creation belongs to, or is only in the power of the Infinite. Causation is in the power of the finite as well as of the Infinite. No limits can be set to creation but the will of the Creator. No limits can be set to combination, but the ingenuity, skill, or will of the combiner. The substances, powers, influences, agencies of being are susceptible of being brought into endless relations of harmony or discord. In the combinations of harmony there is scope for the display of the power, wisdom, and goodness of genius. In the combinations of discord there is scope for the manifestation of evil disposition.

Atoms, lines, curves, colours, sounds, substances, are susceptible of being brought into endless combinations of form and relation in the mechanical operations of nature and art. Words, in the power of genius, are susceptible of indefinite combination. And so of dispositions, ideas, minds, spirits, in the activities and conscious realizations of life.

In combination there may be the apparent, but not the actual, destruction of powers. The power may be suspended or held in abeyance in an altered relation of the substance in which the power resides, but the substance has only to be restored to its former condition, and then the power will be seen as before.

Are not atoms, minds, and spirits created with primary properties? And does not the susceptibility of combination enter into the very nature of these properties? Is an atom altered, injured, or violated in any one of its primary or essential qualities by being brought into any one of its possible combinations? Is there any result produced in nature, art, or life that is not accomplished through means of combination? Is there in bringing about new results anything else than the forming of new combinations? Thus a new machine—the steam engine—is invented, and what is there in this but the perception of how certain results may be produced by a new combination of powers? A law of nature is discovered, and what is there in this but the perception of how certain powers of nature act in a given combination? And is it not through means of combination that the different susceptibilities and properties of being become known to the finite mind?

Are the laws of nature anything else than the obligation or requirement of these properties in given combinations? Thus when certain chemical powers are brought into a particular combination, must they not act or operate in a particular manner and produce a particular result? And when the

very same powers are brought into exactly the same combination, must they not operate in the exact same manner, and produce exactly the same results? But if they are altered in the least in their number or form of combination, must they not, to that extent, produce a modified or altered result? And so of mechanical and vital powers.

Are the invariable laws of nature anything else than the requirement or obligation of the properties of being in invariable or the same combinations? And are the variable laws anything else than the requirement or obligation of these properties in variable or altered combination? *i.e.*, there is really no variable law, but only variable combination. General law is the requirement of properties in general combination, and particular law is the obligation of properties in particular combination. Alter the combination however little, and to the extent of that little you alter the obligation or law of that combination, and consequently you alter the operation, and consequently the result of the combination.

We speak of the law of mechanical operation in machinery. And is there anything in the necessary form of the operation—in the necessitated movements—in the mechanical law of the machine, other than the requirement or obligation of the machine to move in a particular manner, or to act in accordance with its mechanism? And does not this obligation to move in a particular manner arise out of, and only out of, the combination of power in the construction of the machine, or the form of the constitution of the machine.

Alter the structure of the machine, and to that extent you alter the arrangement of substance, the form of constitution, the combination of power, and consequently the law of motion. Why does one machine move or act differently from another? Is it not because of a difference of combination of power in its construction? And so of the combination of vital forces. The principle of action in chemical, mechanical, and vital forces, is the same.

If there had been but one atom created, and if it had possessed but one property—that, the susceptibility of being influenced—it must have remained for ever in the same condition. But if numerous atoms have been created with many properties, will not these properties influence or act on one another in accordance with their powers of influencing and their capacities of being influenced? And will not their operations in different combinations lead to the development of their powers, susceptibilities, and possibilities? And might not a body, a globe, have been formed by the creation of matter, or the combination of innumerable atoms in given forms?

The letters of the alphabet are capable of being formed in almost endless combination, but they cannot form a combination of themselves; they can only be formed into combination by an agency external to them. One letter taken from or added to the syllable remains the same, but the syllable is altered. One syllable taken from or added to a word remains the same, but the word is altered. One word taken from or added to a paragraph

remains the same, but the paragraph is altered. One paragraph taken from or added to a chapter remains the same, but the chapter is altered. One chapter taken from or added to a volume remains the same, but the volume is altered. And so of atoms, lines, curves, colours, sounds, influences, motives, powers, instruments, agents. Any one of these added to or taken from a given combination will affect the character and the result of the combination, while they remain the same in themselves. This is clearly seen in the case of figures. And the different arrangements of the same elements or powers in combination will lead to a correspondingly different result.

The combination of one property with another may aid, restrain, or neutralize the operation of the other property, but cannot destroy or annihilate that property, or act upon it contrary to its susceptibility of being acted upon. The aid, restraint, or neutralization takes place not through means of violence done to the powers or susceptibilities of bodies combined, but in perfect accordance with their nature.

And as in the combinations of matter, so of mind and spirit in the case of individuals. These, by an equal or higher order of being, may be combined together, so to influence or be influenced as that their presence and co-operation may secure a given result. But, in being brought into the combination, they are so influenced as that their free agency is not altered or interfered with in the least. In whatever combination they are brought, they act or are acted upon in the measure of their

power or susceptibility. The particular result is secured through means of the presence or absence of particular influences, powers, and agents. Matter may be forced into combination, and thus compelled into action; but not spirit. It is essentially free, and endowed with power over its own action. It can enter into combination with higher, equal, or inferior powers, and by its presence affect the result; but in its influencing the operation of the combination by its aid or its hindrance, it acts in the unfettered freedom of its nature.

Matter is capable of indefinite combinations in chemical, mechanical, and vital relations. In these relations it develops its powers and capabilities; but into all its combinations it must be brought. It cannot of itself form new combinations. Spirit can, and often does.

Matter may be combined so as to form a globe, a planetary system, a mechanism of heavenly bodies; atoms may be so combined with vitality as to form a vegetable, a vegetable kingdom—or they may be so combined with vitality as to produce an animal, an animal kingdom; and matter, mind, and spirit may be so combined as to produce a world, a universe;—but in all this is there anything else than combination? a display of skill in combining the primary properties of created substance, a weaving of the higher threads of spirit and mind into the woof of matter, the production of a cosmos?

The simpler forms of vitality, as vegetable and animal, possess the power of construction and non-discretionary combination. Their germs appropriate

the nourishment on which they feed, and thus construct a vegetable or an animal as they develop the mechanism or constitution of the seed or embryo in which they inhere. The power of discretionary combination belongs only to spiritual or rational agency—to personality.

An individual combines certain sounds, notes in music, and is the author of a particular air or tune. Or he combines particular colours in a particular manner, and becomes an artist, the author of designs and paintings. Or he combines certain lines and curves—forming the plan of an edifice, and is thus an architect. Or he combines certain ideas, and becomes the author of a book, in literature, art, science, or philosophy. He thus claims to be the author of these particular productions, and is fully entitled to the merit of such claim. And so an individual, in the development of his personality, combines particular motions and volitions with certain dispositions and ideas, and is thus the author of his actions, the framer of his character.

Agents act in the order of co-ordination and sub-ordination as soldiers in a company, a company in a battalion, a battalion in an army. The soldier acts under the sergeant, the sergeant under the captain, the captain under the colonel, the colonel under the general, and all under the commander-in-chief. And in this manner the greatest harmony is preserved in the maintenance of order and in the accomplishment of results. Thus there is a subordination of ranks as well as a co-ordination of agents ; and ascending from the

lowest to the highest through the different orders of subordination, we must arrive at a Supreme Agent, acting in and of Himself, and over whom there can be no higher. This Supreme Agent, being over all, can form any combination of agents, powers, substances, He pleases, and thus secure any result He desires. He can be under no law but His own will—the desire of His being—the impulse of His love. If His power and resources are infinite, He can create and combine, re-create and re-combine as He pleases, from the simplest to the most intricate and complex of combinations and the most complicated of results; none saying to Him, “*What dost Thou?*”

How do these statements bear upon the doctrine of general, immutable law? To answer this question we must inquire—What is general, immutable law? And for the answer to this we must again inquire—What is law? Law, as we have already defined it, is *requirement—obligation*; and this obligation arises out of the nature, the constitution, the relations of the subject of law. Thus, an atom of matter possesses in it the power of acting, or the susceptibility of being acted on by another particle. If the atom remain alone, these properties are latent or inactive, but if another atom be brought within a given distance, then the one atom attracts or repels the other; *i.e.*, when the two atoms are brought together, the requirement or obligations of the nature, constitution, and relations referred to, are set in motion, or brought into action. Or, when the loadstone is remote from steel, its powers are latent; but

whenever it is brought into contiguity to it, there is a requirement or obligation on its powers to attract it, and this requirement or obligation arises out of its relation to the steel. And in like manner, when the watch is once constructed and put in motion, the very construction of the watch is such, that in the peculiar adaptation and relation of its powers thus, there lies upon it the obligation of the continuance of the motion, so beautiful and perfect in its kind, by which it is distinguished.

We speak of chemical, mechanical, vital, intellectual, spiritual law; of human and Divine law; and in every case, law denotes requirement, obligation, arising out of the nature, the constitution, the relation of the subject or subjects thereof. We cannot believe in an absolute simplicity of substance—*i.e.*, in actual existence of substance or essence, without any quality of existence. No! do what we may, we cannot. We cannot believe in matter without form, or in spirit without activity. We cannot believe in the existence of one particle of matter devoid of both *substance* and *form*. If matter had no power of attraction or repulsion, its particles could not unite or act on or with one another, but would remain without motion or adhesion in whatever position or state they were brought together. But if matter be possessed of properties, and (not to refer to others) if it be essential to matter in its simplest form that its particles attract or repel one another, then when they are brought together they must act on each other

in accordance with the relation under which they meet. And thus it will be seen that the *law of action* arises out of the *nature*, the *constitution*, the *relation* of the subject of the law. By combination we bring law in its simple or complex form into operation. Thus, when we combine colour of one *shade*, the particles will unite and produce a more consistent body of colour, or an intenser hue. And if we combine particles of different shades of colour, they will unite and produce a shade of colour exactly in accordance with their nature and relation to one another. If other substances of cohesive properties be brought together, they will unite, and the result will be in accordance with their nature and relation in combination. And if substances of repulsive properties be brought together, the result of the combination will be different, but also in accordance with the nature and relation of the properties or substances in combination. And so of mechanical, vital, rational, and spiritual properties of forces.

If a seed still vital be placed in nutritious soil, moistened by the dew or rain of heaven, and warmed with the heat of the sun—in other words, if it be combined with productive powers—it will vegetate, grow, and produce a plant in accordance with its kind, *i.e.*, with its nature, constitution, and relation in combination. If a seed of a different plant be placed in similar circumstances, it will grow into a plant of a different kind. And if the same kind of seed be planted in different soils and different climates, while producing the same kind of plants, it

will do so in different forms of vigour and bulk. And why? Because of a different temperature of climate, condition of constitution, and relation of combination. If eggs of varied species be placed under vitalizing heat, they will produce, each after its own kind. If animals of the same species propagate, they will bring forth after their own kind; if a male and a female of different species propagate, they will bring forth offspring different from either. And it will be seen in all this that the result is after the nature, constitution, and relation of the combination. If a life be lived, its character will be in accordance with the aliment on which it feeds, the condition of constitution, and nature of the vitality, whether in the vegetable, animal, rational, or spiritual.

The finite cannot create, produce substance, or impart to substance primary qualities, original powers. But he can combine chemical, mechanical, vital substances, and thus bring about certain results; and each result will be in accordance with the nature, constitution, relation of the substances brought into combination. And who can set limits to the skill or ingenuity of man in forming combinations? And who will set limits to the Creator's power to create or combine—to produce? Or who will show that God, (not to speak of creating,) in combining so as to produce any result, does not produce that result in accordance with the nature, constitution, relations of the substances in combination, *i.e.*, in accordance with their being and law of action, their particular, general law? Is God fettered by the operation of law? Does

He not rather guide it in the production and maintenance of substance ?

And what other notion is there or can there be of general immutable law but the idea that the same substances, the same natures, the same constitutions, brought into the same relations in combinations, must produce the same result, and brought into other relations, must produce other results ? In a miracle, what is there but either a new or unusual creation, or combination of power ? Is there in all the operations of nature or Providence an *exact* uniformity of combination ? If so, why the variety of seasons in the same regions of the earth ?

CHAPTER VI.

The Power of Choice.

GOD has given to man the power of choice in reference to objects of affection, objects of thought, objects or ends of life. God gives to man the option of whether he will live in the love of the Divine or the love of the selfish; whether he will think in the light of the true, or in the obscurity of the false; whether he will act in the consciousness of the rectitude of his doings, or in the consciousness of the wrongfulness of his deeds.

Man possesses the power of choice in reference to ends of life, opinions, dispositions, motives, and principles of action. An appeal at any time to the consciousness of mankind is sufficient to establish the truth of these statements—the fact of man's possessing the power of choice in these matters.

When we present objects before a child and make an offer of any one of them to him, and ask him to select one out of the number; when we request a youth to make a choice of a profession in life; when we hold out the choice of a position in society to a man—what is the consciousness or state of mind with which we make the offer? Is it with the lurking conviction in our minds that the child, the youth, the man has not in himself the ability to choose, but that he is himself chosen by the object, the profession, the position?

If a choice be made, it must be made by the individual, the influence exerted by the object chosen, or by the circumstance in which the choice is made. But can an object, an influence, or a circumstance make a choice? What does consciousness reveal to us of the matter? Does she tell us that when we ask an individual to make a choice of an object, we do so with the conviction that he has not the power to make the choice, but must be *ruled* in choosing one of the objects, not by his own personal power, but by an influence in the object, or by the circumstances acting on his will? We aver she does not. Consciousness declares to us that when we ask an individual to make a choice between objects, we do so with the conviction that behind all the elements which operate on the individual in influencing him to the choice of the particular object, the power of finally determining his will is himself—*i.e.*, he is not chosen, but is himself the chooser. This view is the verdict of the unbiassed judgment of mankind on the matter.

What is the consciousness of the chooser in making the choice? Is it not, that he can choose at once, or that he can delay the choice—examine carefully or cursorily into the nature of the object, deliberate on the consequences of choosing or not choosing it, and then choose or not choose? Is he not conscious of a power by which he can place different objects before his mind, examine them minutely, weigh their different claims, conceive what will be the result of choosing or of not choosing, or of preferring the one object to the

other? Is he not conscious at times of a conviction of duty drawing him to one choice, and a desire of gratification inclining him to another? And is he not also conscious that sometimes he chooses on the side of the conviction of duty, and that at other times he chooses on the side of gratification, in the face of the doubt of its being right, the conviction that it is wrong for him so to choose? Is he not conscious in all the choices he makes, that behind all influences acting on him in connection with the choice, is his own power of will—that the ultimate determination, or the act of choice, is really his own?

And what are his reflections on the choice he has made? If he made the choice in the conviction that it was right to make it, and the results of the choice prove advantageous, does he not realize a satisfaction in the consciousness of his having made that choice and not another? Does he not feel that the satisfaction of having made the choice is really and truly his own, that he is fully entitled to entertain the satisfaction, that he would do himself an injustice were he to discard the satisfaction? If, however, he is conscious of having made the choice for selfish ends—from desire of gratification in opposition to conviction of duty—if he is conscious of having made the choice in the conviction that it was wrong to make it, then, however advantageous its results may turn out to be, his satisfaction in the enjoyment of these results is neither pure nor unalloyed. A disquietude not unfrequently interrupts the pleasure with which such results are enjoyed. If, on the

other hand, the results of the choice should prove disadvantageous, still, if the chooser is conscious that when he made the choice he acted from a sense of duty, then will the conviction that he acted from a sense of duty sustain under the pressure of its disadvantageous results; he will feel strong in the conviction that when he made the choice he acted from a sense that it was right and proper in him to do so. But if he is conscious of having made the choice from wrong motives, and the results of the choice prove baneful, then will he not only realize these results to be bitter in themselves, but their bitterness will be greatly intensified by the consciousness that when he made the choice he knew that it was wrong in him to make it. He will smart under the conviction that he knew, while in the act of making the choice, that it was wrong in him to make that choice. And will not the feeling of self-condemnation in the consciousness of having made the choice from wrong motives repel every attempt to persuade him that the choice was not really his; that he could not help making the choice he made; that behind his own will there was an influence which not only acted on him in the choice, but was itself really and truly the chooser;—in other words, that, while under that influence, do what he might, he could not help making the choice. Will he allow himself to take shelter in such a notion? No! Conscience, in such an hour, will scorn such a subterfuge—repel with indignation such an attempt to silence her accusing voice. The individual smarting under

her lash knows full well that the choice is, in the strict and proper sense, his choice. Memory may for a time allow the consciousness of the motive which led to the choice to fall into oblivion, and while the recollection of the motive slumbers, doubt concerning the personality of the choice may linger in the mind; but the moment the consciousness of the motive becomes vivid, then the personal consciousness will brook no denial of the choice being really and truly the choice of the individual himself.

And what is the judgment of mankind regarding the personality of choice? In awarding praise to an individual who in the pursuit of an illustrious career has performed noble deeds, do men admire and laud the circumstances into which the individual has happened to fall, or the individual's display of skill, power, and perseverance in the circumstances? Do they admire the circumstances or the individual? Do they look upon him as the mere fortunate instrument of propitious influences, or do they feel persuaded that he is not only an actor in, but the author of, his successful career? that behind all the propitious circumstances and influences aiding and abetting in the choice, he is the chooser of the end, the selector of the means and the active agent in guiding them to their appropriate results. What they admire is his deeds, and they feel he is entitled to the praise they award to him. Or, in blaming an individual for wrong-doing, do men feel persuaded in themselves that, after all, he could not help doing what they blame him for doing? Do they believe that

he was but the passive instrument of influences he could neither avoid, resist, control, nor overcome? Do they, in blaming an individual, experience any misgiving on the matter? Do they feel that they are committing a mistake—that they should not blame, but rather pity him for having fallen into such circumstances and under such unpropitious influences; and that it is not really him, but the circumstances and unpropitious influences, that they should blame? Do they not blame the individual for not resisting but yielding to the influences which induced him to the evil deed? and does not his yielding to, instead of resisting the evil influence, constitute the very “head and front” of his offending? If he can persuade mankind that at the moment of his choosing, the time of his acting, he was deprived of his consciousness, judgment, reason—that his personality was overpowered by lunacy or any external force—would they not to that extent free him from all blame?

And let any individual, in censuring others, read his own inner feeling at the moment, and he will soon perceive whether or not he can, at the bar of his own conscience, vindicate his wrongdoing on the plea that he could not help himself, but had to yield to the influence of the tempter; or whether the judgment he passes on others will not be the judgment which, by his own conscience, he will be forced to pass upon himself. If he reflect carefully on what passes in himself, he will perceive that the judgment which he passes on the conduct of another is the dictate

of his nature, a dictate in which he himself fully concurs.

And what is the judgment of God, as recorded in human experience, regarding man's power of choice? Has God attached no sense of joy in the human breast to the consciousness of doing what is felt to be right? and has He connected no feeling of pain with the consciousness of wrong-doing? and why has He attached a sense of joy to the one and a feeling of pain to the other? If man has no personal power in the matter of choice, why reward the right choice, and punish the wrong? Or, does God deprive the virtuous of the deep-seated conviction of the rectitude of their doings in the consciousness of adhering to truth and righteousness in the face of opposition and oppression? Or does He withdraw from them the pure, sweet, and lasting joy He Himself has made inseparable from the consciousness of such convictions? Or does He whisper in the ear of conscience, and say to her that she is mistaken in raising her condemning voice, and command her to be still? Or does He come immediately to the rescue of those individuals who have unfortunately fallen under temptation's unpropitious influence, and snatch them from its power? He comes only to such in the inner voice of warning. And why does He come only thus? Why does He even come thus if the man has no choice between the right and wrong of his doings? Why, if the individual has no power in himself to resist temptation, does He not come to him in the emergency and

snatch him from danger? If individuals are the mere passive instruments of influences over which they have no control, why has God placed in them that fearful and indestructible voice of condemnation? or why these repeated and unavailing efforts of self-vindication in the inner of the transgressor? The voice of condemnation is not the voice of warning, neither is it the voice of timeous restraint. And is it not the most dreadful, tremendous, of all voices or powers in man? Are not its pangs the most prolonged and lacerating, indestructible to every human effort? Is self-condemnation, remorse, despair, possible to man on any other condition than that of an innate consciousness in the human breast of the possession of the power of choice? If man has not the power of choice in reference to objects, his constitution is a lie, Divine government is a fiction, Divine goodness a groundless fancy, the moral nature of man an absurdity—a contradiction.

Has man the power of choice in regard to ideas, opinions, beliefs? When one individual endeavours to alter the ideas, opinions, beliefs of another, what is the state of mind with which he makes the attempt? Does he approach his opponents in belief, as the compositor does the proof-sheet which he is about correcting, with the feeling that they are the mere passive instruments or organs of the truth he brings to bear upon their minds? Does he address them with the conviction in his own mind that they must conform to truth, and that in the measure in which he lets the light fall upon their understandings? Or is it with the feeling,

that behind the evidence he brings to bear upon them, his audience possess a power through means of which they individually deal with the truth and its evidence; that not only can they give or withhold their attention to what is presented before them—give that attention divided or undivided, give it longer or shorter—but that they can weigh the evidence advanced, partially or impartially, struggle with their convictions, and resolve in and from themselves whether they will yield to the truth or whether they will reject it, whether they will comply with or resist their own convictions?

If not, why does the public instructor endeavour to persuade the minds of men over and above the effort to enlighten them? To alter the opinions of others, we seek not merely to arrest their attention and to enlighten their understanding, but also to persuade their wills. And the very effort to do so clearly shows that the inherent conviction of mankind is that men have a personal power over their ideas, opinions, beliefs; that they stand to them in a very different relation to that in which they stand to the colour of their skin, height of their stature, or duration of their lives.

Human consciousness, the judgment of mankind, God, all hold man responsible for his belief. Every man has within him an indestructible consciousness of possessing a power over his opinions, and a sense of responsibility in reference to his beliefs. At all times man avows a readiness to change his opinions whenever he is furnished with a sufficient reason for doing so; and does not this avowal imply the conviction of a power

to do so? And are not men very sensitive about the light in which their opinions are regarded by others. They are ever ready to become displeased when charged with holding unworthy and erroneous opinions, and are prone in anger to resent such charges or insinuations. And why this displeasure and resentment if men are not conscious of possessing a power over their beliefs? An individual may wish to possess a different size of body or colour of skin, but he is not conscious of a power over these as he is over his opinions and beliefs. Neither does he avow any readiness to alter or change these when convinced of their imperfections or defects; nor does he in anger seek to resent any becoming reference to these defects. If any individual's colour or size be disadvantageous to him, he feels the defect; but instead of expecting blame because thereof, he looks for sympathy.

How are we then to account for man's belief in the possession of a power to alter his opinions when he sees fit, or for his sense of shame when conscious of clinging to unworthy sentiments? Such facts of human experience can be accounted for only on the principle that man does possess a power over his beliefs. If man be unable to alter his opinions, then there is no accounting for the consciousness in him that he is able to do so. In that case his consciousness deceives him.

The universal sentiment of mankind holds man responsible for his ideas, opinions, and beliefs. Men do not only distinguish between opinions—

disapprove of some and approve of others; blame some individuals for holding to one class of opinions, and praise others for adhering to another class—but they especially blame individuals for clinging to certain opinions, in the face of what they regard as sufficient evidence to convince them of the erroneous character of the opinions to which they cling. And why do men blame others in such a case? Is it not because they believe that an individual in such circumstances is furnished with sufficient evidence to convince him of his error, and that with such light he ought to alter his belief?

And this disapproval of individuals, in clinging to false or erroneous conceptions, is grounded in the consciousness of mankind. Men are conscious of a sense of shame in clinging to what they feel to be unworthy sentiments; and hence the readiness with which they are condemned for doing so when furnished with sufficient light to expose the false and erroneous character of their opinions. When individuals are charged by others with entertaining false and unworthy opinions they do not readily admit the charge, nor do they lament bitterly that they are altogether unable to alter them. On the contrary, they endeavour to show that their opinions are true and honourable, and that it is because they are so that they abide by them. If men are not possessed of the consciousness of a power to alter their opinions when supplied with sufficient evidence of their falsehood, why do they adopt this mode of defence? And if men be not possessed of power to yield to evidence, why do

they not blame the insufficiency of the evidence and not the unworthiness of the man? If it be the amount of evidence that compels an individual to change his belief, why not, in the cases of failure, blame the evidence? This would be the rational course to pursue. But mankind do not blame the evidence *for not convincing*—they blame the individual *for not being convinced*.

God holds man responsible for his ideas, opinions, beliefs. He treats with man, through the medium of and in accordance with his ideas, opinions, beliefs. He bestows energy, discernment, enjoyment, weakness, vacillation, or suffering, in accordance with and through means of individual ideas, opinions, beliefs. Through the medium of individual belief God frowns or smiles upon man—confers His favours or withholds His gifts. This mode of God's holding fellowship with man is an established fact in the experience of human life—a law written in man's very constitution. To certain ideas, opinions, beliefs, God has attached light, energy, satisfaction, and enjoyment. To others He has joined darkness, weakness, dissatisfaction, and pain. If man possessed no power of choice in the matter of his ideas, opinions, or beliefs, it is not conceivable that God would inseparably connect benefit with one class and harm with another; neither is it conceivable that God would attach a sense of shame and unworthiness to one, and satisfaction and joy to another; or that he would refuse man deliverance from the shame or deny him enjoyment of the satisfaction, save in and through a change in the matter of the ideas,

opinions, and beliefs themselves. Refuse to concede to man the power of choice, and all this becomes an inexplicable enigma. But the very sense of shame we realize in holding certain opinions, and the very satisfaction we feel in clinging to others, is a proof in man that God holds him responsible for his belief?

Has man a power of choice in regard to his dispositions, motives, or principles of action? Every man is conscious of cherishing certain dispositions, of preferring certain motives, of acting on certain principles. He is likewise conscious of a satisfaction in cherishing what he knows to be right dispositions, in preferring what he knows to be right motives, in acting on what he knows to be right principles. He is also conscious of a sense of degradation in cherishing what he knows to be wrong dispositions, in preferring what he knows to be wrong motives, and in acting upon what he knows to be wrong principles. And these facts of his daily experience are in accordance with the established laws of his constitution. And man is peculiarly jealous of the light in which his dispositions, motives, and principles of action are viewed by others. In regard to no matter does man feel so sensitive as in reference to this one thing. While he is ever ready to justify his choice of any one object, he is at the same time keenly alive to the vindication of his dispositions, motives, and principles of action. Now, on what ground or principle can a man feel satisfied with himself in cherishing one set of dispositions, in preferring one kind of motives, in acting on one

class of principles, and dissatisfied with himself in cherishing, preferring, and acting on the opposite, but on the ground of the consciousness of possessing a personal power over them? And why should he be so peculiarly jealous of the light in which his dispositions, motives, and principles of action are viewed by others, if not on the ground of the consciousness that he is held, both by God and man, responsible for them?

And this judgment of the individual consciousness of man is endorsed and manifested in the *readiness* with which mankind blame individuals for cherishing wrong dispositions, preferring wrong motives, acting on wrong principles; and also in the readiness with which men praise others for cherishing right dispositions, preferring right motives, and acting on right principles. And men, in praising or blaming others, are conscious of recognizing a distinction between what is right and beneficial, and what is wrong and baneful; and also between what is right and easy, and what is wrong and difficult. And the praise which they award to an individual for doing what is right in the face of formidable difficulties is not only regarded as the highest, but is always bestowed with promptitude and cordiality; while the condemnation pronounced against individuals who before slight temptations give way to base dispositions, mean motives, and selfish principles, is equally prompt and strong. Again, men are ever ready to avow what they believe to be good dispositions, right motives, and worthy principles, while they are equally ready to conceal and deny

what they feel to be bad dispositions, wrong motives, and base principles. Now, why this readiness to avow the one class, to expect praise on their account, and to cherish delight in the consciousness of meriting that praise? And why the readiness to conceal and deny the opposite, and to condemn those who cherish and act on them? And why the keen sense of unworthiness in the consciousness of deserving this condemnation? If man has no power over his dispositions, motives, and principles of action, this experience and practice is an anomaly, a contradiction in man.

And God holds man responsible for the dispositions he cherishes, the motives he prefers, the principles on which he acts. God comes into and withdraws from the heart of man in and through means of the dispositions he cherishes. He bestows joy or grief, a sense of dignity or a feeling of degradation, in and through means of the dispositions, motives, and principles which have their seat in the heart. This is an immutable law of God's fellowship with man. He bestows satisfaction or dissatisfaction, praise or blame, favours or frowns, on this principle of intercourse. He has ever done so, He ever will do so. Let no individual look for agreeable and delightful fellowship with God while cherishing ungodly dispositions, motives, or principles. And let no individual dread the displeasure or absence of God while cherishing the opposite. And why does God deal with man thus? Why, but on the ground that He holds man responsible for the dispositions,

motives and principles which he cherishes, prefers, and acts on. And why does He hold man responsible, if not on the ground that He has given to him the power of choice in regard to them?

Man's power over his dispositions is more immediate or direct than over his opinions, or choice of objects. In his choice of objects man is influenced by his ideas; and in his choice of ideas he is influenced by his dispositions; and in his dispositions he is influenced by himself. Hence the keen sensitiveness, the special jealousy, with which he regards the light in which his dispositions are viewed by others, and the care which he takes to make his conduct, especially in so far as it is influenced by his dispositions and motives, appear correct in the view of others. Man, then, possesses the power of choice in reference to objects, opinions, motives, and dispositions; and he is, and cannot but be, responsible for these.

CHAPTER VII.

Trial.

THE gift of the power of choice implies the possibility of its abuse, the responsibility of its use, and a revelation for its guidance. The power of choice without the implied possibility of its abuse would be a contradiction, an absurdity. If the one scale of the balance may go up, the other must be able to go down.

Irresponsible power can be the trust only of absolute perfection, not of a fallible being. The possession of the power of choice necessarily involves the exercise of it in a right or in a wrong direction. If the exercise of the power of choice can be made without the possibility of choosing wrong, then there is no exercise of choice at all. If the result of any choice be equally beneficial, then there is no such thing as choice.

To guide in the exercise of the power of choice there must be a principle of nature and a rule of action. This principle of nature must be and is the love of well-being, well-doing. The love of well-being, well-doing, must be and is the deepest, most enduring, most indestructible principle of all moral existence. If this be not the deepest, most enduring, most indestructible principle of moral being and life, then there must be some other one; and if another, a different; and if a different, an opposite; and then the moral creature would

not be formed in the most favourable manner for virtue and holiness. And to enable man to act in accordance with this principle of his nature, he must possess a rule of action. And this must be the command of his God. For if not furnished with a revelation of the Divine will to guide him in his actions, the love of well-being in him would be a mere instinct and not a moral principle. Man is incapable, in and from himself, of being the ultimate judge of right and wrong. He cannot trace the consequences of any one action down the stream of time and over the broad ocean of eternity, nor perceive all the actual and possible relations and results that may arise out of it. And without being able to do this, man cannot be the judge of his own actions. No created being can be the absolute judge of right and wrong. What on its first appearance often seems to be of trivial nature frequently turns out to be, in its relations and consequences, the most important event of our lives; whereas many of those events we look to with anxiety, and regard as of the highest moment, turn out in their consequences to be insignificant and worthless. The highest reason of action in the finite is the doing the will of God, the preservation of the harmony established by the Creator, the maintenance of the subjective finite in oneness with the subjective Infinite. In the expression of the will of God, we have given to us not only the judgment of Infallible Wisdom—that is, what Omniscience perceives ought to be—but also of Infinite Love. The principle of implicit obedience must be and is the bond of union between the

rational creature and the Infinite God. The command or uttered will of God is that in which God comes down to man; the obedience of the command, or compliance with the expressed will of God, is that by which man rises up to God in the preservation and development of the subjective finite in its oneness with the subjective Infinite, and thus realizes the fuller enjoyment of the Infinite and Divine. God requires this of me, and therefore I must "perform it," is the most rational ground of action the creature can ever possess. The will of God is expressed in the constitution of the universe, it is uttered in the conscience of man, it is echoed in the pages of revelation. A holy creature will ever be ready to comply with the will of God, and will take delight in doing so.

In a state of holiness or perfect condition of life, the innocent child of the Father of Spirits dwells in the bright vision of the Divine—in the clear light of the true—in the quick perception of the suitability of God's authority—in the realized sense of obligation to Divine law—in the full compliance of heart with the will of God—in the consciousness of innocence, satisfaction with the conditions of being and existence, and in harmony of desire and agreement of life with the being, purpose, and plan of God. In this state there is no jarring emotion to disturb the calm security of peace, no shade of obscurity to darken the vision of the mind, no apprehension of fear to awaken disquietude within, no feeling of anxiety to mar the composure of life, but a holy harmony reigning within, and an obedience as easy as the drawing

of breath, as delightful as the out-going of love. But not so in a state of privation, a condition of alienation of heart and bias of will.

In a state of trial or condition of being tested, there is and must be in the subject of temptation, whether fallen or unfallen, a possibility of realizing an obscuration of the vision of God, an enfeeblement of the love of the Divine, an eclipse of the light of the true, a confusion of the perception of God's wisdom and goodness in establishing the existing order of being, a diminution of delight in the God-like, a deprivation of the sense of obligation to the law of God, a disturbance of the harmony of will and desire with the being, purpose, and plan of God. And such might be effected by an embellishment of the external on the part of the tempter; or such might be realized by giving undue attention to the fascinations of the objective, and thus suffering the beauty of the external to captivate the imagination and draw forth the desires to the deprivation of the watchfulness due to the subjective—the result of which will be the melancholy and appalling results now enumerated.

And such a power may consist in the ability to present the objects of sense so as to captivate the imagination, and inflame the desires, and thus withdraw the attention from what was going on in the subjective, and by this means magnify the objective so as to falsify its relations to the subjective, and thus fascinate and allure the will.

And, in dallying with temptation, in giving occasion to the tempter, there will be a realization

of the same sad and melancholy consequences. And this may be realized in not immediately dismissing the tempter by turning to God, and falling back on the power of His realized presence. In yielding to temptation, in closing in with the tempter, there is the allowing of the objective to obscure the subjective, the external to gain the ascendancy over the internal; the resolve to possess the imagined good; the acting under the doubt of doing what is right, the fear of doing what is wrong. And in thus resolving there is a departure from God; the rejection of the principle of implicit obedience; the violation of the necessary conditions of well-being; the transgression of the law of life; the want of relying alone on God—the looking only to Him for instruction and direction; the closing in with the suggestions of the tempter, instead of endorsing the promptings of the Spirit of God, and co-operating with Him in working out what "*He works in us to will and to do.*"

This may be done at once, or after a prolonged struggle; it may be done heedlessly, rashly, or more deliberately; but when done, is done with more or less of anxiety and inner conflict. It is not done without the consciousness of what is being done; passion may carry the will, desire may obscure the judgment, bias may blunt the perception, but there is the consciousness of a volition—of the going forth of energy to form a new combination—of a personal act. And this consciousness is the witness that this volition is not an act done for the glory of God—that this energy is not put forth in implicit obedience to His will—

that this personal act is not for the maintaining of the order established by God. And in this there is a new combination of feeling, of conviction, of desire, of effort, and consequently the effectuation of a new state of inner being. There is the introduction into consciousness of a new element which disturbs the inner life—setting the internal powers into conflict. There is the introduction of the conviction of having tampered with temptation—of not having fallen back instantly on God—of having preferred the solicitation of the tempter to the command of God—of having acted not in obedience but in disobedience to the will of God—of having preferred gratification to duty. And this conviction is and must be an unwelcome guest in the spirit of man—he cannot love it, delight in it, cherish it—no, he must dislike it, hate it, and struggle to rid himself of it. And thus, by the introduction of this new element into the consciousness, there is the forming of a new combination of the elements of the inner man; the effecting of a new and different state from what God produced; the awaking of the conviction of having done wrong in having acted in violation of the first principle of moral well-being. And this is the arousing of the condemnation of conscience, of the sense of blameworthiness, of the fear of exposure, of the apprehension of wrath. And this is the commencing of a vain struggle—an effort to escape from this realized state of conflict, and to regain the lost state of peace and satisfaction. And thus there is the production of a different combination

of spiritual realization from what God produced—a different subjective in man from what is in God.

And in this there is the consciousness of a loss and of an acquisition. There is the loss of God's presence in the soul, of the direct vision of the Holy One—of the consciousness of innocence—of the agreement of will and desire with the will and law of God—of the harmony of life—of delight in God—of the realization of a oneness of subjectivity with the Infinite. The harmony of God's work within and His administration without is no longer realized in a consciousness of perfection of being and life—the enjoyment of fellowship with the Father of spirits in a oneness of the subjective and objective of the finite with the subjective and objective of God.

There is likewise an acquisition—the acquisition of the consciousness of separation from God—of inner conflict and woe—of the consciousness of having done what was doubtful or wrong to do—of the condemnation of conscience—of a sense of unworthiness—of the dread of consequences; the acquisition of an unavailing struggle to escape from the results of this deed; of this effort to persuade ourselves that we could not help doing what we have done, and that we do not merit the punishment of sin. And thus there is the realization of a blank—of an inner discord, conflict, woe.

In and by transgression we form a new and different combination from what God formed in us. In sinning, we disturb and derange God's order of combination, and form a new one of our own; a different combination of relation, of dis-

position, of idea, of desire, of consciousness, of effort, from what God formed in and for us. But in this new combination in the transgressor there is no creation of substance or of original power, but only the bringing into new order and relation existing elements of being and life. There is the commencing of new operations—the stirring of the inner elements into strife. The inner being of the transgressor of order, and the disturber of fellowship, must be one of disorder, conflict, and woe. The affections of the transgressor can no longer be with the Divine, his thoughts can no longer be with the true, his will can no longer be with the right. He is alienated from the Divine, he is enslaved by the false, he is enlisted to the selfish. He is in conflict with God, himself, and with the well-being of creation, and utterly impotent in his efforts to escape from the struggle. “*He is dead in trespasses and sins,*” unable to appropriate, and digest, so as to nourish his soul on the immediate manifestations of the Divine.

Transgression must deprive the transgressor of the loveliness of innocence—the beauty of perfection—the bliss of fellowship with the Divine—the image of God, the oneness of the subjective with the Holy One. No creature can act in opposition to right, to duty, to the harmony of his life, to the end of his existence, and remain innocent, in concord with the Divine, in the image of God, in oneness of subjectivity with the Divine.

Transgression must deprive the transgressor of the consciousness of the rectitude of his doings.

No being can do what he doubts to be right, what he fears to be wrong, what his conscience restrains him from, what the law of God forbids him to do, and still retain the consciousness of the rectitude of his doings, satisfaction with his deeds, the bliss of the consciousness of the oneness of his subjective with the subjective of God.

Transgression must awake in the transgressor a sense of the unworthiness of his doing and being, must arouse within him the operation of the reactionary principles of his life, the condemnation of his conscience. Every moral creature possesses a sense of right, a fear of wrong—an inward satisfaction in doing what he knows to be right, and an internal dissatisfaction in doing what he knows to be wrong. And the consciousness of doing what is wrong must arouse this feeling of dissatisfaction, the condemnation of conscience, the loss of harmony with the Divine. The evil-doing of the transgressor must disturb the principles of his being, the relations of his life, and the operations of his spirit. It must take away the sense of innocence, the consciousness of the rectitude of his doings, and the fellowship of the Divine. It must arouse the feeling of unworthiness, the upbraiding of conscience, and the effort to escape therefrom. It must quicken instinct so as to make him feel the disturbance he has produced—nature set up in conflict with herself, and desires called into play utterly antagonistic to the Divine law and administration. The evil-doing of the transgressor must separate him from God, and bring him under His dis-

pleasure. If God be not a mere abstraction, a passivity of being—if there be in Him a recognition of the obedience or disobedience of His creatures, an approval of the right and a disapproval of the wrong, then the transgression of His law must awaken in Him displeasure towards the transgressor, and He will not fail to manifest such in the withdrawal from him of the sense of His approbation, and the feeling of His displeasure. And thus a separation must take place between the transgressor and God. The transgressor cannot delight in a frowning God, and God cannot look with complacency on the transgressor.

Has, then, man transgressed the law of his life, or has he made the right use of the power of choice in keeping the love of his God? Has he endorsed and carried out the Divine rule of combination set before him in the established order of the universe? Has he preserved the harmony of being, the rectitude of will, the fellowship of the finite with the Infinite in a holy life? Is the objective and subjective of the human one with the objective and subjective Divine? Does man move Divineward, and only Divineward, in the inner of his being, the movements of his life? Does he cherish right and only right dispositions? Does he entertain correct and only correct opinions? Does he act on just and only on just principles? Does he live in the belief of the true? Does he undeviatingly pursue the one end of his existence? Does he, in exercising the power of choice, look only to God for direction? Does he seek to live in the consciousness that he can be glorious and

blessed only as his subjective is one with the subjective of God?

What say individual universal consciousness, the prevailing sense of mankind, the incessant efforts of man? Do they say that the feelings of humanity move in harmony with the will of God, with the established order of the universe, with the requirements of universal well-being? Do they say that the wellings-up of the heart—the inner risings of the spirit, the native impulses of the soul of man—are sympathetic with the end of his existence, the obligations of his life, the will of God? Do they show that man—in unfolding the constitution of his being, in developing the functions of his life—has ever acted in agreement with the end of his existence? Do they prove that man is a stranger to deep sighs, groans, and unavailing efforts; that he is unacquainted with struggles, disappointments, and sorrows; that he knows nothing of afflictions, conflict, and dread? Man is either perfect or imperfect. If he be perfect he is complete in his enjoyment, entirely satisfied with his being, fully contented with his life. All the powers of his nature are moving in undisturbed harmony—all the principles of his being are sympathetic with the Divine.

But is this the case? Do not the consciousness, the universal feeling, the unceasing efforts of man, say that he is not at ease in his life, that he is not contented with his lot, that he is not perfect in his nature? To what, then, is this imperfection to be traced? To the design, plan, workmanship of the Author of man's being, or to man's abuse

of the power of choice—perversion of the principle of combination? It cannot be traced to the former, only to the latter—to man's dislike to, forgetfulness of, or effort to modify, alter, or get rid of, the demands of God in his search after pleasure, self. Pleasure, gratification, enjoyment, is not the end of man's being, but of his animal nature; towards gratification man's animal instincts move; with gratification they are satisfied, and reach after no higher end. The search after truth, the possession of knowledge, is not the end of man's being, but of man's rational life; towards science and philosophy the intellectual faculties of man move, and in the attainments of knowledge repose. Worthiness, or the consciousness of the rectitude of being and life, delight in fellowship with the Divine; a sense of oneness with God is the end of man's existence. In this spiritual life the soul reposes with entire satisfaction, enjoys the unalloyed bliss of her being in the consciousness of the oneness of her subjectivity with the subjectivity of God.

What, then, does the experience of mankind say on the matter of his perfection? Does not the experience of man prove that he is in a state of conflict with himself—of disobedience to God—of distance to his Father in heaven? that he is in a state of disorder within and discord without? Does man possess peace within? Are all the powers of his nature acting in harmony with one another? Are the desires of his heart sympathetic with the law of his life, the end of his existence? Does he experience no dissatisfaction with his

present condition? Has he no longings after some higher state of being? Is he not striving incessantly to rise above the pressure of the evils under which he groans? Is he not ever endeavouring to escape upbraidings of conscience, perplexity of mind, misgivings of spirit, anxieties of life concerning the future, disease of the body, and fear of death? And does he not find that, do what he will, he cannot surmount the evils of his present state?

Can man then persuade himself that he is not in a state of alienation from God—a state of condemnation and wrath? Is not aversion to the holy the atmosphere in which his fallen spirit breathes; the gloom amid which it broods, and the bondage under which it ever groans? The transgressor complains of the severe conditions of his lot, of the stringency of the Divine law, of the severity of its penalty. He cannot undo the act of his transgression, nor escape from the consciousness of his wrong-doing, nor surmount the evils which ensphere him, nor harmonize the inner of his life; he cannot stay the reactionary operations of the Divine law, nor dispel the darkness which envelopes the being of God, nor contemplate with complacency ill-being, ill-doing; he cannot rest in the consciousness of wrong-doing. He *must* struggle to get out of his disordered condition of being and life. And he must struggle in and from himself in vain.

No, do what he will, man cannot deny that he is groaning under the pressure of evil—that he is existing in a state of conflict with himself.

the conditions of his well-being, and his God—that he longs for a higher and better state, a more satisfying condition of being and life. He must admit that he struggles with evils which he cannot avert—a body diseased and dying; a mind ignorant, prejudiced, perplexed; a spirit anxious, distressed, tortured—that, in consequence, he is ever and anon “*accusing and excusing himself.*” He will acknowledge that he desires that God would be and do differently to him from what he is and does; and he will confess that he labours to propitiate the Most High, but labours in vain. Yes, the whole being, circumstances, and life of man prove that he is in a state of disorder and conflict. And why his calamities are not greater is not traceable to him. No, such is not traceable to him, not because of any counteracting power in his nature, but because of the merciful dispensation God has placed him under, which is one of long suffering, forbearance, and grace.

Is this, then, the state in which God originally placed man? Or is it one into which he has brought himself by transgression? It cannot be the one in which he was at first created, for his present condition of existence is one of conflict with himself, with the end and Author of his being. And to have created man in this state at first would have been to have manifested malignity, folly, and weakness, such as cannot be conceived of in God. A nature in conflict with itself, with the Author and end of its existence, possesses in itself the highest possible evidence that it is in a fallen condition.

The constitution of man displays a skill, power, and benignity which the intelligent mind will at once concede to be infinite. Humanity is so constituted that it is impossible for man to act in harmony with himself, with the Author and end of his existence, without enjoying a satisfying bliss, an abiding joy, an elevating repose. Man is constituted in the likeness of the Divine, and formed to find his true perfection and life in fellowship with God. But he is so perverse in his dispositions, so biassed in his will, so conceited in his notions, that he is ever acting in opposition to his highest interests, his sense of duty, his convictions of right; and hence his inner conflict, struggle, woe. Could the almighty and holy God have created man with capacities which can be satisfied only with His own in-dwelling presence, and at the same time have placed in man a deep-rooted aversion to Himself? Could the God of infinite benignity have formed man with deep, longing instincts after the Divine, and at the same time have planted in him a strong desire that God would be and do to him differently from what He is and does? Is man created to realize the perfection of his being in the harmony of his nature and life, in his likeness to God, in fellowship with the Eternal Spirit of God; and is it conceivable at the same time that God could have planted in him dislike to Himself, thus producing discord in his nature, and conflict with the very conditions of his well-being? No. It is possible to conceive that the architect of a magnificent temple might, through insanity, contemplate it in a state of

dilapidation and ruin with joy; that the monarch might, through a like hallucination, delight in the revolution of his empire and the rebellion of his subjects; or that a parent, through intellectual derangement, might take pleasure in the sickness and death of his children; but impious impiety itself cannot conceive of God taking delight in the ruin of His noblest work, the anarchy and confusion of His family, and the consequent death of the immortal spirit of man. Man's present condition of existence is traceable only to his abuse of the power of choice—to his formation of a combination different from what God established in his creation.

CHAPTER VIII.

Retribution.

GOD has created elements of being capable of endless variety in combination, and has set agents over these elements to combine them for the preservation of their constitution, the development of their nature, the unfolding of His designs, the fellowship of His life. He has created material, rational, spiritual powers, with certain capabilities. In particular essences he has placed certain forces, faculties, functions; to certain emotions he has attached certain sympathies; to certain ideas, certain sensations; to certain convictions, certain realizations. And over these He has placed will, conscience, personality, and commanded man in all his doings to obey His law, that he might develop the capabilities of his nature, preserve the harmony established in his creation, and realize the glory and bliss of his existence. And God has warned man against bringing the powers and principles of his being and life into conflict and discord by the transgression of the law of his being, the will of his God.

Original elements possess primary forces and susceptibilities, which act not in themselves, nor in their individual capacity, but in combination with other powers. Primary forces are known under the designation of chemical, mechanical,

vital powers and influences. These are capable of endless variety in combination. And into whatever combination they are brought, they operate in accordance with their original nature and the relation they sustain in the combination. Every atom has its primary nature, its actuality, ponderability, capability, and negative or positive force, from the least invisible particle to that of a ponderous globe; every particle of colour its own hue, from the slightest tint to the deepest shade; every sound its own tone, from the faintest measure to the loudest thunder; every machine its own structure, from the simplest to the most complex arrangement of parts; every animal its own vigour, longevity, susceptibility, from the healthiest to the most sickly and diseased; every mind its own acuteness, discernment, comprehension, from the weakest to the strongest power of rational penetration; every spirit its own energy, power of principle, notions, realizations, from the humblest to the most exalted. And these, all combined in harmony, act for a blessed end, but in discord for destruction and woe.

Agents are endowed with the power and responsibility of choice in forming new combinations in the development of Nature. And in forming new combinations they act under the conviction of doing what is right, or the apprehension of doing what is wrong. No original, primary, or simple power, or disposition, is conflictive in itself. If the forces of Nature are combined in harmony they act for God, and in acting for God they act in concord

with one another, and in acting in concord with one another they act in accordance with the will of God; and in acting in accordance with the will of God they develop in fullest, loveliest, most vigorous form, the powers and capabilities of being. All capacity, function, power, agency, and influence in creation, has been called into existence to act under God, and in harmony with Him, for the accomplishment of His beneficent designs; but they have also been called into being with the possibility or capability of being brought into a combination of concord or discord with God and with themselves—of acting in harmony or discord with God and with one another.

In every combination of matter, each atom, however insignificant, tells in the whole; in every combination of sound, from the faintest whisper to the loudest thunder, whether in harmony or discord, each tone has its own part in the concert or storm, though not discerned or discernible in itself to the ordinary ear; every atom or shade in the combination of colour has its own part in the effect produced, although not perceptible in itself to the keenest eye; every flaw or unsoundness in the construction of a machine, though not detected in the most careful scrutiny, has its influence in weakening the efficiency of the machine; every sensation, desire, emotion, action, whether agreeable or disagreeable, tells in the formation of the character and in the realization of the life.

Chemical and mechanical forces acting in conflict must ever produce disaster; vital functions acting in conflict must ever produce disease, suffering,

and decay; intellectual faculties acting in conflict must ever produce perplexity, disappointment, and confusion; spiritual powers acting in conflict must ever produce self-condemnation, dread, and despair; the chemical, mechanical, and vital forces of Nature, acting in harmony, produce a true cosmos; the rational and spiritual, acting in concord, produce a perfect humanity, and secure a Divine fellowship.

In every combination of substance, mechanism, and life, each original element has its position and plays its own part. This is in accordance with the will and purpose of God; and His justice is apparent in his ever securing to each atom, shade, sound, power, idea, faculty, motive, disposition, desire, volition, conviction, agency, its own in whatever combination of relation or operation it may be brought, whether the agent, in bringing it into combination, acted knowingly or unknowingly, intentionally or unintentionally. In combination motive may clash with will, desire with conscience, interest with conviction, but God secures to each its own place and part. He is no respecter of things more than of persons. His justice is in no way impaired, but rather the more conspicuously illustrated in his securing calamity in and from the discord of combination, iniquity of life. The grand end of His providence in the present state is to afford full scope for the formation of any or every combination, for the full operation of every power in combination, and to secure the result of each combination, whether it be a combination of powers acting in harmony or

discord, or partially of both. It is the design of God in His present government of the world "to show to *principalities and powers in heavenly*" or earthly "*places,*" what endless variety of combinations may be made in human life of the elements, dispositions, powers, principles, motives, influences, agencies of humanity, and what are and must be the inevitable results of these acting in the different combinations into which they may be brought.

No unperverted power acting in harmony with another can produce disease, deformity, suffering, and death. All powers acting in discord with the will of God and with one another, in the degree of their vigour and in the measure of their activity, produce suffering, disease, deformity, and death. When the powers of nature are combined in discord, they work in opposition to the higher development of their own proper functions, interfering with the well-being of creation, and bringing destruction. This destruction, however, is only of the mechanism, or combination, of the substance in which the powers inhere. When the principles of rational life are united in harmonious combination, intelligence and godliness are the result. When they are combined in conflict, selfishness, error, degradation, are the result. It is a fundamental principle, an immutable law of all combination, imposed by the design and determination of God, that certain combinations of elements of being and power of life should lead to certain results. And this design is as *really* though not so *directly* answered in the suffering, deformity, and destruction of the one combination

as in the enjoyment, beauty, life, glory, and development of the other.

The development of the capabilities of the elements, and of the functions of agents in beauty and in bliss, is the design of the combined order of creation, or the necessary result of the combination in which God originally placed man. And the suffering, deformity, death, which result from the combinations man has formed by his transgressions, are no less the design and determination of God. That He does not desire a conflicting combination, is seen in the fact that every conflicting combination of matter terminates in the dissolution sooner or later of the mechanism or combination itself, and in the derangement of the spiritual essence, which is incapable of the dissolution of its mechanism, and also in the continued suffering of the agent or agents who have presumed to form the combination. Every agent in forming a combination of discord acts in opposition to his conception of right, to the very first principle of his moral agency, and consequently in the apprehension of the violation of the law of God.

If individuals entrusted with the power of choice abuse that trust, by bringing the elements of being and life into a combination of discord, is God to arrest the natural action of such combinations, alter their relative influences, annihilate altogether their innate powers? Is He to cease to uphold these powers and principles now that they are brought into relations of conflict? Is He to suspend these operations of discord? Is God to go back in His purpose, alter the constituted order

of the universe, restrain the free action of man when about to form wrong combinations, break up the combinations themselves as soon as formed? If so, where would be the consistency of His government, His wisdom in creating powers capable of derangement and of discordant operations? Where would be His foresight of the future? No; He will not destroy the combination, or restrain in any way the nature of the powers, or alter them in any degree in their action of conflict; but will maintain them in full operation until, in accordance with their nature, they exhaust their energies in the conflict, or resolve the substances in conflict into their original elements. Or, if the substance in which they act be incapable of dissolution, as immortal spirit, He will continue the conflict throughout endless duration.

Nor does it matter how or in what way the combination of conflict is brought about, whether heedlessly or designedly, knowingly or unknowingly, piously or impiously; if the combination be formed, the powers in the elements combined must act. Thus, if an infant by accident fall into a boiling caldron, and thus a new combination of elements arise, are we to expect that God will instantly suspend the powers of heat to burn, or alter the capacity of the child's body for being scalded? If through carelessness a spark be allowed to fall upon a magazine of powder, and thus a new combination of elements is formed, are we to expect that God will arrest the action of the powers of explosion, even though hundreds of lives be endangered and numerous families involved in ruin? If in

the castings of a steam-engine a flaw escape detection, if in the building of a vessel dry-rot in portions of the timber be unobserved, and thus a combination of elements of weakness instead of strength be formed—if the boiler burst, the machinery break down, or the ship spring a leak, does God suspend the action of any one of the destroying powers, or prevent the disaster or destruction? If an individual be stung by a viper—if, by mistake, he swallow poison—if, in the discharge of medical duty, he inhale baneful effluvia, deadly exhalation, and thus form a combination of destroying powers, does God suspend the operation, or render the individual invulnerable? Does He so interfere with any of the combinations of material substances throughout their varied forms? And if He does not in the combinations of matter, is He to do so in the combinations of mind, spirit, life? If, through perversion, an individual form a combination of prejudice, ignorance, and false ideas, will God restrain the operation of such combination, and rescue him from the conflict of perplexity and doubt consequent thereon? If an individual, by disobedience, deprive himself of the presence of God in the soul, of the consciousness of innocence and the harmony of godliness, and awake within him the conviction of wrongdoing, the condemnation of conscience, the apprehension of wrath, the operations of an unavailing struggle to escape from the consciousness of his inner strife, is God to suspend the operation of the powers of inner conflict, re-establish harmony, and secure to the guilty conscience peace and joy.

Influences, powers, agencies, may act upon individuals *imperceptibly* or *insidiously* in preparing them for disobedience, yet they do so none the less efficiently. Indeed, it is generally through the operation of imperceptible influences that individuals are gradually prepared for acting rightfully or wrongfully. Agents may act intentionally or unintentionally; but whatever combination they form the result of the combination must be realized, and then will they be made to know that they "*shall reap the fruit of their doings.*" God will sustain the operation of every power while its strength endures. In all the combinations of life, each power, capacity, influence, conviction, agent, plays its own part, produces its own result; and thus justice never fails, but secures to every element, principle, faculty, influence, power, agent, its own, into whatever combination it may be brought, or whatever relation it may sustain in the combination. And so justice for ever reigns, and equity holds her place, in each and all the combinations and operations of life. And in upholding the powers and securing to them their results, God displays His pleasure or displeasure, makes known His love or His wrath.

The approbation of God is expressed in His securing to the obedient the reward of "*his keeping the law of the Lord,*" and "*the wrath of God*" in His bringing on the disobedient the penalty of his disobedience, the result of that law's violation. And thus the end of God is *as really though not so directly* secured in the display "*of His wrath*" as in the manifestation of His love. Let no one then

imagine that God will deny Himself, go back upon His work to alter in the least degree the relation of any one element or power brought into combination of conflict, change the principle or destroy the substances in conflict, but will maintain them in the full force of their operations till they either exhaust their strength or resolve the substances in combination into their primary elements. It is a false and fatal conception, and one in no way complimentary to the all-wise Creator, to suppose that the conflicting, painful, destructive operations of any powers or combinations of discord are not in accordance with His design, and that when such conflict or disaster arise in any combination they do so by accident, and that God will sooner or later interfere so as to mitigate the suffering and prevent the disaster.

Such suppositions arise from superficial observation and false conceptions of God's design in providence, of the nature and being of God. Is disapprobation of wrong as real a principle of God's being as approbation of right? Does it exist in the subjective as it is manifested in the objective. Is it not displayed in the principles of moral being, and realized in the experience of God's creatures. Does He not, in His intercourse with His rational offspring, hold them responsible for the actions of their lives, the opinions of their minds, the dispositions of their hearts? Is not the love of well-being and well-doing, the hatred of ill-being and ill-doing, indelibly written in the spirit of man? And in thus creating man has He not engraven on him His own image? And if He possess such

in Himself, if He has impressed such in His works, is He not necessitated to maintain such in His fellowship with His offspring?

If, then, God has created substances with qualities, and agents with powers—if to these agents He has assigned laws for their guidance in the exercise of their powers of choice, and rules to regulate them in the formation of new combinations—and if these laws arise out of the very nature of being, and these rules out of His omniscient discernment of what is absolutely necessary for the well-being of the creature in the development of the principles and relations of his life—and if the creature, notwithstanding, abuse his power of choice in the formation of new combinations—are the results of such to be the same as if he realized his obligations, and exercised his reason in the formation of right combinations?

If God has formed human bodies with organs of sensation, minds with faculties of thought, spirits with consciousness of inner condition—if He has conferred on man the power of choice, the principle of free, responsible nature—and if He has attached the reward of glory and bliss to the right use of reason and responsibility in the formation of proper combinations, and affixed the penalty of conscious shame, degradation, and woe to their neglect and abuse—and if He has counselled man in regard to the one, and warned him in reference to the other—is God or man to blame for the degradation and suffering of humanity?

If God has attached certain sensations to certain states of physical life, agreeable ones to healthful and harmonious states, painful ones to disturbed and diseased—if to correct thinking he has united satisfaction, energy, success; and to erroneous conceptions dissatisfaction, cowardice, and failure—if he has joined delight, dignity, divinity of consciousness with godliness of spirit; and remorse, degradation, and anguish with selfishness of soul—and if, in so doing, God has imaged in man the wisdom of His being, the fulness of His love, and the very perfection of His life—reflected His objective and imparted His subjective—has He done wrong in so creating man in His own image?

If God has given to man freedom of nature, choice of state, power of combination, option of subjectivity—if He has made the consciousness of innocence the elixir of the soul—if He has made tampering with temptation in the exercise of freedom, in the abuse of reason, the chilling, darkening, disquieting of the life—if He has made the consciousness of transgression the upbraiding, tormenting, conflicting of the spirit—has He or has He not acted in accordance with the nature of things, the principles of His being, the purpose of His mind, the state of the objective and subjective in Himself?

If God has entrusted to the personality of man a harmonious combination of life, to be preserved by him in the development of the constituted relations of his existence—and if man yields to a disturbing influence, a false conception, disregarding the injunctions given to him, violating the conditions

of his well-being, bringing about a combination of discord—are the harmonious relations of his life to continue, the powers of his nature to act in concord, the realizations of his soul to be the same as in the combination of harmony? Is God to see, feel, and act towards the transgressor as to the observer of His law?

If the rational creature disregard his reason, abuse his freedom, trifle with his responsibility, prefer self to God, violate the condition of his own well-being—if, in a word, he does what he knows he ought not to do, and refuses to do what he feels he should do, and in this forms a new combination of his inner consciousness, of his subjectivity, and thus his subjectivity is no longer one with the subjective Divine, and his objective no longer one with the objective real; and in consequence the new element in his consciousness is a disturbing, obscuring, alienating, embittering, tormenting element—is man in these circumstances to continue in a condition of well-being, and to know nothing of ill-being? So the rebellious, corrupt "*will of the flesh*" would desire; but can the reason of man believe such possible? On what principle could it be? Is God to undergo change in the very nature of His being? Are the principles of existence to be altered by Him in the essential conditions of their nature and relations? Is sinful nature to undergo annihilation? Is the creature, in and by the act of transgression, to terminate his own existence? Would such be in accordance with the experience of man, or the dictates of his reason?

Is the possibility of derangement unforeseen by God? Is such unprovided for by God? Is the possibility of forming a combination of discord an accident of existence which God regrets but cannot help; or is it in accordance with the order of existence which he has established, sanctioned, and which he is determined to uphold? Would not such make him a wrathful God? Yes, certainly; but not a revengeful tyrant. A wrathful may not be a revengeful God. Is not anger compatible with love, wrath with mercy? Is the existence of love possible without the possible existence of anger, or the existence of mercy without the possible existence of wrath? God created man so as that he should become deformed, degraded, miserable in the dislike of the Divine, the ignorance of the true, the consciousness of the wrongfulness of his being and doing, *as really* as he created him to be lovely, dignified, and happy in the love of the Divine, the knowledge of the true, and the consciousness of the rectitude of his being and life. And this is an immutable and eternal condition of man's being and life—of God's fellowship with man—as immutable and eternal as the being, purpose, and perfections of the Divine. We are anxious to direct the reader's attention to, and to rivet his thought upon, *the fact* that the degradation, deformity, distress of man is as intimately, closely, and inseparably connected with his sinning as his happiness, honour, and glory is with his obedience; the connection in the one case *is as much the arrangement of God* as it is in the other. We say that the deformity, dishonour, distress of man

is as inseparably connected by God with man's dislike of Him as is the happiness, honour, and glory of man with his love of God, knowledge of the true, and consciousness of right. The one is as really in accordance with the design of God in creation as the other. He created man, and that deliberately, to be deformed, degraded, distressed, in his dislike of Himself, in his ignorance of truth, in his consciousness of the wrongfulness of his being and life.

But how is this view of matters consistent with the goodness, benevolence, love of God? Most clearly consistent; only that while the connection is as real in the one case as in the other—as much the design of God in the one as in the other—it is not as *direct in the one state* as in the other. Although the *existence* of man in the one condition is not as much *in accordance* with the being of God as in the other, yet it is as much in accordance with the will as the other is in accordance “*with the good pleasure of His will.*” God has His pleasure in the harmony of man's being and life. He has His displeasure in the discord of man's being and life. God's delight is in the harmony, power, and glory of man's being and life. God's wrath is manifested in the deformity and distress of man's disordered being and life. God manifests Himself directly and immediately in the harmony of the life and consciousness. God manifests Himself indirectly and mediately in the discord of the life and consciousness. Man is created not to *sin*, to *derange*, to *destroy* the order of God's combinations; to do so is *not* the law of his life, *the command* of his

God, *the bliss* of his being and life. It is only in the abuse of his freedom, in the disregard of his obligations, in the defiance of his God, that he can sin and bring about discord and its consequent suffering. They greatly mistake God who imagine that He grieves and mourns over the conflict and suffering of the sinner. Such views are common, and becoming more common; but they display a superficial philosophy, a mistaken theology, a sentimental religious life. He grieves over man's *sinning*, man's *cherishing* and *clinging* to rebellious dispositions, man's *struggling* to be happy and glorious *in following his own devices*.

Derangement in the physical, rational, and spiritual will ever while it continues secure degradation, conflict, and woe. Man has ever, and *will ever*, realize it to be so. It is, however, in the region of the spiritual that "*God displays His wrath and makes His power known.*" The manifestation of "*His wrath*" begins in the spiritual, and proceeds from it into the rational and material, of man. God's wrath is only muttered in the material, it is whispered in the intellectual, and uttered in the spiritual, of man.

God has a right to be angry with the transgressor for the iniquity he has done. It is in accordance with the nature of things, the constitution of man, the being of God, that God should be angry and express His displeasure. God has constituted man so that if he does what is wrong he shall realize in his inner and outer being the result of his wrong-doing. And God, in constituting man so, has acted in accordance with

the nature of things, *the principles of his own being*. And in the maintaining and intensifying the consciousness of guilt he imputes His wrath. He has only to draw nearer to the guilty spirit in the revelation of his immaculate purity to make its anguish intolerable in the consciousness of its own guilt. And in permitting this consciousness to lull, by withdrawing himself, he manifests his long-suffering. If there be no anger, displeasure, wrath in God, why is it that He has made the consciousness of guilt the most awful realization of the sinning spirit? Or if the consciousness of guilt in the soul be a delusion, a falsehood, how is this falsehood the most *tremendous reality* of experience in the consciousness of human life. God will not suffer the spirit of man to escape its restlessness, conflict, and anguish but *in* and *through* its deliverance from sin. If an immortal spirit shall, in the abuse of its freedom, form such a combination of its inner state as shall banish God, expel the love of the Divine, dismiss from it the peace of concord, fill its boundless capacities with the consciousness of dislike to God, the bitterness of enmity to the Divine, the realization of strife with the Eternal—firing it with burning passion, and nerving it to an unavailing struggle—then while it exists in this state shall it continue to be the dread abode of gnawing anguish, the awful spectre of a divine life, the conscious subject of a tremendous ruin. What, then, is to become of spirit in the conflict of nature? Its substance cannot be resolved into primary elements, for it is an indivisible essence ;

souls cannot moulder into dust as bodies do; the powers of spirit can never be exhausted, for they inhere in no decaying matter, but are immortal as their essence is indestructible; and they cannot cease to act, for activity is the essential condition of their existence; and, therefore, while in a state of conflict their rage must be incessant, their effort unavailing, their disappointment continual. “*The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt.*” The lover of well-being, contemplating evil-doing in the clear light of conviction, in the presence of immaculate purity, in the consciousness of certain and irremediable ruin, in beholding it as his own doing in opposition to his sense of duty, his conviction of right, his law of life, his obligation to God—realizing as he does so the feeling of his unworthiness, as manifested in the upbraidings of conscience, in the realizations of discord of nature and conflict of relations—and possessing the while the consciousness of no possible escape, of no annihilation of powers, of no mitigation of the rage of passion, of no diminution of the conflict of nature—can this be anything else than a banishment into outer darkness, an imprisonment in the burnings of eternal fire, a perpetual realization of the ceaseless anguish of the undying worm?

CHAPTER IX.

Inability.

WILL science, philosophy, and natural religion, as it is called, or rational Christianity, vainly so styled, show to man how he can of himself rise superior to his loss, his struggle, his ruin? Will they make known to him a way by which he can rescue himself from his spiritual conflict, his intellectual darkness, his ungodly life, physical disease, and death.

Science may show man how he may overcome difficulties, defects, and injuries in the chemical, mechanical, and vital forces of nature—as in the case of the metallic pendulum, the regulator of the watch, or the medical art; but can it reveal to man how he can rectify his inner discord, rise out of his intellectual gloom, surmount his spiritual death? Can science disclose to man the way in which he is to remove the disturbance of his inner life, or how to re-establish the harmony of his spiritual powers, or how to bring back God into his soul? Can creation supply man with the means of doing this? Can speculation discover it to him?

To remove the discord of man's inner state, he will require to rid himself of his apprehension of wrath, his condemnation of conscience, his sense of unworthiness, his conviction of wrong-doing, his consciousness of having transgressed the

conditions of well-being, in acting from any other than the principle of implicit obedience. To re-establish the harmony of man's life, he must satisfy his inner cravings after the Infinite and Divine; he must unite the sympathies of his soul with the spiritual and God-like in the zealous pursuit of the one satisfying end of his existence; he must give his heart in supreme affection to God. To bring back God into his soul, man must expel from his heart his enmity to God, his aversion of spirit to the holy and heavenly, his bias of will to the selfish and sensual. He must disclose God to his soul in the ravishing power of his infinite, eternal, self-sacrificing love. He must convince himself of the folly of attempting to rest in the material, to repose in the outer and changeable, to meet with a satisfying portion in the sensual, imaginary, selfish.

Can, then, man by any method of his own discover a means of delivering himself from the consequences of his transgression.

To this inquiry replies have been given in the affirmative, and in different forms. "Let him do penance for his sins," says one. "Let him follow the dictates of reason," says another. "Let him contemplate the illustrious and follow the virtuous among men, imitate the martyrs of the different ages, or rise to the rank of great men by returning to the path of religious life," says a third. "Let him repent of his sin and give himself to God," says a fourth. But how vain and futile is such teaching; it is trifling with the great and momentous interests of the immortal spirit—tormenting to the

awakened and earnest soul. This is all that comes of "*the wisdom of this world.*"

What can penance do for the transgressor? Can it awake in him right ideas of himself, or correct conceptions of the Divine? Can it draw down the spirit of God to him, or raise him up to the fellowship of God? Fasting, distortion of limb, excruciation of body—can these reveal God to man, afford him right conceptions of the Divine, induce him to love the God-like? Can the offering up of "*the fruit of the body for the sin of the soul*"—the presentation to Heaven of the most endeared victims earth can supply—afford a sight grateful to the eye of God, or exhibit humanity as "*the well-beloved*" son "*of the Father, in whom He is well pleased.*" Can loud supplication to Heaven, long crying to God, deeply-heaved sighs from the agonized spirit of man, induce God to become and do what the blinded heathen would have him to be and to do?

No; neither penance, human sacrifice, nor "*much speaking*" can reveal God in lovelier form to man, or man to God. Such can never heal the breach, or bring God and man together in delightful fellowship. Such can never relieve the sufferings, but, on the contrary, can only increase the wretchedness, of man.

And what can the contemplation of innocent loveliness, heroic virtue, zeal for the glory of God, do to ease the burdened spirit of the transgressor? Is the conscience-stricken sinner possessed by a sense of guilt, a feeling of unworthiness? And is this conviction of sin a burden in the soul, a

painful sensation in the spirit, of man? And is it such by a law of man's constitution, or by a mistaken conception of the transgressor's mind—a mere prejudice of the ignorant and unphilosophic? Speak not of prejudice, or mistaken conception, or ignorance to the man of awakened spirit and burdened conscience; tell him not that such convictions are but visions of fancy, ghosts of the heated brain, and that all he has to do to drive them away is to look them full in the face, and view them in the light of reason and philosophy. He knows full well, and is constrained to acknowledge, that this sense of guilt is the very verity of his inner consciousness, and that he may as soon command the clouds to disperse, or quench a volcano by turning rivers of oil upon it, as by the voice of reason and philosophy bid his consciousness of guilt fly away. Talk not to him of relief from such convictions by the light of reason or the teachings of philosophy, for he feels that speaking to him in such a manner is only to mock his soul with vain delusions, aggravating the more his wretchedness and woe.

Can the guilty soul be unburdened by the contemplation of innocence, piety, and virtue? Is the murderer's conscience, while writhing under the conviction of the heinousness of his crime, pacified by the contemplation of an act of self-denying heroism in the rescue of life from impending ruin? Ah! no. It is then that he emphatically feels his guilt an intolerable burden on his soul. Is, then, the transgressor to be delivered from the pangs of a guilty conscience by the

contemplation of a self-denying, self-devoted life to God, a holy consecrated death in the cause of truth and righteousness? Alas! no. The conviction of sin and sinfulness is only the more deepened by such, and the poor victim of conscious guilt hurried with the greater rapidity along the course of sin and ruin.

Is the law of conscience in man the impress of the Divine? Is the quickening of the sense of blameworthiness, through the contemplation of innocence and self-denying virtue, an operation of the principles or a deed of the perversion of man's nature? If, as doubtless it is, an operation of principle in man, is it not a tantalizing of the conscience-stricken sinner, a lacerating of his painful wounds, to direct him, while trembling under the consciousness of his guilt, for peace and consolation to the holy life and self-denying death of the great Martyr? Is it not to mock him with delusions, piercing him to the quick, and intensifying his anguish, instead of relieving him of his woe? To point the eye of the sinner, while smarting under the lash of conscience, for relief to the life and character of the innocent self-denying One, who, sooner than deviate in the least from truth and rectitude, voluntarily laid down His life, is not only to tantalize him and to lacerate his bleeding wounds, but to become chargeable with the absurdity of attempting to accomplish an end by means only calculated to secure an opposite result—nay, to ignore and pervert the great end of Emanuel's death while in the act of contemplating it. To endeavour to promote peace in the human conscience by such an instru-

mentality is to mistake both the nature and the cure of man's fearful disease.

Man's deepest convictions are ever true to the principles of his nature; and, while writhing under a sense of guilt, to be told to quiet his conscience and renew his life by gazing in contemplation on the Martyr's death, is only cruelly to mock him. He feels that such is only asking him to deepen the anguish of his spirit instead of removing the wretchedness of his soul. Such doctrines may meet the wants of a fancied sinfulness, but not the deep necessities of a realized guilt. Away, then, in the name of reason and philosophy, with this trifling with the deepest interests of both man and God. Such conceptions are only the dreams of fevered brains, the ebullitions of bewildering speculations. To talk to the sinner in such a style is only to pervert the dictates of reason and the teachings of philosophy. Can, we ask again—can the contemplation of the highest devotedness to God—can the contemplation of a perfect resistance to the severest temptations—can the contemplation of immaculate purity and innocence—do else than show to the sinner in the clearest light the aggravations of his guilt, and thus intensify his anguish? Direct the eye of the awakened sinner to the martyr-death of Incarnate Deity, and the only effect will be to produce an increase of his misery, anguish, and woe. Is not the conscience-stricken sinner ready to exclaim—Whence this law of my being that condemns me to my face? whence this arousing of my consciousness of guilt in the presence of the Holy and Divine? And can any

satisfactory answer be given to him but that this law is one engraven on the tablets of his mind, woven into the constitution of his being, by the Author of his existence. Yes, it is the very echo in man of the voice Divine.

And is not this sense of guilt the clearest evidence to the sinner that he has incurred *the displeasure of God*? And if so, will the contemplation of that which arouses a sense of his displeasure remove the conviction of it? Can the sinner reason otherwise, if he reason at all, than that, if his heart condemn him, God, who is holier than his heart, must condemn him still more? If his transgression has disturbed the harmony of his life, set in operation the reactionary laws of his nature, brought upon him the penal infliction of his sin—and if the consciousness of it has awoke such feelings in his breast, has it at the same time awoke no displeasure in God? Yes; the sinner does and must believe in the displeasure of God against sin, the anger of the Almighty towards the sinner; and the sacrifices, the penance, the supplications of man are a witness of his belief in such. And the anxious, earnest inquiry of the awakened soul is, how can this anger be appeased, this dark cloud which envelopes and hides the Divine countenance be removed? For he feels that the contemplation of the heroic lives and martyr deaths of the "*excellent of the earth,*" instead of removing the consciousness of guilt, only arouses, deepens, the conviction of it in his breast.

Another mode of attempting to remove the consciousness of guilt from man is to tell him to

repent of his sin and return to God. Can, then, the transgressor *in* and *from* himself repent of his sin? And if he can, will *his* repentance rescue him from the consequences of his transgression?

Repentance, after-thought; change of disposition, of view, of principle, of life; the having the mind so exercised as clearly to perceive, cordially to acknowledge, and deeply to deplore both the act and the motion as well as the consequence of the transgression—is this possible to the sinner *in* and *from* himself? Repentance involves at least three things—the seeing transgression to be disobedience of the Divine law, and ruin to the transgressor; the being convinced that God is just in maintaining the principles, powers, and relations of the sinner's nature in their condition of conflict; the mourning over the perversion which led to the act as well as the bewailing the consequences of the transgression. Yes, repentance implies the seeing transgression to be disobedience, rebellion, ruin; the seeing that in not suppressing the risings of unlawful desire, the dallying with temptation, the doing what is doubted to be right, what is feared to be wrong, what conscience restrains from, what the law of God forbids, to act on any other principle than that of implicit obedience to the will of God, for any other end than the glory of God—is to violate the first principle of well-being, to rebel against the supreme authority of God, to disturb the harmony of life, to oppose the only condition of fellowship with God, and to destroy the oneness of the subjective finite with the subjective infinite.

Repentance implies the seeing that God, in requiring implicit obedience, is righteous; that He is requiring of us only what is absolutely necessary to spiritual life, to individual well-being, to general good; and that in maintaining in the transgressor the sense of his wrong-doing, in upholding in their condition of conflict the powers and principles of the sinner's nature, which, by his transgression, he has brought into a state of discord, God is just; and that in refusing to annihilate, relax, or alter these powers in their operations, God is true.

Repentance implies the detesting, loathing, deploring the thought of tampering with temptation, of dallying with the tempter, of acting for gratification of self instead of acting only for the glory of God; it implies a mourning over the heedlessness, blindness, infatuation of not acting only on the principle of implicit obedience to the will of God.

And is it likely that, *in* and *from* himself, the transgressor will realize this? Is he not, from the operation of his self-justifying endeavour, shut out from the possibility of realizing such repentance? Will, can the sinner, *in* and *from* himself, thus repent? The transgressor, who is ever striving to justify himself to merit the favour of God—is it possible for him, *in* and *from* himself, to repent? Will his rebellious spirit allow him to repent? Can he repose in the conviction, rest in the view, of his sin? Is not his incessant effort an attempt to justify himself, to vindicate his doing, to persuade God to be and to do differently from what He is and does?

The sinner will admit the fact of his transgression, for his conscience tells him of it, but *he will not acknowledge the blameworthiness of his deed*; he will confess to the violation of the precept, but *he will not consent to the penalty of the law*. He endeavours to persuade himself that he could not help acting as he did, and seeks to shelter himself under the idea that the circumstances in which he was placed, or He who placed him in them, is answerable for what he has done. Temptation was strong, desire urgent, bias prone; if he has done wrong he should not have been created with such inclinations, he should not have been placed in such circumstances, he should not have been exposed to such temptations; it is not he, but the Being who placed him in such a position, that is chargeable with the responsibilities and results of his doings. Does he not attempt to reason thus with himself?—Why is human knowledge so limited? Why is man not supplied with as much light as would make it impossible for him to do wrong? Why is man made liable to sin, and not placed beyond the possibility of transgression? Why is he exposed to temptation, and not placed above the reach of all solicitation to evil? If I have sinned I could not help it; the circumstances in which I was placed led me into the transgression—“*The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat.*”

Such is the light in which the transgressor seeks to view his conduct, and the manner in which he strives to rid himself of the responsibilities of

the law and authority of God. He attempts to pervert the first principles of right, and wrong the deep conviction of his own inner being. "*The carnal mind is not subject to the law of God, neither indeed can be.*" Hence it must have principles, relations, laws, and being all to bend to its capricious will, to fit and square in with its notions. It will have no law but its own caprice, no rule but its own inclination, no principle but its own will, no creation but what ministers to its enjoyment, no existence but what subserves it. If all-being be not what permits it to do whatever it pleases with impunity, it will instantly complain of injury, and seek to avenge its imagined wrongs. The "*carnal mind*" strives to set itself on the very apex of being, ascend to the highest summit of existence, grasp in its almighty fiat eternal and immutable principle, reign over all law, relation, power, authority—make a god of self, worship and serve its own idol. This is the *terminum ad quem* of guilt in humanity. And is this the spirit that will *in and from itself* repent, turn to God?

But although the "*carnal mind*" will not repent or turn to God, it cannot rest in its spirit of rebellion. Man's constitution, reason, forbids this. Is not man, in every transgression he commits, furnished with sufficient light and power to enable him to avoid falling into the sin? Can he sin without acting against sufficient light? Is not this involved in the very nature of transgression? It is not an overpowering flood, but a *sufficiency*, of light that involves responsibility. If man be a

being whose deepest and most indestructible principle of existence is the love of well-being, and if sin be the doing what we doubt to be right, fear to be wrong—if it be the acting from any other principle than that of implicit obedience to the Divine will, for any other end than the glory of God—does not the transgressor act against sufficient light in every sin which he commits? Does he not act against the imperative principle of his own life, against the highest obligation of his own constitution, against the only condition of his own well-being? Does he not act against his doubt in the face of his fear? Does he not act in the consciousness that he is not acting on the principle of implicit obedience to the will of God? And is not *his doubt, his fear, his consciousness that he is not acting on the principle of implicit obedience*, sufficient light to deter him from acting? Would he have omniscience given to him in every moment of temptation, omnipotence to hold him back from all transgression? If "*whatsoever be not of faith is sin*," surely he sins in acting in opposition to his doubt, his fear, without the consciousness of acting in implicit obedience to the will of God. Can any amount of temptation make it right in a man, or justify him in doing what he doubts to be right or fears to be wrong? Or can the force of temptation shelter him from the consequences of acting in opposition to the first principles of his nature, the high conditions of his well-being, the obligations of his life.

Man may sin against God, and by so doing disturb the principles and relations of his life,

but he cannot alter his constitution, destroy the conditions of his well-being, annihilate the powers and capacities of his immortal spirit, dethrone God. He has been created for fellowship with his Creator ; he has been formed for the reception and preservation of the image Divine, transcribed on the soul by the light of Jehovah's approving countenance, and realised in a consciousness of the Divine presence ; he has been created for endless joy and delight in the study of truth, and communion with the Infinite and Eternal ; he has been endowed with noble powers for the investigation and approval of the deep designs of the council of Godhead, he has been gifted with an indestructible instinct of his lofty destination, he has been brought into existence for the enjoyment of repose in nothing short of the consciousness of a oneness of his subjectivity with the subjectivity of God—but by sinning he has incurred guilt, placed himself in opposition to the high conditions of his well-being, stumbled on the threshold of his noble career, introduced the elements of conflict into his inmost nature, made himself an enemy of God.

Still the principles of humanity are true to themselves. The sinner cannot stifle the deep cravings of his immortal spirit after God, the longings of his deathless soul for the bread of life, the desire of his undying mind for fellowship with the Unseen ; neither can he rid himself of the desire that God would be and do differently from what He is and does. No ; man, even sinful man, feels that he must have a God to hold

fellowship with, religious ideas to possess his mind, deeds of worship to afford him communion with the Unseen, a felt interest in a higher destiny to prevent him from sinking under the pressure of evil; but the guilty spirit, the "*carnal mind*," the selfishness of man, will not have a holy God, a pure religion, an absolute standard, a perfect rule of life, a glory of spotless radiance, a heaven of immortal joy and bliss, in fellowship with the Father of spirits. No, such will not suit the likings of the "*carnal mind*;" hence a compromise must be attempted, and thus idolatry, in some form or other, has universally prevailed among the nations. The "*carnal mind*" must have a god to its own liking, a truth of its own devising, an altar of its own erection, a victim of its own selecting, a heaven of its own framing, a glory of its own fancying. And is the reigning spirit of such *one* that will repent of itself? Verily not.

The fact that the first and deepest principle of man's nature is the love of well-being, well-doing, taken in connection with the fact of human transgression, sufficiently explains the present condition of mankind. The controversy which the "*carnal mind*" wages with the human conscience and God, is not whether there be a God, an absolute right, a chief good. No; a being created with a deep receptivity for the in-dwelling of the Divine, with an irradicable instinct for fellowship with God, can never rest in a disbelief of the Divine existence. Atheism is not natural to man, and never can be popular with

the nations. Mankind, in all ages, have rejected it, and never will embrace it as the popular belief. A being whose first, deepest, most indestructible principle of nature is the love of well-being, well-doing, cannot rest in the disbelief of an absolute right, an imperative obligation of nature, an infallible rule of life. No; humanity in all ages has acted on the belief of such; and the philosophers and speculators have ever sought after and contended about such. A being formed to find his supreme enjoyment in fellowship with God cannot rest in the disbelief of a chief good. No; men in all ages have anxiously longed for it, earnestly sought after it, and laboured eagerly to possess it; but man, in his eager and diligent quest, cannot reach it because he seeks it "*not of faith,*" but of self. Can, then, the transgressor, in and from himself, repent of his sin, turn to God, love and delight himself in the ways of the Most High? Look at the circumstances in which the transgressor has, by his transgression, placed himself, and see if it be possible for him to repent of himself. Can the lover of well-being, well-doing, gaze with complacency on the fact that he has transgressed the high conditions of well-being? Can he rest with satisfaction in the realization of his own inner conflict? Can he delight in God imputing to him his sin? Is it possible in the nature of things for the transgressor, in and from himself, to repent; in the absence of a readjusting, reconciling power, turn to God—would it not involve a contradiction, an acting in opposition to the cherished

idea, the intense working, the one reigning effort of his rebellious spirit? Is it, we say, possible for a creature whose radical principle of life is the love of well-being, well-doing, clearly and calmly, intently and earnestly, to gaze on the solemn fact, and devoutly to rest in the abiding conviction, that he has deliberately acted in opposition to the first principle of his nature, the essential condition of his well-being, the immutable law of all moral action? Is it possible for him calmly, deliberately, solemnly, complacently to gaze on his inner disease, strife, and struggle—to listen with satisfaction to the ever and anon upbraiding voice of his conscience—to view distinctly and cordially the opposition of desire with conscience, of will with judgment, of passion with reason, of self with God? Is it possible for him to delight in God ever upholding conscience to accuse him, ever maintaining the powers of his nature acting in conflict with him, and ever and anon refusing to allow him to shelter himself from his distress under a subterfuge of lies? Is it possible for the sinner to rest in the conviction that he has acted in opposition to his eternal well-being, that he has involved himself in endless ruin? Can he live in the belief that God is righteous in securing to him the degradation of his iniquity, just in shutting him up to listen to the condemning voice of conscience, good in causing him to realize the misery of that conflict he has produced by his sin? Is it possible for sinful, rebellious nature to do any such thing? No; the being that is created with the love of well-

being and well-doing as the first, deepest, most indestructible principle of his nature, the law of his life—cannot look with composure on the fact of his having acted, deliberately acted, in opposition to the first principle of his nature, the highest obligation of his life, the deepest interest of his soul, the Author and end of his existence; to all that is right, holy, God-like, and blessed? Is it possible for the "*carnal mind*" to do this? No; the "*carnal mind*," the rebellious spirit, the selfish nature of man, will not believe that man has involved himself in conflict with his constitution, in strife with eternal and immutable right, in antagonism with God. Is it possible, we ask, in the nature of things, that the divinely-constituted lover of well-being, of right, can do any such thing? Can he gaze in clear perception and calm conviction on his inner state of discord and strife? Can he dwell at ease in a region in which he is ever reminded by all that he discerns that, by his own act, he has ensphered himself in darkness, involved himself in devilishness and destruction? He cannot. He can neither leisurely look at nor calmly repose in such a region of conviction. Hence the "*enmity of the carnal mind, which neither is nor indeed can be subject to the law of God.*" In the measure of the clearness of the perception of the fact, in the degree of the fulness of the discernment of the impossibility of escape, in the strength of the realization of the deliberate character of the act, is the rising conviction of the mind recoiled from. How can the constituted lover of well-being, well-doing, look his

own guilt full in the face, gaze upon his own act of self-destruction, his eternal ruin, in the clear blaze of conviction? The diseased eye of the soul will not, cannot admit the light of truth; it will only admit refractions of it, and these only as tinged by the medium of its own hues. The "*wounded spirit*" dreads the operation of its own self-condemning power as the most tremendous, dreadful of all evils, and will prefer darkness a thousand times to the pure light of truth. "*Every one that doeth evil hateth the light, and will not come to the light, lest his deeds should be reproved.*" No; he will rather pervert his judgment on the great essentials of truth, of right and wrong; shut himself up in intellectual gloom, warp his mind in the mazes of speculative error, "*call evil good, and good evil.*" "*He likes not to retain God in his knowledge, and God gives him over to a reprobate mind.*" Man might know that he cannot annihilate the principles of his constitution, change eternal and immutable law, undo the fact of his transgression, belie the deep convictions of his inner life, oppose Divine light, eternal love, infinite Majesty, without involving himself in darkness, enmity, and ruin; but this is the lesson the sinner will not learn, the truth he will not believe, the very conviction he will not dwell in; guilt is so awful a thing to look full in the face, that sooner than do so the constituted lover of well-being will shrink from nothing; he will darken the organ of his inner vision, pervert his judgment on the first principles of morality and religion, and set the author of his being—the Eternal God—at defiance.

The matter is of such importance as to warrant us dwelling on it for a moment longer, even at the expense of some repetition. Is it, then, we ask again, in the nature of things possible that the guilty conscience can hold agreeable fellowship with absolute purity, repose with joy in the presence of immaculate Holiness; gaze, under the radiance of the clear shining, of the full blaze of uncreated light, on its own sinful doing, on its own disordered conflictive state? No, the thing is impossible. A being whose first, deepest, most-indestructible principle of life is the love of well-being, well-doing, gazing in the clear radiance of uncreated light on its own ill-doing, ill-being; on the fact of its having acted in opposition to its nature, obligations, interests; on its having separated itself from all that is right, holy, and blessed; on its having involved itself in awful discord, in ceaseless strife with all that is true, lovely, and God-like, must, in the very nature of things, be the extreme of agony, anguish, and despair—must be the realization of remorse in her most dreadful form. Can the constituted lover of well-being even glance on such a spectacle without hastening with instinctive recoilings from such an awful sight? Will he not struggle after any condition of being and realization sooner than abide in this? Will he not "*cry to the mountains and to the hills to fall upon him*" and hide him from this vision? Will he not at all hazards labour to escape the consciousness of guilt? And if he can in no other way, will he not endeavour to effect his escape by setting the Almighty at defiance; and charge on him the wrongfulness

of his doing and being? Tremendous, but unavoidable, consequence of sin when carried to its legitimate results. Can, then, the sinner *in* and *from* himself repent? Is it not awful folly and dire infatuation in him to attempt to do so, or in others endeavouring to induce him of himself to repent?

It is in the consciousness of guilt, then, that we are to seek for the essence of man's enmity to God, not in the substance, principles, original relations, or in the constitution, but in the disorder, of humanity. It is not the human but "*the carnal mind that is enmity towards God, that is not subject to the law of God, neither indeed can be.*" As an ultimatum, a final condition of existence, a state of guilt *realized* is the most awful, tremendous that can be contemplated; it can be fully looked at, steadfastly gazed upon *only* in the reflected light of a reconciling, readjusting power, in the near presence of an adequate atonement. Let, then, no one in and from himself attempt to repent of his sin; repentance, irrespective of the aiding light of a gracious manifestation of the Father of spirits, is an absolute impossibility to the sinner.

If, then, sinful man cannot by penance return to God, if he cannot restore the harmony of his disordered state by the contemplation of innocent life and heroic virtue, if he cannot in and from himself repent of his sin, and bring God back into his soul, can he discover in creation a power that will enable him to do so? This is equally impossible to man; for a readjusting power, a reconciling grace, a restorative medium of moral

disorder and sinful life, could never have been deposited in nature—it cannot lie in her deeper depths. The very nature of religion forbids the possibility of such. If there could have been such in creation, its existence would have sapped the very foundations of morality, and rendered religion an impossibility. However deep it might have been deposited in the secrets of nature, man, in his onward progress, in his searchings out of nature, in his study of science and advancement in philosophy, would sooner or later have come upon it; and then what would have been the result? The “*carnal mind*” would have had the knowledge of a power which would have enabled the transgressor to readjust the disorders of his transgressions; and, possessing the knowledge of such a power, the sinner would have gone on in transgressing, and re-adjusting the disturbances of his transgressions, in an endless series. The transgressor would have become independent of God, and above all other existence, which is the very condition of being the “*carnal mind*” so eagerly covets and earnestly seeks after. The possession of such a power would have enabled the sinner to repair the evils of his transgression as soon as they were felt—nay, the existence of such a power in nature would have rendered transgression an impossibility; for if, on the immediate discovery of the evil of transgression, the sinner could at once repair the evil, where would have been the evil? And would not the existence of such a power in creation have made religion an impossibility? Would it not

have made the sinner independent of God? Would it not have withdrawn him from God, confirmed him in his idolatry, and led to an impassable gulf between him and God, and thus for ever have separated him from God? Could, then, such a power have been deposited in creation by God? Does not the very idea of such a power being in creation, and the search after it in nature, display ignorance of the first principles of religion, and of a heart estranged from God? How nobly ignoble is the philosophic search after such a power in nature! If a remedy for sin exists anywhere, it must exist in God; it can exist nowhere else.

Can man, then, by speculation, discover such a power in God? Man may and does betake himself to speculation in order to search out the deep things of God. But what can speculation do in searching out the mysteries of Godhead, the secret purposes of the infinite and eternal mind? What can speculation do in the revelation of the true, in the manifestations of the God-like? What are the speculations of men but the reveries of darkened, prejudiced, disordered minds; the wellings-up of the fanciful conceptions of troubled spirits, the evolutions of the tangled threads of bewildered brains? And can such disclose the secrets of God?—sound the inner depths of the infinite and eternal One?—comprehend the mysteries and reveal the undisclosed designs of Godhead?—the one purpose which God has kept secret from the foundation of the world. The thing is impossible; for, in the very nature of speculation, there can be no search, no inquiry of the meek

and teachable spirit; no earnest, longing desire to know only the mind and will of God; no, but only the ever fresh and new turnings-up of the revolving kaleidoscope of the disordered, distracted mind of man; the ever-fresh but ever-fanciful combinations of ideas already existing in the human mind—a vain attempt of a disordered finite subjective to produce from its inner confusion a higher order of being than exists in its own objective. What else can philosophic speculation be? Man, in and from himself, cannot produce original ideas; in and from himself he cannot display undisclosed purposes, principles, perfections of Godhead. He cannot descend into the inner depths of the infinite and eternal Mind, and drag from thence the arcana of the Divine council. In his speculations man can only combine in endless variety the already-existing ideas within him. He can create, discern, disclose nothing of the absolute. And what he in fancy combines may be an image the very opposite of what he imagines it to represent. How grossly absurd, how awfully fallacious, how fearfully fatal, are all human speculations concerning the mysteries of religion, of Godhead?

Can man, by the effort of reason, discover the existence of such a power in God? Man has, indeed, gone to Nature with the claim of reason, entreating her to enable him, by the aid of her ladder, not only to ascend to God but to descend into the inner depths of Godhead, and drag from thence the secrets of the infinite and eternal Mind. And in this he has fallen into a threefold mistake.

For Nature, even in her original perfection, could not have afforded such means and facilities, much less in her disordered and conflicting condition. Such a discovery is not possible to the unfallen intelligence of heaven, much less to fallen man, were he even surrounded with a perfect state of nature. Nature, even in her original perfection, could not have disclosed the unrevealed thoughts, the secret purposes, the deep things of God—*God in himself*—for then she must have been God. The not perceiving this underlies the cogitations of men, hence the pantheism which is so manifest in the philosophic speculations of the age. In this effort man perceives not that Nature is no longer the exact undisturbed objective of the Infinite subjective. He sees not that she is no longer the full, complete, entire manuscript of the Divine revelation she once was—the carefully-preserved parchment of that Word which was written by the finger of God in the creation of all things; but only the broken tablets, interpolated codices, a volume with numerous various readings. Nor is this all. Man not only fails to perceive that his existence, as it now is, is a distorted revelation; he likewise fails to perceive that, with his spiritually diseased eye, he cannot read correctly even this distorted revelation as it is. He perceives not that the diseased eye of the soul cannot steadily contemplate his inner in its distorted and conflicting state, but shuts itself against the light as soon as it begins to pain the unhealthy organ.

But even were Nature complete and entire, and could she be read by a healthy, clear, and

vigorous eye in man, she could not even then disclose to him *the deep things of God*, the secret purposes of the Infinite and Eternal Mind. Reason, no more than speculation, can create original ideas, or disclose to herself perfections and designs of Godhead which God has not already revealed. The province of reason is not to discover what God keeps within Himself, but meekly and teachably to inquire of Nature what she has given to her to make known; certainly not to endeavour to put into her what exists only in the conceptions of man's own disordered brain, or to attempt to wring from her what God has not given to her to disclose. Fallen man perceives not that, in the search after a way of being just with God, he is acting under the delusions of "*the carnal mind, which is not,*" cannot be, "*subject to the law of God,*" and therefore cannot reach what he so earnestly seeks after.

No; neither speculation nor reason can disclose the "*secret things*" or *deep purposes* of God. Speculation can reveal to man the conceptions of his own fancy, but nothing more. Man cannot create God in *idea* more than in *substance*. No; strive as he may, he cannot in and from himself conceive God. Man has not the Absolute in him, but only capacity for the indwelling of the Divine, and therefore cannot produce God from the womb of his conception; he can only realize fellowship with God through the indwelling of the Divine.

Reason cannot discover God in *His* works; she can only trace the indications of the Almighty,

the footprints of the Most High, in the manifestations of the Divine. She can draw *her* inferences from the doings of God, but she cannot reveal Him in Himself to the heart of man. No; God can be known and enjoyed only by means of His own immediate manifestations in man.

Man cannot arrive at correct conceptions of anything by speculation. In order to knowledge he must read *correctly* and deduce *reasonably*. He must follow the instructions of external nature and of internal consciousness. Let him from *fancy* or *speculation* attempt to map out the ocean-bed or the planetary system, and what a different chart of the mighty deep and of the mechanism of the heavens would he produce from the real or true one? Let the untutored mind of man try to form to itself an idea of anything it has neither seen nor heard described, and how different will its conceptions be from the reality. And if such be the case with his conceptions of the finite, how much more with those he forms of the Infinite? Man cannot arrive at correct views of matter, mind, and spirit without the aid of instruction; how much less can he attain to clear and comprehensive views of the being and designs of the Godhead without revelation?

Nature can disclose only a threefold manifestation of the Divine in the regions of the spiritual, neither of which manifestation can discover to man how he is to be just with God. Nature, if man could ascend to the heavenly state, and learn what she discloses there, could exhibit to him in the realms of the pure spiritual the various orders of

unfallen intelligences existing in cloudless light, contemplating the pure manifestations of the Divine, and in the reception of these ever assimilating in nearer approach to God—ever mirroring in lovelier perfection the image of the all-perfect One—and thus developing the powers, capacities, and relations of their being in harmony with their constitution, in agreement with the will of God, and in concord with the conditions of universal well-being, enjoying the blessedness of uninterrupted fellowship with Him.

Nature, if man could descend to the regions beneath, and see what is going on there, would exhibit the spirits of darkness, in their ceaseless efforts to vindicate their ways and justify their doings, endeavouring, while cherishing aversion to the holy and God-like, to hold satisfying fellowship with the Infinite and Eternal; but, instead of perceiving assuasive vision and realizing blissful communion with God, through the medium of their own likings and fancyings, only descend into deeper darkness, greater conflict, further distance from God—into more confirmed enmity to the holy and God-like—and thus develop their powers, capacities, and relations in opposition, strife, and conflict with God, with their own constitution, and with the conditions of universal well-being.

And Nature, if man could read her aright as she reveals herself in him, would disclose to him, in this region of his earthly existence, a sphere in which God is manifesting His long-suffering forbearance, the riches of His mercy and grace—a region where man experiences a life of conflict

between light and darkness, hope and fear, love and hatred; where, in an unavailing search after happiness in following his own likings, he is made to realize the fact of his own fallen condition, to taste of its bitterness, and feel the necessity of a higher deliverance than man can achieve for himself. And, yielding to the Spirit of God, receiving the truth as it is in Jesus, and living the life divine, he is given to know the beginnings of the heavenly life, and taste of the bliss of fellowship with God. But Nature cannot reveal to man this renewed state of his existence, neither can she disclose to him the way by which he is to attain to it, nor discover to him the means of his reaching it.

Can man, then, by any effort of his own, induce God to manifest to him a readjusting power of his sinful life, a reconciling principle of his disordered condition? After a way of deliverance the nations have blindly wandered, but wandered in vain. In the search after a readjusting power, a favourable manifestation from Heaven, men have gone to their idols with earnest entreaty, with severe penances, with expensive sacrifices. But what could idolatry do in the manifestations of the Divine, or in the revelation of a reconciling, readjusting power? Idolatry can only plunge man deeper and deeper in the depths of his degradation and woe. For while an idol is nothing in itself, it is an awful reality in the thoughts, fears, and realizations of superstitious man—a hideous caricature of the living God in the vision of the blinded worshipper of Heaven. Man's efforts to

induce God to look favourably on him have plunged him from high ideas of God into low conceptions of the Divine, and inured him into the practice of fiendish deeds. Fallen man has conceived of God as an avenging tyrant, to be moved to compassion by the view of mangled carcasses, bloody offerings, self-inflicted penances, loud and protracted supplications. And are not such conceptions of the living God akin to hideous caricatures of the Holy One?

Has man presented his fastings, lacerated limbs, and bloody sacrifices as the exponents of a deep conviction of his spiritual death, and of his eager desire to escape from the bondage of "*the carnal mind*," and as the pledge of his resolution to deny self?—No; but as a wretched spectacle to move that Love to pity which has ever pitied and yearned over him with deep emotion, and earnest desire to embrace *him*. Is it to exhibit faith in God's purpose to reconcile man to Himself through a manifestation of self-sacrificing love that he undergoes these penances, or offers these sacrifices?—No; but to propitiate a revengeful Deity, to induce Heaven to be so favourable as to indulge *him* in his desires and efforts. Has he, in earnest supplication, invoked God, as his merciful Father, to be gracious to him, to mould his inner life to the image Divine?—No; he has addressed Heaven in supplication to induce the unchanging and eternal God *to be to him* and *to do to him* what *he* would have God to be and to do.

Could such approaches to Heaven, such desires and efforts to induce God to be compassionate,

draw from the Almighty the manifestation of a readjusting power of His mercy, a display of "*grace reigning through righteousness unto eternal life?*"—No; fallen man, in and from himself, "*desires not God, nor the knowledge of His ways;*" he has no desire for the truly Divine, no longing after the realization of the melting, quickening, transforming power of infinite, eternal, self-sacrificing Love, but only seeks to induce God to leave him alone in the enjoyment of self, and the dominion of "*the carnal mind.*" And is God to respond to such desires and entreaties?—"That be far from" God.

Man, then, is helpless, utterly helpless, in the matter of his deliverance from the consequences of his transgression of the Divine law. He cannot by his own, or created, effort escape from his inner conflict. He cannot bring God back into his soul; he cannot, by his own doings, enter into reconciliation with God. If he is to be rescued from his ruin, that rescue must be effected by a higher manifestation of Divine love than creation affords. For as in the attraction of matter so of spirit; the power which is adequate to raise a body must be greater than that which, though indispensable, is insufficient to retain it in its original position.

CHAPTER X.

Reconciliation.

RECONCILIATION is not the formation of an acquaintance between parties formerly unknown to each other; neither is it the agreement of parties at variance to sink in oblivion the matter of difference between them, never to mention or refer to it again, but to hold agreeable intercourse with one another, and to act together on all other affairs in life as if no former difference had existed between them. Reconciliation is the return to the most cordial and intimate friendship of those who once were foes, the perfect agreement of individuals in reference to matters of former variance and disputation; it is the seeing this matter of former dispute in the same light, regarding it with the same sentiments, acting toward it on the same principles, and holding to it with the same tenacity.

Reconciliation embraces the entire life—every emotion of the heart, every thought of the mind, every movement of the will. Enlightened conscientiousness can allow of no reservation on the one hand, and rectitude can admit of no suppression on the other. Truthfulness permits no concealment or reserve. True, cordial, lasting agreement is not built on secrecy or disguise.

Nor is reconciliation the forcing into distasteful agreement on the one hand, or the reluctant com-

pliance with the conditions of union on the other. There is, indeed, in reconciliation a drawing on the one side, and a complying with conditions on the other; but this drawing is all in harmony with the principles of spiritual and the requirements of responsible life, and this compliance is all in strict accordance with the unfettered movements of free agency. Reconciliation is a cordial, enlightened agreement on matters of former variance and disputation.

Reconciliation can take place *only* between parties *at variance*. And this variance must be *mutual*, for where there is variance there must be injury on the one hand and dissatisfaction on the other. If there be no wrong or injury done, there can be no dissatisfaction felt at wrong or injury. Or if there be injury done, and no dissatisfaction felt at the wrong, there can be no variance or strife. And there must not only be wrong done on the one hand, and dissatisfaction felt with it on the other, but there must be also an attempt to vindicate the wrong; for if wrong should be done, and an acknowledgment of it made when pointed out, there will not be variance, and consequently not room for reconciliation. Reconciliation can take place only between parties at variance—the one doing wrong and attempting to justify the wrong, the other receiving wrong and condemning the wrong.

Reconciliation involves *a change*—a change of intercourse arising out of a change of feeling, this change of feeling arising out of a change of relation, and this change of relation arising out of a

change of action. And this action must be in the inverse order of the conduct producing the discord. In producing the discord the *injurer* is and must be the first mover and chief actor, but in effecting the reconciliation the *injured* must be the first mover and chief actor. In producing discord, the injurer disturbs the existing harmony by acting inconsistently with the rules of action or principles of intercourse ; in effecting this reconciliation, the injured operates in the manifestation of deeds of self-denial, so as to re-establish harmony in readjusting the principles which were disturbed by the injury.

In effecting reconciliation, the injured must thus provide a basis of reconciliation. And in doing so he must not act inconsistently with himself, he must not violate any one principle of right, lose one object by an attempt to gain another ; he must not gratify one class of emotions at the expense of another, he must not maintain one set of principles by injuring another. Nor must he require of the injurer anything that would do violence to any one principle of his existence, any one relation of his life ; he must not require of him any one thing that would in any way injure him or require of him to injure another.

The basis of reconciliation must be propounded by the injured to the injurer in a clear, distinct, and impressive manner ; in such a form as will arrest his attention, exhibit to him the height of his offending, the consequences of his doings, and the character of the being he has injured, and also the facilities provided for his reconciliation,

as well as the eagerness with which reconciliation is desired by the injured and offended.

If an adequate basis of reconciliation is provided by the injured, and propounded to the injurer in clear, distinct, and well-defined terms—and if the injurer fully and cordially accept of the terms, close in with and cling to the basis of reconciliation—then must the reconciliation be complete, and the intercourse between the parties formerly at variance more agreeable, close, and endearing than if there never had been a difference or variance between them; for if the offended desire reconciliation, provide on the principle of equity a basis of reconciliation, announce this basis to the offender in clear, distinct, and well-defined terms, and if the offender fully and cordially close in with the terms of reconciliation, the offended can desire no more, the offender can wish for nothing else—and, learning from the experience of the past, he will be more circumspect in the future, and thus a friendship, deep and augmenting, will draw them closer and closer together. Let us apply, then, these clear and obvious principles to the case in hand.

A variance, deep and wide, exists between the sinner and God; and in bringing about this variance, the sinner has been the prime mover and chief actor. As long as a creature acts in accordance with the end of its being, the principles of its existence, the rules of its life—in one word, with the will of its Creator—God can find no fault with it, complain of no injury, entertain no displeasure towards that creature.

Between God and that creature there can be nothing but delightful intercourse up to the full measure of that creature's capacity for fellowship with the Most High, but the moment a creature acts in opposition to the law of his life he must injure himself and rob his Creator of His glory. From the very nature of moral being, by transgressing the law of his existence the creature must deprive himself of the consciousness of innocence, the conviction of the rectitude of his doings, and the sense of the Divine approbation; he must awake in him the consciousness of guilt, introduce into his being the elements of conflict, deprive himself of the perfect loveliness of moral purity, and fail of living to the glory of God. And as moral nature is essentially active, and as the moral agent cannot rest in the consciousness of wrongdoing, he will, as we have seen, endeavour to roll the blame on his Creator, attempt to justify himself by maintaining a position of antagonism to God. And to such conduct on the part of the sinner God cannot be indifferent, neither can He approve of His creature acting in opposition to the law of its life, the conditions of its well-being. He cannot but condemn and oppose the sinner's attempt to cast the blame of his sinfulness on Himself.

Here, then, there is, and cannot but be, variance and disputation between the sinner and God. And, in producing this variance, the sinner has been the *first* and *chief* actor. He has set himself in opposition to God, and God to him; and

if God were actuated by hatred, revenge, or any other sentiment than love, reconciliation between them would be an utter impossibility. And if there is to be reconciliation between God and the sinner, God must be the first mover and chief actor in effecting the reconciliation. For if the very ground of *disputation* between God and the sinner be the *attempt* of the sinner to *justify himself in rolling the blame of his transgression* on God, it must be obvious that the sinner *will not* be the *first* to seek reconciliation. And even were it possible that he could first desire reconciliation, he could do nothing in the way of procuring a basis or of propounding the terms of reconciliation; and thus, unless God desire a reconciliation with man, there can be none between them. And if God desire a reconciliation with the sinner, He must provide an adequate basis, and come to the sinner with the terms of reconciliation.

This basis of reconciliation must be worthy of God and suitable to the conditions of the sinner. It must in no wise compromise any one perfection of the Divine nature, and character or principle of manifestation; for then there could be no adequate basis of reconciliation provided by God, but only an exhibition of compromise between Him and the sinner. Neither can this basis of reconciliation require anything of the sinner that would be *inconsistent with* or *short of the obligations* of his well-being, the law of his life; for then the reconciliation would not be with the sinner, but with a *portion* of his being—it would be a *defective*, a *false* condition of life.

The basis of reconciliation must uphold in all their integrity the *perfections* of the Divine nature, law, and government. It must give full expression to the Divine displeasure against sin; it must afford full, striking, assuasive exhibition of God's love for humanity; it must give clear, prominent, impressive display of God's desire for reconciliation with the sinner. It must also be adequate to meet all the wants of the sinner; it must be able to fire him with ardent, devout, zealous love to God, to remove from him the consciousness of guilt, to unite his convictions with the eternal immutable principles of truth, show to him how sin may be made *an occasion of* glory to God and of good to his creatures.

If the basis of reconciliation fail in any one of these conditions, it cannot be a means of reconciling God and man; but if it meet these conditions, it will be adequate to the reconciliation of God to the sinner and of the sinner to God; it will be commensurate to the harmonizing all the relations which have been disturbed by the transgression of man.

The basis of reconciliation must be propounded by God to the sinner in clear, distinct, and impressive terms—terms which will show to the sinner the aggravations of his offending, the consequences of his continuing in enmity, the suitableness, advantages, and blessedness of his reconciliation with God.

And if the sinner fully and cordially close in with the terms of reconciliation propounded by God, firmly take up his position on the Divine basis

of reconciliation, then God must be fully satisfied with him and he with God. The reconciliation must be complete, the friendship augmenting and delightful.

If, then, reconciliation is to take place between God and the transgressor, it cannot be by God altering the substance or changing the constitution of the transgressor's nature—that would be to destroy the transgressor and to create another creature in his stead; it cannot be by altering the powers or changing the faculties of the human spirit—that would be to change the constitution of man; it cannot be by altering the circumstances or changing the external condition of human life—that would be equivalent to placing the transgressor in another objective world, which would not ameliorate his sufferings, or elevate his subjective into a holier, happier state; it cannot be by changing the purpose of God concerning man, the conditions of human well-being, the law of man's life—since to do so would be for God to form a new world, and acknowledge that He was not just and benignant in the creation of the old.

Reconciliation, if effected, must be accomplished by procuring a change in the inner of man, in the nature and life of the transgressor. This change in the nature and life of the transgressor can be effected only in procuring a change in his relation to the law and principles of the Divine administration. And this change in the relation of the transgressor to the law and administration of God can be effected only through a change *in the manifestations* of the Divine, God

ceasing to impute wrath to the sinner *in an imputation* of righteousness.

In order to the sinner's reconciliation with God, he must be rescued from the bondage of Satan, delivered from the condemnation of law, from the apprehension of wrath, from the sense of the displeasure of God, from the feeling of unworthiness, from aversion to holiness and dislike to God, from false and erroneous conceptions of the Divine.

And this can be accomplished in the sinner only by leading him to see a stupendous manifestation of mercy and grace; and he can be led to see this only through means of awaking in him love to God, which will enable him to perceive the wondrous loving-kindness of God in forgiving him his sin, in filling him with gratitude and confidence, and in inspiring him with longings after the favour, likeness, and friendship of God.

And this change can be effected by no display of mere authority—mere authority cannot awaken love, gratitude, and desire; banish fear, or nerve to energy. Neither can this change be effected by a mere display of severity—severity never has, never can, never will produce confidence, delight, love towards him who displays it—the source whence it emanates. No; it is, in the nature of things, impossible that it can. Nor can this change be effected by an exhibition of mere indulgence. Indulgence can only corrupt, enervate, pervert the heart of fallen man. No; this change cannot be effected save by such a manifestation to guilty and helpless man of love, mercy, and grace as will serve to remove the sinner's fear

of Divine vengeance, and bring him into closeness and likeness to God.

In short, there must be such a manifestation of Divine love as is fitted to slay the enmity of the sinner's heart; of Divine revelation of truth as is fitted to show him the error and iniquity of his opposition to God; of Divine self-sacrificing Love as is fitted to prevent him from being terrified and appalled by the light of the conviction of sin, as is fitted to allure him by the vision of glory and immortality, and bind him in zeal and devotedness to God. And there must be a power to impute this righteousness to him, *i.e.*, to awake in him the risings of holy love, heavenly light, righteous resolve; and thus he will be brought into right, righted, readjusted relations with God, His law, and Divine administration; and thus the holy influences of God's love, mercy, and grace flowing into him will enkindle in him the life divine, bring him into reconciliation with God.

Thus reconciliation is the result of a change of Divine manifestation, and involves a change of intercourse. God comes in love to the sinner, beseeching him to be reconciled by believing in His love; the sinner, believing God, comes to Him in love—and thus a change of intercourse arises out of a change of view, of disposition, of feeling. The believer is no longer averse to God or God to the believer. And this change of view and feeling arises out of a change of relation. God is no longer imputing sin but imputing righteousness, God is no longer as the offended God frowning upon the sinner, but revealing himself as the

reconciled Father of Mercy. And the believer is no longer cherishing enmity and occupying the position of rebellion, but delighting in his relation of adoption. And this change arises out of a change of manifestation and action. God is now manifesting Himself as the Provider of a basis of reconciliation, and the believer is no longer seeking to roll the blame of his sin on God. And thus, in securing reconciliation, God is the first and chief actor.

The reconciliation between God and man consists in the full acknowledgment and cordial acquiescence on the part of man, that God is and must be the "*all in all*" of humanity—that man, by sinning, has disturbed the harmony of creation, destroyed the oneness of the subjective human with the subjective Divine, and thus rendered the fellowship of life between God and man impossible—that God is just in maintaining in conflict the powers of nature man by transgression has brought into discord—that man of himself can do nothing, absolutely nothing, in procuring a ground of reconciliation; but that God, in sovereign grace, has provided such a basis of reconciliation as is truly worthy of Him, and perfectly adapted to the nature and circumstances of man, and that reconciliation is effected between God and man by the sinner's believing in this ground of agreement and intercourse between him and God.

CHAPTER XI.

Power of Reconciliation.

A POWER of reconciliation must be such as will enable man to calm his internal discord, dispel his inner darkness, surmount his spiritual death. This power must make known to man how he is to rid himself of the apprehension of wrath, of his sense of blame-worthiness, of his upbraiding of conscience, of his dislike and aversion to the ways of God, of his desire that God would be and do differently from what He is and does. This power must be such as will place man in readjusted, righted relations with God; consecrate the functions and harmonize the operations of the powers of man's life to the service of God. It must be a power which will adapt the outgoings of the Divine to the conditions of the human, and open up the capacities of humanity to the inflowings of the Divine—bring God back into the soul of man.

Man is conscious of a deep craving of spirit after the Infinite and Eternal, but he will not believe that he has, by his transgression, banished God from his soul. He will admit the fact of his transgression, but not the blame-worthiness of his disobedience. And why not? Because, were he to do so, he could see no escape from the dreaded realm of despair, the dark and gloomy region of remorse. And in this region he cannot

dwell, rest in it with satisfaction, or repose in it with joy. No, he cannot; the thing is utterly, absolutely impossible. "*Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?*" And seeing no other way of escape from this dreadful state of consciousness than in denying his guilt, attempting to justify his deed of wrong-doing, he is continually striving to do so to himself, to his God, to his fellow men.

Hence man *in* and *from* himself cannot repent, cannot cease attempting to vindicate himself, cannot refrain from opposing God; neither can he open up the capacities of his soul to the reception of the outgoings of the Divine, rise in the embrace of his heart to lay hold on God; he cannot in the admiration of the manifestations of God bring himself into fellowship with his Father in Heaven; he cannot move his spirit into the reception of, and sympathetic co-operation with, the Heavenly, Holy, and Divine; he cannot ascend to the highest heights of Godhead, penetrate into the inner depths of the Infinite Mind, Eternal Heart, and search out what intention or power may be in God.

And thus a readjusting power, a reconciling medium, cannot proceed from, be discovered or produced by man. It cannot be discovered in creation or found in the finite. If man, then, is "*to be just with God,*" at peace with his Judge, himself, his fellow creatures—if man is "*to be reconciled to God,*" to the conditions of his own well-being—the work of readjustment *must* begin

with God, and the power of reconciliation *must* proceed from the Almighty; and this power must come to man not through the natural but by the spiritual, not from the finite but out of the Infinite, not by the carnal but in the self-sacrificing. It must be a supernatural Divine power, acting for, on, and in man, so as to harmonize his relations, quicken his life, unite his spirit with God.

Can, then, the wisdom of Godhead devise a mean of reconciliation? Can a bill be brought into the parliament of Heaven? Can a *new power* be introduced into the administration of the Most High? Can such a power proceed from God? Can the Lord "*create a new thing in the earth?*" Can God give a higher, Diviner manifestation of Himself than creation is able to afford? Is there in God Self-sacrificing, Self-imparting, Self-glorifying Love? Love yearning, impatient, striving to embrace, to penetrate, to fill the human, to revolutionize the carnal in man, and out of the wreck of spiritual life, the ruins of sin, the chaos of humanity to recreate a fairer, lovelier, diviner form of the inner life of man, and of the fellowship of the human with the Divine, than could have been realized by man through the medium of simple creative goodness?—awaken in the believer in God's Son deep and permanent convictions, fire him with glowing and fervent emotions, allure him in sanguine and ardent aspirations, nerve him with devout and persevering zeal, disclose to him the highest, most God-like designs of Infinite wisdom, and enable him to perceive how "*God may be just and*" at the same time "*the justifier of the un-*

godly;" a power which will disclose to man how God can take *occasion* from sin to display His own perfections in lovelier, diviner forms, and raise the human into loftier, sublimer, more blessed life, and promote, in greater measure, the well-being of creation.

Such a power, blessed be His name, is in God; such a power has been given to the Church by God; and such a power has been manifested to the world in "*the only begotten of the Father.*" And this power is in God revealing Himself in His Son. "*Christ is the Power of God,*" "*the Wisdom of God,*" "*the Righteousness of God.*" Christ is "*the Light of the world,*" "*the Life of men,*" "*the Saviour*" of the soul. "*Christ is made of God unto us Wisdom, and Righteousness, and Sanctification,*" the power of "*Redemption.*" In Christ is revealed to sinners all that is necessary to their redemption. And all this is given to men in "*Christ crucified.*" Into the "*cross of Christ*" all the Divine glory converges, and from that cross radiates in brighter effulgence. In connection with "*the cross of Christ*" we have set before us the incarnation, the sufferings, the death, the resurrection, and ascension of the human in union with the Divine; we have exhibited to us the design of God to glorify the human in and through means of its union with the Divine. By the operations of His self-sacrificing love, *we have disclosed to us an outlet from the region of remorse and despair; we have afforded to us an insight into "the enmity of the carnal mind" to God; we have given to us a view of the determination of God to maintain*

the powers of being in their full operation into whatever combination they may be brought; we have revealed to us the purpose of God concerning humanity in its union with Divinity; we have displayed to us the approval and delight of the Father in the self-sacrificing love of the Son. And in these phenomena of "the cross," in these phases of Divine manifestation, we have the power of reconciliation made known to us, we have "an open door" "set before" us.

In the cross we have brought near to us an outlet from the region of remorse, the realm of despair. Eternal ruin, spiritual suicide, guilt, is so awful a thing to contemplate in itself that it cannot be looked at full in the face by the sinner. No; it can be calmly viewed by the guilty lover of well-being only in the mirror of the cross, *i.e.*, in the reflected light of God's purpose through means of the manifestation of His self-sacrificing love to make sin an *occasion* of glorifying Himself, of elevating man, and of promoting the general well-being of His creatures. The guilty lover of well-being must be made aware of, must have it in his power to see, how that sin by which he has insulted the Majesty of Heaven may be made to redound to the glory of God; he must see how that sin, by which he has degraded humanity, may be made to subserve the higher elevation of man; he must see how that sin, by which he has injured the creature of God, can be made to promote the interests of creation—ere he can calmly view sin in its true enormity, ere he can solemnly realize his guilt, and acknowledge his iniquity, contemplate calmly the

fact that he has sinned; till he sees an outlet from despair and remorse, he cannot admit the reality or realize the conviction that he has sinned. Till he see how that sin, which has crucified the Lord of glory, can, through means of His self-sacrificing love, bring forth the Redeemer's glory in purer radiance, and deepen his bliss in sweeter swell, he cannot repose in the thought of the "*Just suffering in the room of the unjust,*" he cannot "*rejoice in being a partaker of Christ's sufferings,*" he cannot "*joy in God through our Lord Jesus Christ.*"

No; humanity, under the power of the "*carnal mind,*" and the sway of the diabolic, is a degraded thing, capable of the deepest humiliation and meanness; but, under the government of self-sacrificing love, it is a noble thing, incapable of a mean and humiliating consciousness; capable only of an illustrious life and honourable realization. Were, then, such a thing conceivable, could it be regarded as possible that the possessor of human nature, with its indestructible love of well-being, well-doing, could accept of a humiliating deliverance? Could he, then, become conscious of that life which only pure, noble, self-denying sentiments animate? Could he rise into that sphere of fellowship where only the spiritual, heavenly, and Divine reign, and at the same be ever and anon haunted with the recollection of his former meanness, degradation, selfishness? No; the thing is not possible, nor even conceivable. The sinner must be made to see that the former degraded, mean, miserable condition of sinful man is the disease and not the health of

humanity; and a disease which can not only be thoroughly purged out of man, but be made to subserve a nobler condition of humanity. He must be made to see that sin, though essential opposition to God, defiance of His authority and law, can, through the operation of His self-sacrificing love, be made to redound to the higher display of His glory; he must be made to see that, while sin is necessarily destructive of the dignity and bliss of man, it can, through the operation of God's self-sacrificing love, be made an occasion of higher elevation, glory; and bliss to man—that the believer in Christ, breathing in His spirit of self-sacrificing, self-imparting, self-glorifying love, and thus entering into the fellowship of the Gospel of the Son of God, can live that life of faith which is highly acceptable to God, run that Christian race which is the admiration of Heaven's intelligence, seize that immortal crown of glory in the conscious possession of which his sins shall be submerged into the deepest oblivion, and never be able to rise up to disturb his peace and joy. In drinking in the spirit of self-sacrificing love, in acting on its principles, the believer can display such devotedness to God, such loyalty to the King of kings, such enlightened, intelligent, comprehensive views of his own well-being, such zealous endeavours for the conversion of the world, for the true prosperity and happiness of man, as that he not only can but must escape from all consciousness of remorse and despair.

And to secure such a power to man, God sent His Son into the world. It was by no common

course of nature, by no fortuitous event of Providence, by no accidental combination of circumstances, by no ordinary doing of Godhead, that the "*Lord of Glory*" came into this world. No; but by the appointment of His Father. It was to display the wondrous power, and wisdom, and love of the Divine, that brought the Son from the bosom of the Father to the manger of Bethlehem, from the adoration of angels to the scorn of men, from the glory and joy of the throne in Heaven to the anguish of Gethsemane and the agonies of the cross on earth. It was to reveal "*the purpose*" which was "*purposed in Christ*" before worlds began; it was to disclose the design "*kept secret*" from ages and generations; it was "*to bring in an everlasting righteousness;*" to place in the hands of the Spirit the power of reconciliation; to show to the universe that while sin is and cannot but be hateful to God, ruinous to the sinner, and baneful to whatever it touches, yet God, in the operation of His self-sacrificing love, can make even *sin an occasion* of displaying in purer radiance the higher perfections of Godhead—of raising the sinner out of his sin into the most glorious and blessed condition of the finite; of defeating the designs and frustrating the plans of Satan. And this is the very revelation of Divine purpose which the sinner needs; this is the light alone in which he can look at the awful fact of his sinning. The believer must be able to see how his sin can be turned to the glory of God, his own and the well-being of creation, ere he can fail to be tormented by the recollection of his having sinned.

To the self-sacrificing love of God, *Sin* does afford the occasion of bringing forth and displaying, in far more conspicuous and God-like form, the highest perfections, the grandest designs, the noblest deeds of Godhead; through means of His self-sacrificing love, God can deliver the sinner from his prison-house of remorse and despair, and bring him into the nearest assimilation of the finite to the Infinite; fire him with purest love and holiest gratitude, fill him with clearer, deeper, and more influential convictions, nerve him with self-sacrificing and Divine resolves, and thus elevate, glorify, and bless him to an extent far beyond what, but for sin, he ever could have reached. But for sin, as far at least as we can see, God could never have given to His creatures such conspicuous and striking display of self-sacrificing love, His most God-like perfection; and by exhibiting to the sinner how, by yielding himself up to Divine grace, he can imitate Christ, and become a fellow-worker with Him in His glorious work, God affords to the sinner an adequate, suitable, and honourable escape from his dark and dreary realm of remorse and despair. God, in bringing His grace near to the sinner, gives him the most favourable opportunity of acquiring the most God-like character, of achieving the noblest deeds, of pursuing the most illustrious career possible to the finite.

And yet this in no way alters the nature of sin. Sin is rebellion against God, opposition to His person, character, and government; and it is loathsome to Him, exceedingly hateful in His sight.

It can in no way be countenanced, extenuated, or employed by God. If it could, to that extent it would cease to be sin, and God's self-sacrificing love would cease to be such; and sin in itself can in no sense be beneficial or advantageous to the sinner. It is the disease, the death-plague, the tormenting power of the transgressor's soul; the degradation and perversion of the life of man; that which deprives the sinner of the indwelling of the Divine, disturbs the harmony of his spirit, enslaves and carries him down to hell. Still, through means of sin, the cross of Christ has been erected, which Cross only the more clearly and conspicuously manifests the purpose of God, through the operation of His self-sacrificing love, to make sin the *occasion*, and only the occasion, of His working out the glorious design of His eternal Council, the opportunity of His achieving the God-like purpose of His heart. The cross of Christ displays, in the most striking manner, the purpose of God, through the operations of His self-sacrificing love, to take occasion from sin of elevating man, of enlarging his capacity, of quickening his gratitude, of ennobling his powers, of deepening his experience, of firing his zeal, of renewing him in the life Divine, arraying him in brighter glory, and thrilling him with deeper joy than he could otherwise ever have been made to realize. The cross of Christ shows the purpose of God, through the operation of His self-sacrificing love, to make sin the occasion of revealing to man how he may escape from sin, and through this deliverance rise to the highest glory,

honour, and bliss the creature, the "begotten" son, can ever reach. The cross reveals to man that by opening his heart to the love of God he is made to glow with the purest, divinest, most God-like flame, the very love of God itself, that which fills and blesses the being of God, that which "*fills him,*" i.e., the begotten son, "*with all the fulness of God;*" it shows to him that by yielding his mind to the truth revealed in Christ he can be made to comprehend, in the clearest, fullest, most profound and comprehensive manner in which they can be made known to the finite understanding, the deep thoughts of God; that by entering into "*the fellowship of the Gospel of the Son of God*" he is enabled to repose with Christ in the heavenly, reign in the spiritual, dwell in the Divine; that if he embrace the opportunity afforded to him in church-fellowship of living to the glory of God on the earth, he enters upon the noblest career, the most illustrious course the finite can ever pursue. And thus the wants of his nature, the wants of his relations, the wants of his condition, the wants of his life are met. The restless cravings of his spirit are set at rest, the incessant longings of his soul "*abundantly satisfied,*" the distance between him and God annihilated—"he dwells in God, and God in him"—the apprehension of wrath is for ever banished, the inner conflict of the powers and principles of darkness within him stayed. And thus he is enabled to look sin full in the face, and see it to be exceeding sinful. And in all this he sees that sin is only *the occasion* of affording to the self-sacrificing love

of God the opportunity of accomplishing His glorious God-like end; not the instrument, and in no way the accomplishing power.

But the sinner needs not only to have set before him an outlet from despair, he also requires an insight into the nature and character of "*the carnal mind*" to be given to him. The natural man imagines that he loves God, that he is desirous of serving God, of living in peace with God. Hence he must have an opportunity furnished to him of perceiving how sin acts in the fallen spirit of man. He must be made to see that to the extent a man is under the dominion of "*the carnal mind*" he is opposed to God, to his own and the well-being of others. "*The carnal mind*" is the blind effort of fallen man to be great and happy in acting, and in vindicating the acting, from individual notions and likings—from self, instead of *only* on the principle of implicit obedience to God; hence the sinner is under the sway of falsehood, of the father of lies; his notions of dignity, religion, happiness have no agreement with the Divine realities, with the eternal and immutable perfections of God, with the subjective Divine. He strives to be beyond the restraints of the law, above the power of the government of, "*and without God in the world.*" And thus the Apostle declares that "*the carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be; so, then, they that are in the flesh cannot please God.*" And God cannot dwell in, diffuse the love, light, and bliss of His grace, reign with the power of "*the fellowship of His*

Son," in "*the carnal mind.*" Neither can "*the carnal mind*" draw near to Him in the admiration and reception of the truth as it is in Jesus. No; God and "*the carnal mind*" are distant from each other by the diameter of light and darkness, of truth and prejudice, of love and enmity. "*The carnal mind*" can no more hold fellowship with God in spiritual life than the savage, *in* and *with* all his savage likings, habits, associations, pursuits, and companions, can become the civilized gentleman, the beau ideal of polite, refined, accomplished, modern good breeding, no more than the implacable foe can delight in *friendly* intercourse with his dreaded enemy. Yet, the mere professor, under the influence of "*the carnal mind,*" imagines that by taking up a profession of faith, displaying some deeds of external morality, consecrating a few gifts of devotedness, and dreaming of a future glory and bliss, he is, while fostering his own inner self, presenting acceptable worship to God, and displaying the genuine discipleship of His Son. Hence the necessity of affording to the world, *in the light of its own doings,* an unmistakable proof of the enmity of "*the carnal mind*" to God, and of the *impossibility of* its possessor drawing near to God, and holding blissful fellowship with Him.

Now, the cross of Calvary affords to the world this insight into "*the carnal mind.*" The Son of God suffering by the hands of sinners is a mirror held up by God before the eye of humanity, to enable the sinner in its astounding light of the world's treatment of the Son of God to perceive the essen-

tial "enmity" of man's "carnal mind," the bitter hatred of the sinful heart, to all that is holy and God-like. Christ, the well-beloved Son of God, came into the world in the name of His Father, claiming Divine honours, living a peaceful, holy, beneficent life, announcing Himself to be the "Sent" of "the Father," "the Light of the world," "the Life of men," and confirming His claims with "signs and wonders, and divers miracles, and gifts of the Holy Ghost." He disclosed the Father's love, He revealed sublimest truth, He declared the Father's cherished purpose, He taught the loftiest morality, He lived a pure, devoted, beneficent life. "He went about doing good;" "He did no sin, neither was guile found in His mouth." He injured no one, He slighted no one, He spake evil of no one, He harboured no grudge towards any one, He never gave the least occasion of offence to any human being. He was incessant in His acts of kindness, unwearied in His efforts to benefit, and ever ready to bless in every possible way; and, to the highest conceivable degree, He never did but what was fitted to draw out the hearts of men in gratitude; and He did all that could be done to bind men to Him in the bonds of admiration and love.

Yet what was the return He met with for all His devotedness to the glory of God in the good of man? He was seized by the hand of violence; and, wickedly condemned to the most cruel and ignominious of deaths, crucified amid derision, scorn, and contempt—cast out of the world with all the force of its bitter malignity. And what led men to this *diabolic treatment* of the son of God?

It was "*the carnal mind*," goaded on by diabolic hatred to the Holy, Heavenly, Divine. It was not the want of discernment in man to perceive or to appreciate His deeds of benevolence; not the want of a principle of gratitude in their hearts to enable them to feel the obligation they were under to the Son of God; not the want of an idea of right or wrong, of a sense of responsibility to God. No; but the hatred of "*the carnal and diabolic to the Spiritual and Divine*" that led men "*to kill the Lord of Glory.*"

Yet, notwithstanding the evidence afforded in the treatment the Son of God received from the men of this world, man is unwilling to believe in, very reluctant to admit, the enmity of his fallen nature to God. He positively refuses to believe in the diabolic character of "*the carnal mind.*" No; this "*carnal mind*" is the very idol of the world, the imagined chief-good which the sinner hugs in his bosom, the *stranger* he loves, "*and after which*" he "*will go.*" The ends which the sinner sets before him, the gods which the world worships, the dreams, visions, imaginings which the vain man cherishes, the glory, honour, immortality which he pursues, are but the delusive creations of "*the carnal mind.*"

To afford, then, to man the clearest evidence he can receive of the opposition and "*enmity of the carnal mind to God*"—to the Holy, Spiritual, and Divine—God, in mercy to a sinful race, sent His Son into the world, placed Him in the power of sinful men, to let men see, *in the light of their own doings in their treatment of His Son*, "*the*

enmity of the carnal mind" to Himself, and the utter impossibility of man under its influence holding blissful fellowship with Him. Yes; in the Cross, the world, by its own doings, has demonstrated to it in clearest light the fact of the hatred of fallen man to all that is holy, spiritual, God-like. No rational account, no satisfactory explanation of the treatment the Son of God received from the world, can be given but that which traces it to "*the enmity of the carnal mind*," to the hatred of the corrupt heart of man to God and the God-like. "*The carnal mind*" would not, could not endure His presence, His holy rebuke of its ungodliness, His earnest and persevering endeavours to draw the life of man out of its power into that of God's. Hence the world rose in rebellion against the demands of *God's Son, and in the name of God*, in spite of all the proofs He afforded to man of His Divine Sonship, in defiance of all the obligations he laid men under, they rose up against Him, and violently thrust Him from among them; they spat upon Him, and smote Him on the face with the palms of their hands; they mantled Him in mock robes of royalty, they crowned Him with thorns, they put a sceptre of reeds into His hand, they bowed the knee before Him; and, nailing Him to the accursed tree, scorned Him, ridiculed Him in the depths of His agonies, in the anguish of His sacrificial death on their behalf; and no explanation can be given of this treatment of the Son of God but the enmity of "*the carnal mind*." Yes, the treatment of Christ by the

world is a mirror hung up before its eye by God to enable man to look into himself and see what is the true nature and character of "*the carnal mind!*"

But the sinner not only requires an outlet opened up to him from the prison-house of despair, an insight into the true nature of "*the carnal mind*" presented to him, but also a clear and unmistakable demonstration given to him of God's unalterable determination to maintain and uphold the powers of being in their full and unfettered operation, in whatever combination they may be brought into, until they shall have effected or wrought out the result of the combination; and thus have such an instructive warning held up before him as is fitted to arouse him to the consideration of his state and prospects—his "*latter end*;" and this is afforded to him in the Cross of Christ.

The death of Christ, either as regards its person, its principles, its manifestations, its results, stands alone and unparalleled in the history of the universe. It was the death of the Incarnate One, in the hour of "*the power of the Prince of this World*," effected by the malice of men and devils, and by the appointment of God. "*Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.*" The period of the death of Christ was the hour of the power of darkness, the crisis of humanity, the era of a combination never to be formed again. The Prince of this World came to the Son of God, assailed Him with his dark and deadly weapons, and then a

conflict of terrible struggle ensued between Satan and the Saviour; and this struggle was in the soul of Emmanuel. The soul of Jesus was the theatre on which the most stupendous undertaking of Godhead was achieved—a deed to which all the prior acts and designs of the Almighty looked forward, and from which all the after-doings of the Most High have taken their cast and colouring. Yes; the soul of Emmanuel was the arena in which the grandest designs of Infinite wisdom were fully accomplished, the darling purpose of the Eternal heart completely achieved—a deed of Godhead veiled in mystery from the present gaze of mortal eye, from the full understanding of man on earth, but a doing of God in which not only the highest interests of man, the benefit of the universe, but the glory of God, was deeply involved, and a mystery which will yet be disclosed in the clear visions of the after manifestations of the Divine. On the soul of Jesus the highest powers and principalities of being met, displayed their true nature, and accomplished their respective parts in this dreadful work; enmity assailed love, evil encountered good, impious rebellion grappled with pious devotedness, and selfishness endeavoured to overcome self-sacrificing love. In this encounter and conflict the anger of God against sin was fully displayed, the principalities of darkness fully exposed, the principles of the Divine government unswervingly maintained, the manifestations of the Divine, the powers of life, the influences of the heavenly, readjusted, reconciled, and *subordinated*,

in a higher display of the Divine perfections and glory of God, to the salvation of man. And in this terrible conflict justice had her awful sway; for every agent, principle, power, influence, relation, motive, desire, conviction, resolution engaged in that awful combination of conflict had *its* own, did *its* own. And in this tremendous encounter with the powers of darkness the Saviour stood alone. "*Of the people there was none with*" Him; and the Father stood afar off from Him. The Father, who sustains in Himself the majesty of Godhead, could not descend with the Son into the *conscious* abasement of that Hour; the Father, who dwells in the conscious peace, harmony, and bliss of the Divine, could not descend with the Son into the *conscious* strife, conflict, and anguish of that Hour; the Father, who ever reigns in the conscious light and life of Godhead, could not descend with the Son into the *conscious* darkness and dread and death of that Hour. No; for once, and only for once, the *consciousness* of the Son was different from the *consciousness* of the Father; the realization of the Son the opposite of the realization of the Father; the subjective of the Son the reverse of the subjective of the Father. And in this lies the deep mystery of the astounding cry upon the cross, "*Eloi, Eloi, lama sabachthani.*"

The dread realities of this tremendous hour were such to the innocent, pure, Incarnate One that even He, with agonizing recoil, shrunk back from the encounter, and could only be induced to persevere on the assurance from Heaven that the salvation of man was possible through no

other instrumentality. Without for one moment implying that there were no other ends involved, and no other manifestation given, in the conflict of that hour, we are fully warranted in asserting that the death of Christ clearly shows that it matters not by whom and for what purpose a combination may be formed. If it be formed, God will not go back, alter the relation, change the nature, restrain or destroy any one of the principles, powers, agents brought into the combination. His own well-beloved Son for His own glory may be brought, or rather go, into combination with humanity, with the society and power of wicked men, with the principalities of darkness, within the sphere and reach of the diabolic powers of hell; and then He may cry earnestly and repeatedly from the depths of His bloody sweat, and anguish of His lonely spirit, but the Father will not interfere with or alter in the least any one of the powers brought into and acting in the combination, but will secure that each one shall work out its own legitimate result. No; He will secure that this, as every other, combination shall accomplish *its own end*.

The agony and anguish of Christ in the garden and on the cross; the death of the Incarnate One, taken in connection with His prayer in Gethsemane and his cry on the accursed tree, demonstrate, in the clearest possible light, the unalterable determination of the Father to secure to each relation, power, agent in combination its own, and thus work out the legitimate result of every combination that shall ever be formed. The

sentient and vital may dread the pain and death, the pure and holy may shrink from contact with the polluted and corrupt, the pious and devout may recoil from the assault of the impious and rebellious, the filial heart may agonize over the withdrawal of the Father's countenance; but if the resolution be formed, the choice made, the combination gone into, *even* by the well-beloved Son of God *for the redemption* of the human race and the glory of the Godhead—then must He meet, endure the consequences, realize the results of His going into such combination, of placing Himself within the reach of such power, of coming in any way within the sphere of such diabolic agency. God the Father, *even for Him*, will not suspend, alter, or destroy any one of the agents, powers, principles, relations of the combination. He may, He will send His angel to animate and encourage the faithful, but deliver from the power of the combination till it shall have achieved its work He will not.

If, then, such was the manifestation of the Father's determination in regard to combinations, if such was the experience of the Son of God in His combination with the powers of darkness, if such were the dreadful realizations of His soul in voluntarily going into combination with the principalities of evil for such an end—what must be the tremendous results, the awful experience of those who, in a life of sin, not only voluntarily go into combination with the powers of darkness and hell, but who, when called by God, and drawn by the most powerful attractions of yearning

mercy and Eternal love, refuse to come out of combination with such powers, to form one with the light, love, and consciousness of the Divine? Must they not be left to realize the full results of remaining in combination with the powers of evil? If such be done in the "*green tree, what shall be done in the dry?*"

That He might show, in the clearest, most striking, and convincing light; demonstrate in the view of the world the law, the responsibility, the result of combination, was the great end of the Father in sending His only and beloved Son into this tremendous encounter, this terrible conflict—to show to man that if, in the progress of life, the formation of character, the unfolding of his inner self, he will ally himself in thought, feeling, association, consciousness, with the powers of darkness, the principalities of evil, the agencies of malice, then there is no possible escape from their rage, conflict, and woe. God will not go back to restrain in any degree the operation, to alter in any way the relations, or to annihilate any one of the powers in the combination, but will secure its inevitable result, be the victim who or what he may, the consequences what they will. And, oh! what condescending grace in the Everlasting Father to send the Son of His Eternal Love into such a combination for such an object.

In this triplex phenomena of the Cross, this three-fold manifestation of Divine purpose in the death of the "*well-beloved Son,*" there is afforded to the sinner such a view of the purpose of God as is fitted to furnish him with an outlet from

the region of remorse and despair—to give him such an insight into the nature and character of the carnal mind as is fitted to arouse him to hate it, and hasten his escape from it—to impress him with such a conviction of the Divine determination as is well fitted to chase him out of his “*refuge of lies.*” But the sinner needs not only a lesson of instructive warning, he no less requires a lesson of attractive encouragement. He needs such a manifestation of Divine nature, purpose, and power as is fitted to allure and draw him to God.

And this the sinner has afforded to him in the manifestation of the love of God in sending His Son into the world to be the Saviour of man. In the mission of Christ is displayed to the sinner the love of God to man; the self-sacrificing, self-imparting, the self-glorifying love of God to fallen, ruined, helpless humanity. It was the love of God to man, the desire of the Eternal Heart for the divine life and bliss of humanity in its fellowship with Divinity, that moved the God-head in the council of Eternity to resolve the wondrous plan of grace to man. It was the love of God to man, the desire of Infinite Love for the glory of man in his union and communion with God, that effected the creation of all worlds. It was the “*sounding* of” the “*bowels*” of Divine Mercy and Compassion—it was the yearning of Infinite, Eternal, self-sacrificing Love to embrace humanity in Divine delight—that brought the Creator of all worlds into this life to create the power, publish the terms, and beseech men to be reconciled to God. Hence the beloved disciple

exclaims—“*Herein is love; not that we loved God, but that God loved us, and sent His Son to be the propitiation for our sins.*” And the great Apostle declares that “*God commendeth His love towards us, in that while we were yet sinners Christ died for us.*”

And this is in accordance with the very nature of Love, which is the essence of God, for “*God is Love.*” How does the personality of Love feel, think, and act towards the object of His affections? Are not the outgoings of His heart ever toward that object? Are not the thoughts of His mind ever occupied about the welfare of that object? Are not the efforts of His will ever seeking to benefit and bless that object to the full extent—aye, and if the thing were possible, beyond the extent—of his power? Yes; just in the measure of the genuineness of love, just in the degree of the sincerity, ardour, and tenderness of love is the yearning of the inner risings, the wellings up of the deep emotions, the outflowings of eager affection towards the object of love. Love finds her purest pleasure, her highest delight, her deepest joy, in her self-sacrificing exertions. Outer suffering in behalf of the object of her affection only stirs her emotions of self-sacrificing delight in the deeper depths of their joy. Are not the affectionate mother’s fervent joys and pure delights realized in her self-sacrificings in behalf of her infant? Does not romance endeavour to depict extraordinary displays of self-sacrificing devotedness? But are the highest colourings of fiction able to reach, surpass the realities of life.

Is it not the very nature of love to be self-sacrificing? Can there be love without self-sacrificing? Can love satisfy herself in anything short of self-sacrificing? And are not the motions of the self-sacrificing love of man sadly enfeebled by the fall? Do such really exist in unregenerated man? Is not the purest fervour, the greatest effort of *finite* self-sacrificing love, but the feeblest similitude, the faintest emotion of the Infinite, Divine, Self-sacrificing Love of God? Can we then conceive that the self-sacrificing of the infinite and eternal love of God is to be outdone by any creature effort on earth? Who will imagine such a thing, conceive of such a possibility? If, then, genuine love on earth can display such a spirit of self-sacrificing devotedness, what is the Infinite, Eternal, Divine Love in Heaven not capable of doing? Are the affections of the mother towards her sick infant, and the yearnings of the aged monarch, the man after God's own heart, for the well-being of a rebellious son—are the deep, fervent longings of the self-sacrificing spirit of the Apostle Paul for the salvation of his unbelieving countrymen, his bitter enemies, his fierce persecuting foes, to outmeasure the desires and surpass the intensity of the Infinite, Eternal, Divine, Self-sacrificing Love of God? If so, then may the dew-drop outmeasure the ocean, the particle of sand surpass the bulk of the globe, the glow of the spark dim the lustre of the sun?

And is not humanity the object of the Eternal, Infinite, Divine Love of God? Were not His "*delights with the sons of men*" from the unbegin-

ning ages? Is not the Church the "*Lamb's Bride?*" Are not the "*Redeemed*" "*the brethren of Christ,*" the "*sons and daughters*" of the Almighty, "*children of the Highest?*" Are they not the objects of God's Eternal, Infinite, Self-sacrificing Love? And can we set limits to, can we conceive of any effort that self-sacrificing love may, that Eternal, Infinite, Self-sacrificing Love will, not do? Can we imagine anything too great for such love to accomplish in behalf of its objects? Certainly not! It is the very nature of love to exert itself, to manifest itself, to gratify itself in self-sacrificing, self-imparting, self-glorifying efforts in behalf of its objects? While, then, we stand amazed at the condescending grace of God, and wonder at the self-sacrificing manifestations of His mercy, may we not also be amazed that ages should have elapsed ere that love should have embraced humanity in the incarnation, and taken it home in glory and bliss to the right hand of the Majesty in the Heavens? The love of God read in this light is well fitted to draw the sinner in repentance and confidence.

If God gave His Son—His only, His well-beloved Son; if He gave him up to death—the cruel, ignominious, awful death of the cross; if He gave him up to the power of his enemies that He might afford them the clearest evidence possible of their hating and rebellious dispositions and doings toward him; and if He gave him up to such in the very moment when that Son, with all the tender earnestness of his filial love, was entreating Him that "*if it were possible the hour might pass*

from Him ;" and if, when that Son hung in anguish on the cross, the Father forsook Him in the creation of a reconciling power, is it possible for man to conceive that even the Almighty Himself could give a clearer proof of His love to man, or of His intense desire to enter into reconciliation with the sinner? You enter yon cot or palace, and behold the only son of a benignant and affectionate parent stretched on the bed of deep suffering and approaching death. The father, in unutterable grief and deep solicitude of heart, is bending over the couch of his dying child. What would he not do, what would he not part with to mitigate the sufferings and spare the life of his beloved child? And how *intensely* would his heart be *set* on that object, for the accomplishment of which he would take that child and give him up to the power of his malignant foes, that they might display their enmity in wreaking on him their fierce vengeance and in wringing from him his tender life, and that too at the very moment when that child, who had never offended his parent, but only had ever entwined himself around his father's heart, was entreating that father with all the tender solicitude of his filial love, was beseeching him with the most touching appeals that could reach his paternal heart, that if it were possible to rescue him from his fearful anguish and awful death, to do so. Could anything on earth induce a father worthy of the name to give up an only son to death in such circumstances? No; we believe human devotedness can never reach such a point. Abraham's piety approached not within the

sight of this. Oh! then, is it conceivable that man can believe it possible even for Eternal Love and Infinite Ingenuity to devise a more striking, impressive, convincing proof of the love of God to man, and the desire of God's heart to enter into reconciliation with sinners? Can the readiness of the Godhead to do any and every thing that is possible to be done for the deliverance of the sinner, for his restoration to God, be set before him in more impressive view than is done in the Cross of Calvary? No, it is not possible; and if this fail to allure the sinner to God, what is there that can draw him into the embrace of his Father's love.

But the sinner requires not only to be drawn in the confidence of love to God, he must also be made to see that the life of self-denying fellowship with God, in the exercise of self-sacrificing love, is the most illustrious life man can live, and one that terminates in the most glorious conditions of being to which finite ambition can ever aspire. The love of well-being, well-doing, being the deepest, most indestructible principle of humanity, the love of glory must be essential to man. And thus the sinner must not only perceive an honourable outlet from the region of despair, but the saint must see a glorious condition of life opening up before him ere he can rest in peace with God. As his life becomes more and more pure, elevated, God-like, it must have the glorious God-like element in higher, fuller measure to feed upon. The love of glory is innate to man, and appears in almost every deed of his life. And what the sinner needs

is not the annihilation of this love in his breast, by means of his cherishing a false conception of the nature of man, and imagining that virtue is achieved in the sight of God by his humiliating himself before the eye of universal contemplation. The annihilation of the love of distinction in man is possible only in the annihilation of humanity itself. And to suppose that the humiliating of human nature is acceptable to God is to misunderstand the glory of His work, fail to perceive the majesty of His merciful doings, and frustrate the grand end of the incarnation, death, and exaltation of His Son. It is "*the carnal mind*" in man that is to be humiliated, crucified, and slain before God. And this is done in the faith of that grace which recognises the inherent dignity of man, the glorious character of the life of fellowship with God, and the lofty dignity of humanity in Jesus Christ. It is not the ignoring, crushing, destroying the love of glory in man that is acceptable to God; but the recognising it, keeping it alive in our hearts by feeding it on its own proper aliment, and strengthening it in the zealous pursuit of "*the mark of the prize of the high calling of God in Christ Jesus.*" This is what the great Apostle of the Gentiles ever did. Paul, contemplating the competitors for prizes in the ancient games in the light of the distinctions of the good fight of faith, utters not one word of condemnation of the one, while he speaks in high praise of the other. "*They,*" he exclaims, "*do it to obtain a corruptible crown, but we an incorruptible.*" The believer perceives that it is

not the destroying, but the consecrating the love of glory that is acceptable to God.

The child of God is made to understand that it is not so much in the deeds of the outer as in the attainments of the inner life that glory worthy of him is to be acquired, and that this glory is attained to not in feeding the heart on vanity and lies, but in securing spiritual distinctions; not in communion with the world in the pursuit of its vain differences, but in fellowship with God in living to His glory in the gospel of His Son. The sinner must be made to see and feel that "*he that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.*" The pursuit of glory in the fellowship of the gospel is not incompatible, but in beautiful keeping with the "*humility,*" "*meekness and gentleness of Christ.*" This is seen in the Master, and in his great servant Paul; and when realized by the believer, will ever be found to be a present power against backsliding and a stimulant in the progress of holiness; and in revealing the different degrees of glory in the future positions of the redeemed, the gospel meets a real want in man.

The glory of the Son at the right hand of the Father is an evidence of the approbation, admiration, and determination of the Father to reward the self-sacrificing devotedness of the Son. God the Father admires and delights in the self-sacrificing, self-imparting, self-glorifying love of the Son. And of this "*He hath given assurance in that He hath raised Him from the dead,*" "*and set Him at His own right hand in the*

heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come; and hath put all things under His feet, and gave Him to be Head over all things to the Church, which is His body, the fulness of Him that filleth all in all."

Christ in this world hath shown *what* humanity in union with divinity can do; and Christ in heaven, to the eye of faith, manifests what humanity, in union with divinity, may attain to. Christ has assumed humanity and gone to heaven in behalf of man, that he might "*appear in the presence of God for us.*" The representative character of Christ's work must be carefully attended to—steadily kept in view. It was in love to humanity that Christ became incarnate; it was in the room of man that He died upon the cross, and it is in the stead of man that he lives and reigns in heaven. And to allure man into the imitation of Himself, into the sublime path of life, in fellowship with God, through the devotedness of self-sacrificing love, He makes known to us his position in glory as the reward of His self-sacrificing life and death.

And where, amid the ranks of created beings; where, amid the various conditions of finite existence, is exaltation, glory, and bliss to be found equal to this? Where is glory so bright, honour so pure, example so perfect? If we take our stand on the high summit of revealed truth, contemplate the visions of faith, soar on the wings of thought through the vastness of space, survey with rapid

sweep and keen glance of intellect the numerous, varied, and multiplying forms of existence, we can discover no nature so receptive of the Divine, so susceptible of the indwelling of the Infinite, so near in life and likeness to God, as humanity in the person of the Son. We behold in Christ "*exalted to the right hand of God*" the human in a oneness of personality of life, of affection, of thought, of will, of glory, and joy with the Divine. We behold on the throne of the universe, amid the splendours of Infinite Majesty and the bright effulgence of uncreated light, our own humanity. There by faith we perceive the highest reward of self-sacrificing, self-imparting, self-glorifying devotedness—there by faith we behold the consummation of the Father's desire, the perfect achievement of the deep design of the Eternal Council, the glorious realization of the darling purpose of the Divine heart; for what do we see in the presence of the Father, in the glory of being, in the bliss of immortality, in the person of God's own Son, but our own humanity—the same human nature that we ourselves possess. And why is the Son yonder in glory and bliss? Why, but to show us what we may attain to; to animate us to strive after a like glorious and satisfying fellowship with the Father. And the way we are to seek after, attain to this glory and bliss, is by yielding ourselves up to the striving—drinking in the descending—co-operating with the indwelling Spirit of God as He works by faith in us through our receiving of the Son. It is the pursuit of the glory of the *inner life*—the expe-

rience of communion with the Son—the looking to God through Him that leads to the deeper realizations of the Divine. It is not of Martha in her “*much serving*,” but of Mary sitting at “*Jesus’ feet*,” and there exhibiting in the calm devotedness of faith what she had learned of Him, that Christ pronounced the highest encomium He ever uttered on earth—“*She hath done what she could.*” It is in living the life of fellowship with the Divine that we glorify God—that the true majesty of our character becomes most effectually prepared for the distinctions above. The fellowship, glory, and bliss of the Son on high is the reward of His self-sacrificing devotedness to the glory of His Father in the promotion of the well-being of man; and to us an evidence of the Father’s determination to exalt in glory and bliss all who imbibe His Spirit, live His life, imitate His example.

And in the incarnation of Christ, which was necessary to His death and ascension, we have set before us the infinite capacity, the near affinity, the wondrous susceptibility of humanity for union with Divinity. In the Incarnate One we perceive the Divine possibility, the illimitable capability of humanity for union, communion, glory, and bliss with God. And thus in the Incarnate One we have disclosed to us the deep want of our nature, and its impossibility of repose in anything short of God; for a nature created receptive of the Divine can never rest, be satisfied with any state short of the possession of the Divine; and hence the restless condition of humanity in any

state of existence devoid of the indwelling of God.

In the Incarnate One we behold the human and Divine in a oneness of personality and life; and a fuller, clearer illustration and proof of the near capacity for, affinity to, and susceptibility of the human for the indwelling of the Divine could not be given to man even by God Himself. Where can we contemplate humanity so divine, so exalted, glorious, and blessed as in "*the Son of Man.*" In Him we have set before us not only the infinite capacity, the divine possibility, the near affinity, but the actual attainment of the human with the Divine in oneness of personality. In the Son we see the human in the enjoyment of the highest dignity the created is capable of; in Him we perceive the infinite susceptibility of the human for cultivation and progress in its receptivity of, and fellowship with, the Divine; in Him we not only behold the susceptibility of the human for fellowship, glory, and bliss, but its actual possession of a oneness of subjectivity and personality with the Divine. What do we see in Emmanuel but the human in close, intimate, inseparable union and communion with the Divine. We behold in the person of Jesus the noblest, the grandest, and most glorious condition of being and life of which the created is susceptible; in Him we perceive illustrious rank, true greatness, bright glory, and endless bliss—all that humanity can desire, aspire to, or strive after. The incarnation explains, meets, satisfies the deep yearnings, the restless cravings, the longing aspirations of the human soul in the fallen condition of

man. Sinful man cannot give up the sense of union and communion with the Infinite, Eternal, and Divine;—hence the incarnations of the East in the earlier conditions of man's existence upon the earth; the apotheosis of the West, in the later struggles of man to meet the felt wants of his nature and life; also the pantheistic tendencies of modern times, or the philosophical speculations of this age in man's searching after the Divine. Man, the sinner, understands not the conditions of his peace, glory, and bliss; the nature of his union and communion of life with God through *the vital* incarnation of the Divine in the human; and thus the necessity of its being brought very near and clearly disclosed to him in Christ Jesus, the Lord of life and glory. And in these three phases of attractive manifestation there is surely all that is necessary to draw the sinner in confidence to God. And thus, without presuming for a moment to imply that these six phases of the cross—viz., the three of warning and the three of attraction—disclose all that was intended to be revealed, far less exhaust all that is contained, in the death of the Incarnate One, we are bold to assert that they form an adequate basis of reconciliation, a sufficient power of readjustment between God and sinful man. The first phase—the incarnation—displays the deep capacities of humanity for union and communion with God; the glorious possibilities of man's nature, the lofty attainments it may reach through the indwelling of the Divine. It affords that light to man which alone can enable him to understand the restless cravings of his immortal spirit, see the heinousness of transgression,

the guilt and infatuation of rejecting Christ, and thus aid him in yielding himself up to the spirit of God. The second phase—the resurrection, ascension, and glory of the Son at the right hand of God—displays to man the Father's admiration of the self-sacrificing love and devotedness of the Son. It proves that in the estimation of the Father there is, in such devotedness, the real elements of true glory and bliss, and thus affords in the contemplation of the risen, ascended, glorified Son, a power adequate to attract, animate, and nerve man with desire and zeal for a glorious immortality. And this is a phase of the "*power of Christ*" which the Church should place in due prominence before the eye of man, for by her so doing ardent spirits may be allured to glory instead of being suffered to fall back into the world, to wallow in the mire of corruption. In the third phase—"God so" loving "*the world as to give His only-begotten Son, that whosoever believeth in Him might not perish but have everlasting life*"—there is given to the world such a display of Divine love as is well fitted to slay the enmity of the sinner's heart, and fire him with everlasting love, gratitude, and devotedness to God. In the fourth phase—the Father not passing "*the cup*" from His well-beloved Son, but causing Him to drink it to the last dreg—there is displayed in clearest light the unalterable determination of God to maintain the powers of every combination that is formed in their full operation, until they shall have either dissolved the combination or exhausted them-

selves, and thus demonstrate in the clearest possible manner the folly of those who by a life of sin form a combination with the powers of darkness, and yet hope to escape the fearful consequences of guilt. In the fifth phase—the Son of God, the Revealer of life and immortality, the Benefactor of men, dying on the cross by the malice of “*the carnal mind*”—shows to man in unmistakable light the true character of his fallen rebellious spirit, and his need of being delivered from such ere he can enter into fellowship with and enjoy God. And in the sixth phase—the Father sending His own Son from His own bosom into the world, that he might atone for the sins of men, render it possible to take occasion from sin through the exertions of His self-sacrificing love to deliver the sinner from wrath—He shows to the sinner an honourable outlet from the regions of remorse, the prison-house of despair. And thus the “*cross*,” “*Christ and Him crucified*,” is “*the power of God unto salvation*.” Yes; “*the death of Christ*” is a basis of reconciliation between God and Man “*to every one that believeth*.” We have seen that reconciliation consists in a change—a change effected through the production on the one hand, and the acceptance on the other, of an adequate basis of understanding. God cannot approve of, delight in, or hold endearing fellowship with the sinner hating Him, rebelling against Him, endeavouring to fix and fasten the odium of his guilt and misery upon Him; neither can the sinner love, draw near in confidence, and hold delightful fellowship with God frowning on him,

imputing to him his sin, and refusing to allow him to justify his iniquitous deeds. We have also seen that if reconciliation is to be effected between God and the sinner, God must be the first and chief actor—*i.e.*, He must provide an adequate basis of reconciliation; and that this basis of reconciliation, power of AT-ONE-MENT, medium of agreeable intercourse between God and man, must afford a striking manifestation of the tremendous consequences of sin, of God's intense desire for and readiness to enter into reconciliation with man; and that it must also be able to lift off the burden of guilt, to calm the inner discord, and remove the believer's apprehension of wrath—bring God back into his soul. Now we hold that the above phases of Divine manifestation afforded us in the death of Christ do all that is necessary to display the true nature of sin, God's displeasure at transgression, His earnest desire for reconciliation with man, and thus lay a permanent foundation for cordial agreement and lasting friendship between the Lawgiver and the transgressor. And man, the sinner, has simply to believe in these phases of manifestation to enter into peace with God, repose with Christ in the heavenly, and realize the foretaste of an everlasting glory and bliss.

CHAPTER XII.

The Medium of Reconciliation.

THE intercourse of thought, the converse of mind, the fellowship of life require a logos, a word, a sign. While thought is kept secret in the individual mind, in the personal breast, it can be known only to the individual himself and the Omniscient One. The nearest and most intimate friend on earth, although eager to know the inner thoughts of a companion, may not be able to divine them; they can be known to a fellow-creature only as they are expressed by language in one or other of its forms.

And as the intercourse of the finite with the finite mind requires a medium, so does the fellowship of the finite with the Infinite spirit. As long as a thought, purpose, perfection of the Divine is kept secret, contained within the Infinite Himself, it cannot be known to the finite. If hints or indications of it be given in the works of God, its existence to the extent of these indications may be inferred, but it cannot be known as a disclosed fact. And if it be a purpose which cannot be *shadowed forth* in creation, then the finite can have no conception of it, and consequently no fellowship with God through the medium of it.

Regeneration, filiation of the life divine, necessitates an objective manifestation of the subjective

Infinite, an embodiment of the Son of God in the Son of man. The subjugation of evil, the sanctification of capacity, the consecration of power, the fellowship of life, the ascension of the human, the perfection of humanity, is possible only through the outgoing of the Infinite, the descent of the Divine, the incarnation of God in man.

Assimilation of habit requires *example* of life. The power of character must be either implanted in embryo or embodied in example before the view of the living. But if the example necessary be that of Divine personal life, then no indication of it can be given in nature or embryo instinct; it can be disclosed only in itself. Hence the profound import of the cry of the Israelites to Aaron—"Make us gods"—Elohim—"to go before us." Mediate fellowship with God will not satisfy the deep cravings of the immortal spirit of man, and immediate fellowship is not possible through the medium of the finite—it can be only through an *incarnation* of the Infinite; and this fellowship, through an incarnation of the Infinite, is possible to fallen man only through a *personal* incarnation of the Divine in the human. Fallen man must behold the Father in the Son ere he can live. "*Show us the Father, and it sufficeth us.*" And he must possess the incarnate life ere he can see the Father in the Son. It is the glory of man that he is created in the image of God, with a nature capable of immediate fellowship with his Father in Heaven. Man is possessed of powers which can be *adequately* exercised only in communion with God, capacities

which can be *filled* only with the presence of the Father, longings which can be *met* only in the Incarnate One.

God cannot give away the uncreated substance of His being—His self-existence, His self-consciousness, His omnipresence, His omniscience, omnipotence. No; this is beyond the power of even self-sacrificing love. But He can create capacity capable of His own indwelling, mind capable of receiving His own thoughts, hearts capable of glowing with His own Divine emotions, wills capable of identifying themselves with His own will, immortal spirits capable of living His own life, enjoying His bliss, shining in His glory. He can beget children in His own likeness, capable of dwelling in His own immediate presence, of holding uninterrupted fellowship with Himself—loving what He loves, choosing what He chooses, enjoying what He enjoys.

Humanity is a trinity in unity—a oneness of personality in a threefold nature. And this triple nature is conditioned in a given relationship, the one nature being subordinated to the other in a unity of life. Man is the possessor of a material or sentient, of a rational or intellectual, of a spiritual or divine nature. And these have not only different functions, but in some respects opposite qualities, and connect us with different and opposite orders of existence. Man's senses unite him to, and enables him to hold intercourse with the material order of being. Man's intelligence unites him to, and enables him to hold fellowship with the world of mind; man's spirit unites him

to, and enables him to hold fellowship with, the Divine. We speak of the size, colour, shape of a body, but who can conceive of the size, colour, or shape of a thought, an idea, or a mind—of a conscience, a volition, a personality? By means of the senses we receive impressions from external nature; by means of the understanding we perceive facts, principles, laws, results; by means of our conscience we realize obligation; by our volition we send forth an energy to form new combinations—combinations which, but for our will, would have had no existence. Man acts in his will, by his understanding, through means of his senses. And while his action is one and his own, it is distinct as regards his spirit, mind, and body.

This tripart or triune nature of man exists in a subordinate relationship of constitution; it is a conditioned union of parts. In the very nature of things, and by the constitution of humanity, the body is inferior and subordinate to the mind, and so of the mind to the spirit. And this threefold nature of man is bound together in a oneness of individuality and life in an unbroken consciousness of personal identity. Man, amid all the changes of his threefold nature and different conditions of individual life, possesses an indestructible consciousness of the unity and personality of his life. It is the same identical *ego*, or I, that receives impressions by means of the senses; that perceives principles, relations, laws, results by means of the intelligence; that is conscious of obligation in the movements of conscience; and that gives forth

energy in every act of the will. It is the same identical *ego*, or I, that exists in the present, looks back into the past, and forward into the future. And this tripart nature exists in a diverse condition of health or soundness in individual man. The body may be diseased when the mind is sane, and the mind may be insane when the body is in health. And the body may be in health, and the mind sane, when the spirit is dead or dormant. Still the state of the one part is more or less affected by the condition of the other.

The sense of this threefold nature in man is as old as human consciousness; the distinction between soul and body is as old as the mortality of the race; but the distinction of soul and spirit is the gift of revelation in Scripture, and chiefly developed in the writings of the Apostle Paul. It is a distinction far too little attended to in Psychology and Theology. This distinction is taught in the following passages:—“*And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body (τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα) be preserved blameless unto the coming of our Lord Jesus Christ.*”—1 Thes. v. 23, &c.

The mind governs the body, the spirit the mind, and God governs the spirit. If God does not govern the spirit, the spirit does not govern the mind, nor the mind the body. Then the “*earthly, sensual, devilish*” enslaves the individual. When this constitutional balance is disturbed, the individual liberty is gone, the perfection of life is at an end, and the satisfaction of being *impossible*—

the dominion of the individual in the life and of God in the person have ceased. The dead state of the *function* of divine life in the human is the result of the dormant state of the *organ* of God-consciousness in man. The *spirit* exists in fallen man only as *capacity* for the Divine, and not as *energized godliness* in the life.

The indwelling of the Divine, or quickening of the spiritual in man, is necessary to the perfection of his personality. What is personality but the *immediate* of substance, of power (organ and function), of disposition, of motive, volition, consciousness. Substance, power, relation, disposition, motive, volition, consciousness, belong to all human beings in general, and to individual man in particular. The substance of my body, mind, and spirit is mine, is my substance, and is my substance in a sense in which it is the substance of no other. The power which I exert is my power, and is my power in a sense in which it is the power of no other. The relations which I sustain are my relations, and they are my relations in a sense in which they are the relations of no other. The dispositions which I cherish are my dispositions, and they are my dispositions in a sense in which they are the dispositions of no other. The motives which influence me in choice are my motives, and they are my motives in a sense in which they are the motives of no other. The volitions which I originate are my volitions, and they are my volitions in a sense in which they are the volitions of no other. The consciousness in which I live is my consciousness, and it is my

consciousness in a sense in which it is the consciousness of no other.

Substance, power, relation, disposition, motive, volition, consciousness, in the general unite me with other rational beings, and are common to me with them; but the specific of these is that which separates me from all other individuals. The *immediate* of substance, power, relation, motive, disposition, volition, consciousness, is that which distinguishes me from all other beings, shuts me up within myself, and constitutes my individuality or personality. The specific of these is common to no other individual with me. The immediate of them is known to no other being as it is to me. The immediate of substance, power, relation, disposition, motive, volition, consciousness is that which is mine, constitutes me what I am; is that which distinguishes me from all other beings, is the region in which I dwell, is dependent on me for existence, would not exist if I did not exist, and would cease to exist were I to cease to exist.

I can conceive of nothing mediate—*i.e.*, existing—between me and my consciousness, between me and my volitions, between me and my relations, between me and my power, between me and my disposition, between me and my substance. The immediate of my existence comes into being with me, continues in being with me so long as I exist. I have a consciousness, a volition, a motive, a relation, a power, a substance; and they are mine in a sense in which they are no other's; they depend upon me, they are inseparable from

me; I can conceive of nothing immediate between them and me: How these are to exist in perfection is to me a vital question, and depends on my union with a higher personality than my own.

Man's is a threefold nature in a oneness of personality; God's is a threefold personality in a oneness of nature and essence. Man is a trinity in unity—God is a unity in trinity. Man's is a sentient, rational, spiritual being—God's is a Paternal, Filial, Energizing existence. Man realizes his personality in vitality, consciousness, identity. The body realizes sentient life through the possession of the soul; the mind realizes life through the possession of a sane intelligence; the spirit realizes life through the possession of God in the indwelling of the Divine.

In the Godhead there is a trinity of personality in a oneness of essence. The Father dwells in and is manifested by the Son, the Son dwells in and is manifested by the Spirit. If three natures unite in a oneness of personality, why may not four? If three natures unite in oneness of life, why may not four? If one essence manifests itself in a threefold unity of life, why not in a fourfold? If three natures unite in one personality, why may not two? If three natures of very distinct, and in some respects opposite, qualities unite in a oneness of personality and life, why may not two? If the union of three natures in a oneness of personality and life produce a capacity for realization, which, in their separate existence, could not exist, why may not the union of two? Mere mind

in itself cannot realize *sentient* pain or pleasure. Does not the union of natures open up capacities for realization that could not otherwise be? May not the exhibition of this be one of the great ends of God in redeeming man? Man unites in himself all the departments of existence we are acquainted with—viz., material, intellectual, spiritual—and these in their highest created forms. And redeemed humanity will unite in itself a fourfold capacity and function, and these in their highest possible condition of existence.

And this fourfold existence of nature in a oneness of personality and life is in its highest possible condition in the Incarnate One, the Son of God, in the Son of Man; and it is as we become one in spirit, one in life, one in fellowship with Him, that we attain to the goal of our existence. It is only as we become one spirit with Him that we know Him; it is only as we become one life with Him that we see the Father. The man Christ Jesus is the *Model*, the *Manifestation—Medium—the Realization, Perfection, Goal* of the Divine in the human.

The medium of fellowship between God and man is "*the Son of God*" in "*the Son of Man*;" the "*Elder Brother*"—*i.e.*, the *incarnation of perfect Divinity in complete humanity*. Incarnation is the link of connection between the human and Divine, both in personality and life—the "*Ladder*" of the descent of the Divine into the human, and of the ascent of the human to the Divine. In the Incarnate One the human and the Divine are united in a *oneness of personality*; in the

regenerate ones the human and Divine are united in a *oneness of life*. Christ is the "Son of God" and the "Son of Man." The God-Man "Emmanuel," "The Logos," "The Way," "The Truth," "The Life." He is "the Light of Men," "The Life of the World," "The Bread of Life." He is "The Resurrection and the Life," "The Salvation." He is the "well-beloved Son, in whom" the Father "is well pleased." "In Him are hid all the treasures of wisdom and knowledge." "In Him it hath pleased the Father that all fulness should dwell." "In Him dwells the fulness of the Godhead bodily." "And of his fulness have all we received." "We are complete in Him," "Filled with all the fulness of God." We can rise no higher than He, nor desire to become more than He. To know Him, to be like Him, to enjoy Him, is "all our salvation, all our desire."

As He took our nature and responsibilities, so must we take His life and character. He possesses the immediate of humanity; we in Him possess the immediate of the Divine life. He took upon Himself a *real, perfect, complete* humanity. He possessed a body of material substance, a mind of intellectual being, a spirit of spiritual essence. He possessed a real, true, human body. His body was formed, framed, constituted as ours are. It was formed of the same material; it consisted of the same parts, was constituted after the same mould. He was "bone of our bone and flesh of our flesh." "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same." His body

was liable to fatigue, hunger, and thirst, as ours are. It was nourished by food, refreshed by drink, invigorated with sleep, like ours. It felt the pangs of hunger, the cravings of thirst, the exhaustion of labour, as ours do. It was liable to pain and suffering in life, to the agonies of death, as ours are. It grew from infancy to youth, from youth to manhood, like ours. "*And when He had fasted forty days and forty nights He was afterwards an hungered.*" "*Jesus saith unto her, give me to drink.*" "*And He was in the hinder part of the ship, asleep on a pillow, and they awoke Him.*" "*And He grew and waxed strong in spirit, filled with wisdom.*" He had a mind like ours—similar in capacity, power, development; of like perception, comparison, and inference. He increased in knowledge, progressed in understanding, after the manner that we do. While free from error, there were things which the young mind of Jesus did not know. "*And Jesus increased in wisdom,*" "*and in favour with God and man.*" He possessed a spirit like our spirit; He felt as we feel, loved as we love, longed as we long, desired as we desire, aspired as we aspire. "*Jesus wept.*" "*The disciple whom Jesus loved.*" "*And He said unto them, with desire I have desired to eat this passover with you before I suffer.*" "*But I have a baptism to be baptised with, and how am I straitened till it be accomplished.*" "*Who for the joy that was set before Him endured the cross, despising the shame.*"

And as really as He took our nature into His personality and life, in order to the perfection of

His incarnate being—life, work, and enjoyment—so must we take Him into our nature and life. It is only thus that we can be partakers of “*the Divine nature*” and “*life*”—attain to the perfection of our life, the end of our existence. As He comes into our nature to secure for us the perfections and joys of His life, so we must take Him into our lives in order to realize the perfection of His. The theological controversies of the last eighteen centuries are all tending to the establishment, in clear and convincing light, of the truth of the essential Divinity of Jesus Christ; of the reality of the incarnation of the Son of God in the Son of Man. But they cannot stop here. They have more than this to do. They must show that the incarnation of the human in the Divine, as well as the Divine in the human, is absolutely necessary to the accomplishment of “*the work given Him to do*”—for the *completion, perfection, glory, and joy* of the human. Humanity was created for the indwelling of Divinity. And that it shall realize the truth of this is the unalterable determination of God, expressed in the conditions of human well-being, written in the constitution of humanity, and realized in the experience of man. Humanity is created for an incarnate life; its wants can be met, its capacities filled, its nature completed, its perfection attained, only in and by the incarnate life. Were a human being to possess the life, genius, talents of a “*Gabriel*,” he, in the full consciousness of such, could not realize what is necessary to the conditions of his well-being. No; man, in order to *his* well-being,

must have all his capacities filled, all his relations harmonized, all his faculties energised, all his powers duly exercised; and this can only be in having the God-conscious faculty of the soul, the organ of Divine vision, *the eye of the spirit of man that looks direct on God*, resting with delight on the Invisible, which can be only through the indwelling of the Divine. If this organ be not *vital, healthy, exercised*, then the one essential condition of human well-being is wanting, and man cannot be satisfied, at rest. If this organ be *insensible, blind*, can God be seen by it? No; He cannot. Ere God can be seen by individual man, this organ of the spirit must be quickened—quickened with love. Love to what? To self?—to creature attainments of the loftiest, most important, and comprehensive of finite possessions? No; but love to the Divine, to the Incarnate, the Christ-like. “If we *“have not the spirit of Christ”* we *“are none of his.”* If *“Christ”* be not *“in us the hope of glory”* we have no fellowship with Him. If Christ be not *“our life”* we cannot possess the *filial consciousness*, we cannot know the indwelling of the Divine, we cannot be *“complete in Him,”* or realize the pure, satisfying joy of the divine life. We may have the possessions of an Olympian deity, the attainments of an angel, the virtues of an archangel; but if we have not Christ in us, the divine filiation, the true incarnate life, we lack *“the one thing needful”—that which is absolutely necessary to meet the wants and satisfy the longings of man’s immortal spirit; we “come short of the*

glory of God." As verily as Christ took our nature so He gives us His life. And as it was only in *our nature* He could live that life, die that death, give such a manifestation of His Father's love and purpose as is necessary to our faith, so *it is only in His life* that we can put Him on, realize His salvation, enjoy *the fellowship*, have our capacities adequately filled, our powers properly exercised, our nature suitably developed, our end gloriously attained. We may abound in "zeal," "*in labours more abundant,*" *beseechings* "thrice," so as to surpass Paul himself. As expositors of Revelation, we may eclipse the labours of a Calvin, a Henry, a Scott; as reformers we may surpass a Luther, a Cranmer, a Knox; as church-extenders we may throw a Whitfield, a Wesley, a Chalmers into the shade; as preachers of righteousness we may possess the eloquence of centuries, and hang a world in admiration on our lips—yet if we have not "*the Spirit of Christ, we are none of His.*" I may possess the wealth of a Cræsus, and devote it all to church-building purposes; I may have the devotedness of a Howard, and spend my days and nights in visiting the wretched; I may leave the monks and devotees of all times in the far distance of fastings, orisons, and zeal—but if I have not Christ, "*I am nothing.*" "*Though I speak with the tongues of men and of angels, and have not love (ἀγάπη), I am become as sounding brass or a tinkling cymbal; and though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so*

that I could remove mountains, and have not love, I am nothing; and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." "They that are in the flesh" (the carnal), however much they may exert themselves in acquiring its imagined virtues, attainments, glories, "cannot please God." He will not have or acknowledge anything in the human but what has originated in and proceeded from Christ. The purpose of the Father is to employ, through means of the Son, the "weapons" which "are not carnal but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ," and thus forming Christ in the heart of the believer, "the hope of glory." They of the human—i.e., those of the world that are not incarnated, regenerated, "living by faith"—can neither please God, satisfy themselves, nor really and permanently benefit others.

In the incarnation of the Son of God in the Son of man, the Divine and the Human form *one personality*. Humanity is, of all finite natures, the nearest in *affinity*, infinitely *receptive*, and most *assimilative* to the Divine. It is *capable* of becoming one with the Divine in *personality and life*! It is in the human that God gives the highest, fullest, divinest manifestation of Himself—it is in the human that He has accomplished His most glorious, God-like work. It is to the human that He reveals Himself in the fullest, nearest,

tenderest manner; holds His most blessed fellowship. We cannot conceive of a nature brought into nearer affinity to, more receptive of, more capable of becoming one with Him—more exalted, glorious, and blessed in the possession of the Divine—than the human of Christ on “*the right hand of the Majesty on high.*” Humanity is, of all created existence, that which affords the fullest scope to God; that in which He achieves His highest work, that in which He takes His supreme delight.

And as humanity is necessary to the Divinity of Jesus Christ, so is the Divinity of the Son of God and Man to the fulness, glory, and bliss of man—to the completion of the humanity of the redeemed; and the humanity of the redeemed, the personality of the saved, is complete in *the measure and manner* of the believers reception of Christ. The Son of Man is the only one of the race who has *fully and unqualifiedly* received the Son of God, *revealed* the Father, *done* the will of God. Humanity in Jesus was unqualifiedly receptive of the Divine; it gave itself up unconditionally to the reception of the Divine; it received intact or unmodifiedly the communications of the Father, did purely the will of the Father, entered wholly into the fellowship of the Father; and *the doing of this is that* which constitutes *the difference* of the *life* of the Saviour from the life of the saved. In their personalities the Saviour and the saved are distinct, in their lives they are one; but the character of the life of the Saviour surpasses far the life of the saved. O when will individual man, the church, the

world learn that the *life, peace, satisfaction, glory*, and joy of the human is in the *unqualified yielding* up of humanity to the Divine! What is sin—the struggle of conviction, the labour of sanctification, the cause of the contentions in the church and of the conflicts in the world—but the refusal of this unqualified reception, of compliance and implicit co-operation of the human with the Divine?

In the Incarnate One we have given to us the revelation of the Divine subjective and objective, and subjective in one, in its fulness, completion, perfection. He is the revelation of the Divine subjective, for He is the *manifested God*, the "*Brightness of His glory*," "*the express image of His Person*." He is the objective embodiment of the Divine subjective, for He is the "*Beloved Son*," "*in whom the Father is well pleased*," fully satisfied. God desires nothing more, nothing higher of humanity, than is realised in Him. He is the subjective Divine, for He is the fulness of the Godhead bodily in Himself and in the believer. Hence it pleases the Father that in Him should this "*fulness*" dwell, and that in the possession of Him the believer should be "*filled with all the fulness of God*." His subjective and objective is one with the Father's. Hence "*he that hath seen*" Him "*hath seen the Father*." "*I am in the Father and the Father in Me*." And those who receive Him by faith are one life with Him, and to the extent of that life they have one consciousness with Him; their subjective is one with the subjective God. Hence, says the

Apostle, our "*life is hid with Christ in God;*" "*He is the Way, the Truth, the Life;*" "*He is the Mediator between God and Men;*" *the medium of Life and Fellowship.* In Him we have the revelation of the *capacity* of the human, of the *perfection* of the human. Without Him the human cannot live the *divine life*, realise the completion, perfection of *its* existence. In Christ the divine descends into the human—*possesses, fills, completes, glorifies, and blesses* the human. In Christ the human ascends into a oneness of spirit, mind, life, righteousness, glory, and joy with the Divine. In Him the Infinite comes into space, the Eternal into time, the Living into the dead; and in Him the believer rises into the Infinite, Eternal, Divine, and vitality, knowledge, fellowship is the measure. The Divine is a power of manifestation and indwelling—the human is a capacity of reception and assimilation. The incarnation is the indwelling of the Son of God in the Son of Man, the fulness of the divine in the completion of the human, the union of the divine with the human in a oneness of personality and life. Christ in himself possesses the personality and life; and the believer in Him possesses the life. This life is—through manifestation, quickening, faith, receptivity, consecration—in fellowship.

Who can conceive of limits to the revelation of the Infinite, Eternal, and Divine? or to the reception of the human in the assimilation of life in and through the revelation of the Infinite, Eternal, and Divine? The hinderance, limitation to the reception of the Divine is not in the human but in the "*carnal;*" the corruption, perversion of the

human. The world is *capacity* but not *capability* of reception and indwelling of the Divine. The spirit of the world is the "*carnal*," which is enmity to the Divine. Hence the impossibility of the reception, consecration, fellowship of the "*carnal*" through the "*spiritual*." The carnal must be expelled, extirpated, destroyed. And thus the subjugation of evil, the consecration of power, the sanctification of capacity, the fellowship of life, the ascension of the human, the perfection of the glorified, is and must be through the outgoing of the Infinite, the descent of the Divine, the quickening of spirit, the reception of faith, the oneness of fellowship. Hence the necessity of the Medium, of the Mediation, of the Mediator between God and Man—THE MAN CHRIST JESUS.

In the creation of man in the image divine was shadowed forth to finite vision the vast capacities and high possibilities of the embodiment, framework, expression of the Divine conception, the cherished idea of God. And in the incarnation this was fully disclosed. Look at, pry into, study closely the inseparable union of the human and divine natures in the one personality and life of the Incarnate One. Behold the human in permanent union with the divine; see it on the throne of the universe at the Father's right hand, carried in glorious ascent to the seat of empire amid thronging legions of attendant angels, and the exultant shouts of the heavenly hosts. Behold it in glorious majesty and blissful life swaying the sceptre of universal supremacy. And can you estimate its lofty powers, its vast capacities

its deep receptivity for the divine, and can you conceive of a limit to its possible reception of the God-like, of its nearer approach and intimacy with God? Or can you conceive of God himself raising the finite or human higher than this state of exaltation, glory, and bliss? What, then, do angels, archangels, cherubim and seraphim, principalities and powers in heavenly places, appear in comparison with humanity in high perfection on the throne of God? These natures approach the Divine at an immense distance from this human. To set before us what humanity in its union with divinity might attain to, was the grand end of the Son of God becoming the Son of man. Yes; the glorious conception of the Triune Jehovah, in the incarnation and ascension of the Son of Man in the Son of God, was to display to universal intelligence the deep capacities, the boundless susceptibilities, the infinite assimilative of the human to the Divine.

But it was not only necessary that Christ should point out to man what he may reach, but also show to him the way in which he is to reach his lofty destination. As well as exhibiting the height of glory, it was necessary to point out the path and guide men's steps in it. This He did in His sayings and doings, His living and dying, rising and ascending. All that He did and said He did and said as the Incarnate One. He came into the world as the Incarnate One, He spake in the world as the Incarnate One, He acted in the world as the Incarnate One, He lived in the world as the

Incarnate One—Incarnation is the reality, atmosphere, consciousness of His being, life. Without the example of Christ no son of Adam could ever have reached the perfection of his being and life. The Son of God, the Revealer of the true, from the height of His glory, might have pointed out to man the way, might have commissioned angels to guide his steps in his lofty path, but man, even with such, would not have trod the path. Unless the Incarnate One had come down and set the example, no human being would ever have entered on or prosecuted the way to immortality and glory. The path of life would have remained a lonely, solitary, neglected road; with all the alluring attractions of Christ's example, it requires all the fascinations of Divine love to induce man to enter upon it, and all the skill of Infinite wisdom to keep him in it.

Behold, then, the humanity of that glorified Incarnate One—which was once weak and frail like ours; which grew in wisdom and favour with God and man as ours—now omniscient in knowledge, omnipotent in might, external, inexhaustible in the resources of life, seated on the throne of illimitable dominion, and carrying into completion the grand designs of Infinite Wisdom and Grace. Where is a nature so exalted, a character so glorious, a life so dignified and blessed, as that of the Son of God? Where is there a nature so receptive of the Divine as the human? What must be the capacity and responsibility of the nature that can ascend to such elevation of life and nearness to God?—a nature

which can grasp the projects of the Infinite mind, comprehend the deep purposes of God, glow with the love and live the life of God. What a noble, sacred, responsible possession is the possession of humanity. Oh! thou Eternal, Divine, Life-giving Spirit of the Infinite God, breathe upon us, quicken us, fill us with thine own fulness and life, that we may live unto God, "*see the King in His beauty,*" enjoy Him as He is, reign with Him as He reigns!

When I attempt to gaze on the luminary of day, in the full splendour of his noontide blaze, mine eye dims into the deep shades of night; I am constrained to say he is too glorious an object for the most distant contact with my organ of vision. But when I look at him as he is veiled in the dense atmosphere, resembling the pale and silvery moon, I can behold him with impunity, see his shape and size as represented to the eye; and when I contemplate him in the light of science, I can learn of him all that science can make known. And when I attempt, by the unaided powers of reason, to grasp and comprehend the Infinite and Eternal God, my mind—stunned, fatigued, and paralyzed by the attempt—falls back upon itself in the conviction that, by its own unaided efforts, it can never ascend to a height so sublime and glorious. But when by faith I contemplate the Eternal God through the veil of the Redeemer's humanity, I feel that my mind is drawn, expanded, elevated in its approach to the Infinite and Divine, in such a manner as makes it impossible for me to set, even

in thought, a limit to my assimilation in love, knowledge, life, and resemblance to the Unknown God. I feel myself elevated to the highest conditions of being and life; my mind becomes enlarged with the noblest and most comprehensive conceptions; my heart enlivened with the divinest, most God-like emotions. I feel that I have a capacity for the Divine, that my spirit is receptive of God. I feel that by faith I can receive the Son of God; perceive the boundless capacities, the endless duration, the divinity of my life, as I am moved toward the grand source and centre of all—the glorious and blessed God. And thus I perceive that my humanity is capable of reaching the most exalted condition of created existence. Nay; saying this much, I feel, is not expressing the whole of the truth; for humanity in its incarnation, its life divine, is the image of the Invisible, is the heir of God and joint-heir with His Son. In the possession and enjoyment of the life of God it is more than the mere finite, it is higher than the simple created, for it is conscious of a oneness of life with the Infinite; it is the created manifesting and enjoying the life of the Uncreated. Glorious, incomprehensible, unfathomable mystery! I begin thus to know that to lift man up to this highest height of eternal glory, to raise humanity to this loftiest altitude of being and life, was the grand end of the Medium of Fellowship becoming the Mediator of Life.

CHAPTER XIII.

Condition of Reconciliation.

THE phenomenon of remote distance in space, time, and life can be known only by the belief of its report. If the occurrence has taken place beyond the reach of sense, if it lies out of the sphere of consciousness, how can it be known but through the belief of its report? If the thought of one mind can be known to another only in the belief of its statement, so the event of one place, of one age, or of one life can be known to another only in and through means of the crediting its narrative. And the event can be known only as it is *faithfully* reported, and the report *simply* believed. If, in the narrative of the event, the narrator has failed to observe and record the peculiarities of the event; or if, in the recording of the event, he has mixed up with its phenomena suppositions of his own, and if his narrative of the event be taken as a faithful account of the occurrence, a correct impression of it cannot be received; or if the historian of the event should transmit a faithful account of it, but the accreditor of his narrative, instead of simply believing its statement, should mix up with the statement in his reception of it notions of his own, he could not have a correct conception of it. Faithful narrative and simple belief are necessary to correct knowledge. If the purpose of

one mind can be known to another only as revealed to that other, and if the event of one age can be learned by another only as communicated to that other, then the purpose of the Infinite can be known by the finite only as revealed, and the deed of Godhead in one age read by another only as transmitted to it.

The revelation of the purpose of God to reconcile man to Himself by the death of His Son could be made known to the world only through means of the incarnation, crucifixion, and ascension of Christ. And this purpose could be manifested only once. Not to every man in every age and locality of the globe, but to one community in one land. And if not manifested to every man in every place, if revealed at all it must be manifested to some, and communicated through their testimony to others. There is no other way conceivable to us of God's publication of His purpose of grace to mankind.

And if this purpose of Divine mercy to man is to be known by individuals who have not had the opportunity of witnessing its manifestations, it can be known to such only in and through means of their believing the accredited testimony of those qualified to declare the manifestation of that purpose. And by the simple belief of such testimony all men everywhere to whom that testimony is declared may become acquainted with this gracious purpose of God, and through means of faith in Christ enter into reconciliation with their Father in Heaven.

"*Faith,*" says the author of the Epistle to the Hebrews, "*is the substance of things hoped for,*

the evidence of things not seen," or, as rendered by some, the realization of the hoped for, the vision or conviction of the unseen. And both the Church and the world have sustained an incalculable loss by the neglect of this inspired definition of faith, and the substitution of others in its stead.

Faith is the substance—the realization of the substantial—the vision of the unseen or spiritual—the *communion* of the *believing* with the *revealing* mind, in the apprehension of the truth expressed. Thus, a parent entertains a purpose in reference to his child. This cherishing of a purpose by the parent in regard to his child is a *reality* in the parent, but while carefully kept to himself is unknown to the child. If, however, he reveals his purpose in a statement of promise to his child, then his purpose has an existence *out* of him—has been revealed in the *statement* he has made to his child. If the statement of promise be not believed by the child, the purpose of the father has no existence in the heart of the child—it exists only in the father and in his promise; but if the statement of promise be believed by the child, then the purpose of the father, *in* and *through* the belief of the child, has an existence in the heart of his son. And in the measure of the correctness of the statement of the father, and the clearness of the apprehension of the son, the project is the *same in idea* in both father and son. The child, immediately on believing the statement of his father, has in his mind a *conception* of the thing promised, and in his heart a *persuasion* that the bestowment will be made or

the promise fulfilled. The child has already a *mental possession, a spiritual realization*, of the thing promised. He already, in his inner being, possesses the gift and enjoys it as his own; *e. g.*—A father makes a promise to his son of a horse; he says to the lad that on his next birthday he will present him with a horse for his use and enjoyment. The lad believes the statement of his parent, and *in* and *through means* of his believing the word of his father he has an idea, and a reception of the animal promised. *In* and *by* his crediting his father, he possesses an ideal substance of the horse; he is already in the individual enjoyment of the gift; he holds, he rides the horse; he realizes the possession of the gift with satisfaction. There is thus two sides in faith—the conception or idea of the thing promised, and the persuasion of the veracity of the promise, or *anticipative* realization of what is pledged. And thus faith is the substance of the thing hoped for, the realization of the unseen—*i. e.*, the conviction of the bestowment of the promised.

And so with the sinner and the Divine Father. God makes promise of the life which is in His Son to all of the human race who will believe in Him. The sinner believes—simply, implicitly believes; and in the measure of his apprehension of eternal life, of forgiveness through the atoning blood of God's Son, he possesses that life, he realizes that forgiveness, he has the substance of the thing hoped for, the conviction or realization of the unseen; his heart glows with the love of it, his mind is occupied with the thought of it,

and his will is consecrated to the enjoyment of it in grateful adoration of his Heavenly Father, who so graciously forgives him his iniquity, in bestowing on him the life of His Son. The believer in Christ, just in the clearness of his apprehension of the gospel, has already, *in and by his believing the gospel*, the possession and enjoyment of the Divine life. The believer in Christ has a conception of spiritual life in his mind, a realization of it in his heart, a foretaste of it in his life, an anticipation of its fulness in his delight. He has the substance of the hoped for, the realization of the unseen. He possesses "*the joy of the Holy Ghost*," and is thus enabled to "*rejoice with joy unspeakable and full of glory*."

As the matter is a vital one, and of the highest importance, we shall still further illustrate it. A son disregards his parent's authority, breaks the command of his father; and while the recollection of his transgression is fresh in his mind he dreads punishment, dislikes the thought of his father's chastisement, and endeavours to avoid his presence. While he succeeds in shunning the presence of his parent, and gets engrossed with his companions in their games, he loses all vivid recollection of his transgression, and, consequently, his alarm of his father's displeasure. All apprehension of punishment, or anxiety about the consequences of his transgression, is lost sight of in his excitement with his sport.

But the father draws near and is observed by the son, and then immediately all interest in the game is gone, dread takes possession of his

soul, and he can take no further interest in the sport. The father addresses his son, speaks to him of the guilt of his transgression, but forgives him his iniquity, and at the same time puts in his possession a striking proof of the freeness and fulness of his forgiveness. The son believes the word of his father, and what takes place in him? His fear has fled, his dread is gone, his heart glows with love, gratitude, delight in his father; he only now desires to know what would afford his father joy to see him do, and he hastens with delight to its performance. This proof of his father's love to him, and interest in his well-being, fills him with grateful love, confidence, and zeal. The father beholds this filial love, gratitude, and confidence glowing in the breast of his son with complacency; and their reconciliation is full, complete, and satisfactory; their attachment deepened, their friendship augmented.

But if, instead of *freely* pardoning, the father had upbraided the son for his ingratitude, "*imputing*" to him his "*trespasses*," and had demanded of him the performance of some severe task in order to merit his favour and forgiveness, what would have been the result produced in the son? He might, from the fear of consequences, have set about the performance of the prescribed task, but it would have been with dislike to the work, and disapproval of his father's conduct; and if the work was felt to be severe, he would soon become disgusted with his galling servitude and abandon its performance in hopeless despair. And

even should he persevere, he would be but at best a slave and no longer a son.

Now, Man, the child of God, has disobeyed his Father's command; and, while the sense of transgression is fresh in his recollection, he dreads the displeasure and wrath of the Almighty. But as he becomes absorbed with the affairs of life, engrossed with the things of the world, he loses sight of the fact of his transgression, and imagines that all will be well with him in time to come. But if God make approach to him in alarming events of His Providence, reminding him of his sin, and proving to him the vanity of all earthly possessions, he becomes disquieted; and imagining that, by some deeds of meritorious performance, endurance of penance, or protracted supplication, he may procure the favour of God, he begins the effort; but realizing it to be heartless work, he soon gives it up in despair, or becomes so blinded by superstition as to lose all correct ideas of God, of inner life, and of sin and its consequences.

But if, instead of attempting to work out a righteousness of his own, the sinner, by faith in the self-sacrificing love of Christ, perceives the purpose of God to bestow eternal life on all who believe on His Son, and gratefully and gladly closes in with the overture of mercy, then he "*rejoices in the hope set before him in the Gospel.*" In the measure of his faith—*i.e.*, in the degree of the clearness of his perception of the nature of the promise and the simplicity of his holding to it—is his realization of spiritual life, his fervour of hope in glory. He delights in his

Father, he is confident in his God. His fear and gloomy apprehension fly away and haunt him no longer. His heart glows with grateful love, his mind is lucid with the light of truth, his will all-powerful in the spirit of devotedness. And God his Father rejoices in him, takes His supreme delight in doing him all the good he needs. The reconciliation is complete, mutual confidence is established; and thus faith is the condition of reconciliation. And hence the Apostle declares "*that God was in Christ reconciling the world unto Himself, not IMPUTING their trespasses unto them.*" And again, "*God imputeth righteousness without works,*" "*Even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe.*"

And thus it must be if ever reconciliation is to take place between the sinner and God. If fallen man is to be saved, if he is to enjoy the life of fellowship with his Father in Heaven, there is no other way possible than "*through the grace that is in Christ Jesus,*" imputed unto all, and received in faith by those that believe. It can be effected only by the imputation of righteousness, not of wrath. IMPUTATION denotes *the awakening of inner rising*. And this inner rising may be either of agonizing consciousness or of joyous realization. If God draw near to the sinner through nature, in the invigoration of his inner discordant powers, in the intensifying the internal conflict and struggle of nature in him, by the unveiling of His immaculate holiness to the diseased organ of inner vision, or conscience of the

guilty, then the sinner's realization must be to desire, as Israel did at Mount Sinai, "*Speak thou with us, and we will hear; but let not God speak with us, lest we die.*" Or, as in the Revelation, "*The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man*" are represented as having "*hid themselves in the dens and in the rocks of the mountains, and*" saying "*to the mountains and rocks: fall upon us, and hide us from the face of Him that sitteth upon the Throne, and from the wrath of the Lamb, for the great day of His wrath is come, and who shall be able to stand?*" The inner rising of conscious guilt, viewed in itself, can only widen the gulf between the sinner and God—exasperate "*the enmity of the carnal mind,*" and hasten the sinner into more confirmed rebellion against God. And thus, if reconciliation is to be effected between God and the sinner, it must be by the sinner believing in the testimony of God's mercy to guilty man. And hence, in preparation for the "*imputation of righteousness,*" God has retired from the inner sanctuary of the sinner, allowing the world ample time to learn the folly of man's attempt to hide himself "*from the presence of the Lord God among the trees of the garden,*" to cover his nakedness by sewing "*fig leaves together,*" or by his own efforts to work out a righteousness of his own. But having prepared, "*brought near his righteousness,*" He calls upon all men to repent by believing in His Son. "*The times of this ignorance God winked at, but now commandeth all men*

everywhere to repent, because He hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained, whercof He hath given assurance unto all men in that He hath raised Him from the dead."

And the reason of men's not repenting by believing on the Son of God is their preferring their own to God's righteousness—their attempting to vindicate themselves by rolling the odium of their sin on God. This is to "*resist the Holy Ghost, insult the Almighty to His face, incur the only guilt of final condemnation.*" "*He that believeth on the Son hath everlasting life, and he that believeth not on the Son shall not see life, but the wrath of God abideth on him.*" "*He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil; for every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved; but he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God."*

In the imputation of righteousness, God comes to us by His Spirit, awaking in us the risings of holy emotion, heavenly thoughts, God-like desire and resolve, as He works faith in us; and we in endorsing, cherishing, acting out these inner risings, work out in life what "*the Spirit works in us to will and to do of God's good pleasure.*"

We receive Christ by faith, and Christ dwells in our hearts by faith. We receive the power of sonship by faith—“*As many as received Him to them gave He power to become the sons of God, even to them that believe on His name.*” “*That Christ may dwell in your hearts by faith.*” “*In whom we have boldness and access with confidence by the faith of Him.*”

It is clear, then, both from the nature of reconciliation and the teaching of revelation, that faith is a condition of reconciliation. The believer by faith receives Christ, and in the reception of Christ the Sonship, and in the consciousness of the Sonship the fellowship with the Father. Christ is the manifestation of the Father, the substance (*ὑπόστασις*) of His glory. “*He that hath seen Me hath seen the Father.*” Christ is “*the desire of all nations.*” And thus faith is the substance (*ὑπόστασις*) of the thing hoped for—that which was expected. The fact that the writer of the Epistle to the Hebrews employs the same term (*ὑπόστασις*) to denote the substance of the Father’s glory and the substance of the believer’s faith, deserves far more consideration than it receives. It points out clearly the union and communion which subsists between the believer and God. God, in giving this *ὑπόστασις*, gives His subjective and objective to the believer; and the believer, in receiving this *ὑπόστασις*, receives the objective and subjective of God; and thus the objective and subjective of the believer is one with the objective and subjective of God. And thus faith is not only the condition but the realization of recon-

ciliation. Believing in Jesus is the laying hold of the hoped-for, the vision of the unseen, the realization of the reconciliation, the foretaste of the Divine. Faith in Jesus is the entering into oneness with the Son and the Father. "*Whosoever believeth that Jesus is the Christ is born of God.*" And, being born of God, we are his children; and living for His glory, we ever have it in view; and thus, "*with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, by the Spirit of the Lord.*" And thus by faith we are justified. "*Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.*" We have access by faith. "*By whom also we have access by faith into this grace, wherein we stand and rejoice in the hope of the glory of God.*" We live by faith. "*I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me.*" We stand by faith. "*For by faith we stand.*" We walk by faith. "*For we walk by faith and not by sight.*" Faith, then, is the evidence of the hoped-for, the conviction of the unseen, *the condition* of reconciliation.

CHAPTER XIV.

Agent of Reconciliation.

A POWER of reconciliation requires an agent of application. Guilt, as we have seen, is so awful a thing to contemplate that it cannot, by the sinner, be looked at in itself. It can be calmly viewed by him only through the medium of atonement, or in the reflected light of that power which is able to rescue the sinner from its grasp. But, even with the aid of the light of this power, the difficulty in the way of the sinner's return to God is not got over. For how is this light to be received by *his diseased* organ of spiritual vision, or the sinner brought to contemplate this power in its light? This power of reconciliation is discernible only in the admiration of the self-sacrificing love of God. But how is the sinner to be brought to admire God in the manifestation of His self-sacrificing love? Is not this the manifestation of Divine character which is most repulsive to the "*carnal mind*." The admiration of self-sacrificing love involves the possession of its spirit, the drinking in of its light, the acting on its example, the surrender of self to its power. But this drinking in of the spirit, yielding to the power, copying the example of self-sacrificing love, is the very thing above all others which "*the carnal mind*" abhors, loathes, and recoils from.

How, then, is the diseased organ of the sinner

to be brought into affinity to, and sympathy with the self-sacrificing, that he may be able to repose in delightful contemplation on this wonder of sovereign grace? There is only one way conceivable in which the sinner can be brought to love, admire, delight in the contemplation of the self-sacrificing love of God. This is through the renewing of the Holy Ghost, the slaying of the "*carnal*" through the regenerating of the "*spiritual*" in man, the bringing of the subjective of the sinner into a oneness with the subjective of God by quickening the organ of Divine consciousness in the human, bringing it into the love of the true. Affinity of subjective with objective is necessary to the discerning of the objective in its own light. Thus a subjective sentient is necessary to the discerning of the objects of sense, a subjective rational is necessary to the perception of the objects of reason, and a subjective spiritual or Divine is necessary to the appreciation of the spiritual or Divine. A stone cannot perceive size, colour, taste sweet or bitter, feel gratified with melodious sounds; a plant or an irrational animal cannot perceive the force of an argument, or the power of a demonstration; neither can "*the carnal mind*" discern the glory of the self-sacrificing love of God, realize "*the things of the Spirit.*" An affinity of nature, a sympathy of soul, a congeniality of sentiment is necessary to the reception of the "*truth as in Jesus.*" "*The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.*"

If there be no response or vitality in the seed deposited in the ground to the action of the soil, the moisture of the cloud, and the heat of the sun, there will be no quickening of the seed into vegetable life. If there be not health but disease in the eye, it will not receive light, contemplate objects in the light, but exclude the light and turn away from their inspection; however lovely the objects may be, its *discased* condition will prevent it from viewing them in light, and it can behold them in nothing else. Ere it can inspect them, there must be such an operation on the eye as will alleviate its pain of vision in beholding objects in light; and so there must be such an operation on the spiritual organ of vision in the sinner as will rescue him from pain—nay, make the contemplation of the self-sacrificing love of the Divine a delight, the joy and rejoicing of his heart, ere he will be induced to "*behold God's face in righteousness.*"

Fallen man possesses not "*the love of the truth.*" No; "*he hates the light, neither cometh to the light, lest his deeds should be reproved.*" His "*carnal mind*" rises in indignation at God coming to man, in the "*imputing*" to him "*his sin.*" "*The motions of sin, which are by the law, do work in our members to bring forth fruit unto death.*" "*For sin, taking occasion by the commandment, wrought in me all manner of concupiscence; and thus "sin, that it might appear sin, working death" "by that which is good,"* proves itself, "*by the commandment,*" to be "*exceeding sinful.*" And such will ever be the operation

of sin in the experience of man. The "*carnal mind*," under the influence of Divine truth, must prove itself rebellious; and this is in accordance with the analogy referred to, viz., that as the clear light shines into the diseased eye it pains the eye and causes it to shut out the light; so does the truth of God shining into the guilty spirit of man pain it, arouse it, and cause it to turn away from the light and shut itself up in the darkness of prejudice. If the approach of God in the light of His mercy and grace arouses the indignation of the "*carnal mind*" on earth, what must His approach in the full imputation of wrath do in the abodes of despair?

Ere, then, the truth, which necessarily discloses the sinner's character to himself, can be received into the heart of fallen man, the "*love of the truth*" must be implanted in him—the love of the truth "*as in Jesus*." For the natural man hates not speculative knowledge; he loves nature's revelations of her facts, relations, laws, and results, but not Divine spiritual truth—"the truth as in *Jesus*." If, then, the "*carnal mind*" hates the light, no exhibition of the light, however clear, will induce him to love the truth in it, but only the reverse. If the natural man hate the light, then the clearer the light is brought to shine into him he will only hate it the more; for whatever we hate, the nearer it is brought to us we are only the more averse to it, and seek to escape from it. Even the merciful tempering of truth through the incarnation of the Son of God will not induce the sinner to embrace "*the truth in the love of*

it;" for, ere the loveliness of this softened manifestation of truth can be discerned, it must be apprehended through the conviction of guilt, and *this is the conviction* which, above all others, the sinner hates; the very light he abhors and recoils from.

If, then, the sinner is ever to view the truth clearly, view it fully, contemplate it steadily, the love of "*the truth as in Jesus*" must be imparted to him; he must be induced to yield himself up to the Spirit, taking "*the things which are Jesus Christ's*" and showing them unto him. "*The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.*" The Spirit of God—the great agent of man's regeneration—comes with "*the truth as in Jesus,*" holds it up before the eye of the spirit of man, while by his own immediate presence he touches the organ of God-consciousness, and thus quickens the spring of spiritual vitality in the individual with the love of the Divine, and so works faith in him. And this He does, not irrespective of or in opposition to, but through means of and in accordance with, the free agency of man. The free agency of man is the noblest work of God in creation, and God will in no way mar, alter, or set it aside in any of His intercourse with man. And as man fell in the exercise of his free, responsible nature, so must he rise in full accordance with and through means of its unfettered operation. The spiritual nature of man is that which places him in that scale of being which is nearest of all to God—is that which renders him capable of

the immediate approach of and near fellowship with God—opens up the avenues of his nature to the inflowings of the Divine. If God could not, by His immediate power, touch the spring of human action in perfect accordance with, and in the perfecting of, man's free agency, then that in man which brings him nearest to God in nature would be that which would remove him farthest from God in fellowship of life—place him at the greatest possible distance in spiritual realization from God!

In vision there must be the object to be seen, the light in which it is to be seen, and the eye to behold it; and this eye must be in a healthy state. If there be no object there can be no vision of the object; if there be no light to see the object in, it cannot be seen in light; and if there be no eye, or if the eye be in a diseased condition, it cannot look upon the object in clear light. And if the eye is to be brought into a healthy state, it must be healed, not irrespective of or in opposition to the laws and functions of health in the human body, but in accordance with and through means of the proper exercise of those laws and principles of health. This throws light on the difficulty of conversion.

This may be further illustrated through a reference to photography. By means of this art, the image of an individual is transcribed to a plate or page. Now, what is necessary to the transcription of the image of the human countenance to the paper or plate? There is first the countenance, the image of which is to

be transcribed; there is, second, the prepared paper or plate which is to receive the image; third, there is the light which is to transfer the image to the plate; fourth, there is the agent which is to bring the countenance in the light into such a relation to the plate as that the light will transfer the image to the plate. If there be no countenance, there can be no image to transcribe; if there be no light, there can be no transcription of the image; if there be no plate prepared so as to receive and retain the image, there can be no likeness permanently preserved; or if the paper or plate be not brought into such a relation as to receive the image of the countenance transcribed by the light, there can be no portrait.

And so, in order to faith in the mercy of God, there must be the manifestation of His self-sacrificing love in the incarnation, death, and ascension of His Son, and there must be a narrative or correct record of this manifestation; there must likewise be a heart in a state of preparation so as to receive "*the truth as in Jesus,*" and there must also be a bringing of the truth into the heart, a listening to the truth so as to receive "*the truth in the love of it.*" If there be no preparation of the heart, a disposition in man to receive "*the truth in the love of it,*" but an aversion to it, there will be no attentive listening to the declaration of truth, but a turning away from it, a rejection of it. Disposition to attend to the declaration of God's word, inclination to receive the truth in the love of it, is a primary element of faith. Hence it is written of

those that perish, that they "*perish because they received not the love of the truth that they might be saved.*" And thus the Saviour addresses them, "*Ye will not come unto Me that ye might have life.*" "*The truth as in Jesus*" can be received only "*in the love of it.*" And thus, in order to faith in Christ, there must be the quickening of the heart with "*the love of the truth.*" And this the Scriptures clearly teach. They speak of believers "*being quickened*"—of the "*renewing of the Holy Ghost*"—of being "*begotten of God*"—of being "*born of the Spirit.*" They also speak of "*God giving repentance to the acknowledging of the truth;*" likewise of "*the preparation of the heart*" being "*from the Lord,*" and of the "*Lord*" opening the "*heart*" to attend to the preaching of the Gospel—of the believing "*with the heart*" "*unto righteousness;*" and again, of "*the Father*" drawing "*to the Son.*" And hence the agency of the Spirit in working faith in the believer is clearly taught in them.

And man's consciousness corroborates the truth of the teaching of God's word, for consciousness reveals to man the fact and the extent of the Spirit's acting on and in him, although he may not be so quick in discerning this fact now as he will be afterwards. All that have lived under the preaching of the Gospel must be aware that there has been in them at one time or another the "*feeling*" after a better state of being and condition of life; the awakening within them of convictions of sin; the stirring up in them of holy disposition, heavenly thought and resolution; the

being "*once enlightened,*" the tasting "*of the heavenly gift,*" "*the good word of God,*" "*and the powers of the world to come;*" of the being "*made partakers of the Holy Ghost.*"

Now, whence these awakenings of conviction, this rising of holy disposition, of heavenly thought and desire; this "*once being enlightened,*" this "*tasting of the good word of God and of the powers of the world to come,*" this "*being made partakers of the Holy Ghost?*" Not of the natural man, not of the "*carnal mind*" in him, not of the corrupt heart. No; not of the sinner himself in any sense; for this awakening of conviction, this inspiring of heavenly thought, desire, and resolution is in direct opposition to the workings of the sinner's heart, to the operations of "*the carnal mind.*" And on the principle that like produces like, such are not, cannot be the product of the "*carnal mind*" No; as soon might darkness produce light, enmity love, revenge forgiveness. They are the product of the Holy Ghost, the Spirit working in us "*to will and to do of God's good pleasure.*"

And every man is conscious of how he treats these inner risings of the Heavenly and Divine. He knows well whether he neglects, pays little or no attention to them, resists or cherishes them in his heart. If he neglects, resists, strives to rid himself of them, struggles hard to stifle them, treats them as unwelcome guests in the inner chamber of his consciousness—ghosts which he dreads and labours by every effort in his power to expel from his spirit, then does he resist, grieve, quench in his inner being the Spirit of the living

God. And if he persist in such a course of opposition to the Holy Ghost, he hardens his heart, steels it against Divine influence, commits the sin against the Holy Ghost which is not forgiven in this life nor in the life to come. *“Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man it shall be forgiven him, but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world nor in the world to come.”*

In refusing to believe on the Son of God, the unbeliever commits the most aggravated, heinous, awful sin that can be committed by any creature, by any finite being—a sin that far surpasses any that has or can be committed by demon or devil in hell. He disobeys the highest mandate of his Father in Heaven, the most imposing display of Divine authority; he resists the earnest, strongest, most melting influence, tender persuasives of the Holy Ghost. He crucifies to himself *“afresh the Son of God, and puts Him to an open shame.”* He despises the compassion and gift of the Father, insults the majesty of the wisdom, grace, and power of Godhead. He refuses the bestowment of the filial heart, the quickening of the inner organ, and consecration of the function of Divine life in his spirit—the being made a son, an heir, of God! And in comparison with this, the vilest, most aggravated immoralities of the greatest sinners that ever breathed on earth are as nothing;

for he not only sins against man, God, and himself, but he struggles to vindicate his sinning, and attempts to roll the odium of his sin and wretchedness on God; and this is to be guilty of what is and must be most loathsome, revolting to God! "*He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of Grace.*" This is to commit "*the sin unto death,*" which "*whosoever abideth in Him sinneth not;*" "*whosoever is born of God doth not commit*" this "*sin, for His seed remaineth in him, and he cannot sin*" this sin "*because he is born of God.*" The "*inability*" to commit *this sin* is the characteristic distinction between the regenerated and the unregenerated. The unregenerated ever attempt to justify themselves by striving to make God the real author of sin; whereas the regenerated, whenever they detect themselves in sin, *instead* of attempting to justify themselves, confess their sin: "*I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgression unto the Lord, and Thou forgavest the iniquity of my sin.*" This view of sin and its guilt is, so far as we can see, the only one that will sustain the consistency of the Apostle John and the harmony of his Epistle, wherein he states, "*If we say that we have not sinned, we make Him a liar, and His*

word is not in us.” “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” And, again, “Whosoever is born of God doth not commit sin, for His seed remaineth in him, and he cannot sin because he is born of God.” “If any man see his brother sin a sin which is not unto death, he shall ask, and He shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.”

How can the sin against the Holy Ghost be forgiven? It is in the nature of things absolutely impossible. The Holy Ghost is sinned against in and only by stifling the inner risings of the heavenly and divine which He awakes in us. And it is only these inner risings that can calm the inner discord, dispel the internal darkness, secure the reconciliation, bring back God into the consciousness of the spirit, establish the life Divine, and enable man to enjoy communion with God, realize the salvation that is in Christ Jesus. If, then, the sinner stifle these risings of the Divine life in him, quench these operations of the Holy Ghost in his spirit, how can he realize the Divine life, fellowship with the Spirit of God, the manifestations of the Father and the Son, the indwelling of the Divine, the peace that passeth all understanding—in one word, the forgiveness of sins.

All life has its commencement in the embryo state. If the embryo life be cherished, it develops itself into the vigour of maturity; but if it be neglected or crushed it perishes. How important that the sinner's attention should be directed to this fact. Man has not the power to create—he

cannot directly, but only indirectly, produce life. And in no sense can he produce his own life, physical, intellectual, or spiritual. But he possesses the power of directly destroying his life. He can take away his own life; he can become a spiritual as well as a physical suicide. Hence the Scriptures, while they in no way countenance the idea that man is in any sense the author of his own salvation, most clearly teach that he is the cause of his own destruction, the destroyer of his own life. Herein lies the dread responsibility of man. And here the preacher has a hold upon him; for he has a response in the consciousness of the sinner to the truth he utters in bringing home to him the sense of his responsibility, and the conviction that he is the author of his perdition in quenching the inner risings of the spiritual and divine. But if, instead of stifling, we cherish, foster, strengthen the inner risings of the spiritual and divine in our hearts, then we yield ourselves up to the Spirit of God "*working in us to will and to do of God's good pleasure.*" And thus "*the Spirit works faith in us.*" And we "*receive the Spirit.*" He takes up His abode in us, dwells in us, and makes us the temples of His holy habitation; witnesses "*with our spirit that we are the children of God;*" enabling us to know "*that we are His by the Spirit which He hath given us.*" And we, by working out what He works in us to will and to do of God's good pleasure, work out our own salvation, with fear and trembling, knowing that it is God that "*worketh in us to will and to do of His good pleasure.*"

CHAPTER XV.

Capacity of the Human for the Indwelling of the Divine.

GOD fills immensity with His presence, but what sympathy is there in space with the heart of God? What fellowship is there between the material universe and the affectionate heart of the great Father? God cannot impart Himself to, or hold fellowship with, space, eternity, material worlds, sentient existence, or mere rational life, but only to immortal spirit, Divine vitality—His offspring, man. Neither can space, duration, material worlds, sentient life, mere rational mind, be made sympathetic with the Father-heart of God. God is the Father of our spirits, and to prove Himself to be such is the end of all His doings, plans, purposes, desires, yearnings. A father, *as such*, cannot impart himself to the locality in which he dwells, the duration in which he lives, the things and animals which he owns, the servants he employs, the friends with whom he associates. No; they have no receptivity for, reciprocity to, the out-goings of the father's heart. A father can impart himself only to his children, realize his paternal delight in, be fully satisfied with the birth, education, assimilation of life in his children with his own.

And to beget in His own likeness, impart Himself to, delight Himself in, be satisfied with His children, has been the profound thought, deep

idea, chief conception, darling purpose, cherished desire of the Father-heart of God—has been the one purpose, plan, deed of Godhead!

Immensity and duration have nothing of God in them; the numerous worlds that repose in the fields of space have nothing of the Divine in them; the various orders of animated and sentient tribes have nothing of the Spiritual in them; the angelic hosts can have nothing of the redeemed filial in them. No; these have no Divine capacity, no receptive echo, no affinitive response, no filial instincts, no fellowship cravings, no assimilative, reflective, representative possibilities. God can look abroad on the works of His hands, and meditate on the purpose of His mind. He can contemplate the grandeur of His creation, the vast fabric of His material workmanship, the beauties of nature, the gratifications of sentient life, the joy of angels, and pronounce all this to be good. But it is in His creating and recreating in His own image His child—Man—that He rests satisfied in His love, reposes in the fulness of His delight, and pronounces the crowning workmanship of His love, wisdom, and grace to be *very good*. He gratified His eternal heart with the love of this, He occupied His everlasting mind with the thoughts of this, He delighted His infinite spirit with the realization of this achievement of His grace; from the depths of the unbeginning ages His "*delights were with the sons of men.*" He patiently waited the gradual operations of epochs until the hour He had set for the creation of man in His own image arrived.

and then produced him in His likeness; and in the recreation of His children he begets them in His own likeness, and rejoices in the fellowship of his offspring.

Vast and immeasurable as space and eternity are, God cannot enstamp himself upon them; great and glorious as irrational creation is, God cannot impart His life to it; high and holy as the heavenly hosts are, God cannot recreate them anew in the image of His Son. God fills the immensity of space with His presence, dwells in eternity, calls creation into being, employs His "*ministering spirits*;" but He inbreathes "*the breath of life*" into man, begets in the renewed spirit His own life. Space is His chamber; eternity the measure of His days; creation the manifestation of His power, wisdom, and goodness; but humanity is His offspring. He holds no fellowship with space and eternity; they have no resemblance, affinity, or sympathy with God. Space is mere capacity for the reception of form, and eternity the echo of the motions of God. Space and eternity cannot be "*filled with all the fulness of God*." They are incapable of the knowledge of, response to, and delight in God. They can have no enjoyment in the contemplation of His works, no discernment of His perfections, no appreciation of His plans, no judgment of His rectitude, no gratitude for His goodness, no sympathy with His purpose, no receptivity for His indwelling, no consciousness of the quickening of the organ of God-consciousness, no mirroring of His subjective, no enjoyment of the fellowship of His life: they

have no want of God, no inner for His presence, no craving after His life; no "*vision of the Holy One.*" "*The heaven of heavens cannot contain*" Him; the renewed spirit *alone* can! He dwells incarnate in the temple of humanity; He reigns in the heart of His children; He rests in the love of the redeemed—and beyond this He has no desire! "*This is my rest for ever; here will I dwell, for I have desired it.*"

But God dwells not, reigns not, rests not in the heart of all humanity! Fallen humanity has a capacity but not a receptivity for God. It is a nature created in the image of God, with capabilities and possibilities for the indwelling of God. Its capabilities are deep and enduring as the Divine; but the capacities of fallen humanity are possessed, filled, and guarded against the entrance of the Divine by the demon spirit and corrupt passions of sin; the intellect of fallen man is veiled by prejudice against the entrance of the truth; the life of sinful man is dedicated to the service of self; and this nature, which is nearest in the scale of existence to the Divine, most capable of the Divine, most in need of the Divine, is at the farthest possible distance from the Divine. It is removed, distant, and kept away from the Divine by the breadth of the awful gulf of rebellion, enmity, prejudice—the action and activity of "*the carnal mind.*" The end of its being is lost! The glory, bliss, and fellowship of the Divine in it is lost! The opportunity of elevating it to the enjoyment of God's own life through the immediate action of the Divine, in the

mere operations of nature, is lost! The rejoicing over it in the fulness of Divine love as a child of unfaltering obedience is lost! The delight of the Divine heart in uninterruptedly employing it in the ceaseless activity of a beneficial life is denied to God! Its ministering to, living for, delighting in the service and glory of the Father God has been rebelliously spurned! Guilt—deep, dark, and damning—is contracted by, and for ever increasing in, the rebel spirit of humanity! O what a spectacle to the Omniscient eye is rebel humanity! A child of immortality, an heir of God; an immortal spirit created in the likeness of the Father of Spirits, gifted with capacity for the indwelling of the Divine, capable of entering into closest fellowship with God, susceptible of assimilation in life to the Father and of fellowship with the Triune Jehovah—absorbed in self, in love with “*the carnal mind,*” and governed by a spirit defiant of God; engrossed “*with the cares of this life,*” and eager to satisfy itself, feed its cravings, and meet its wants with the things of sense, the pursuits of speculation, the efforts of vain-glorying!

And all this was foreseen, and provision made for the ejection of Satan from the heart and the regeneration of the spirit of man in the life divine. To prove and illustrate the capacity of humanity for the indwelling of the Divine, the incarnation of the fulness of the times was resolved on; to overcome the powers of darkness and reconcile the manifestations of the Divine to the rescue of man, the sacrificial death of Calvary was

agreed upon ; to exhibit what humanity in union with Divinity can accomplish, and is capable of attaining to, the ascension to the right hand of the Majesty in the Heavens took place ; to expel the demon from the heart, to regenerate the spirit, to fill the capacity of man with the indwelling of God, the descent of Pentecost took place ; and to overcome the rebel disposition of man the striving of the Holy Spirit was secured.

That a body created for health should be in sickness, that a mind created for truth should be in error, that a spirit created for the indwelling of the Divine should be the subject of aversion and dislike to the God-like—should be the abode of demons, is certainly a mystery deep and profound, and one that should be matter of amazement to man. Yet the awful fact is patent to the observation of all, and cannot be denied. But that a father should mourn over the disobedience of a child, that a father should desire and exert himself for the recovery of a child, that a father should display the highest perfections of his being in the reclaiming of his child, that a father should rejoice with his deepest joy over the restoration of his child, and busy himself with the education of his son for the highest possible condition of life—should be matter of no amazement to the possessor of humanity, but of highest encouragement and deepest joy to the sinner. And that the life of one reclaimed from ruin, recovered from sin, restored to the favour and enjoyment of his father, should be more devout, grateful, experienced, watchful, exercised in power, enlarged in

capacity, fervent in love, is surely in accordance with the nature and experience of man. But the perversion of sin prevents even the renewed child from seeing, taking encouragement, and acting upon this confidence as becomes him.

The spirit of pride, of self-reliance, of antagonism to God and his Christ must be broken, crushed, expelled from the heart ere God can dwell in or work by love in the spirit of man. God cannot dwell *in* and work *by means* of unrighteousness, conflict, error, enmity, or in a mean spirit, a grovelling disposition, a rebellious, vile, and ungodly heart. No; the spirit in which such reign is more distant from fellowship with God than space, duration, material being, or sentient life. But all that is needed to save the sinner, to secure the indwelling of the Divine, to raise the soul to the loftiest condition of being, is to break, crush, expel the rebel spirit from man! "*Blessed are the poor in spirit*"—the empty or destitute of the rebelling disposition—"*for theirs is the kingdom of Heaven.*" Yes; *this rebel disposition*, now that Christ has ascended and the Spirit descended, is the only obstacle, impediment to the salvation of "*every soul of man.*" There is in every human spirit a capacity deep as the Infinite, abiding as the Eternal, comprehensive as the Divine; there is in the heart of the Father a desire limited only by the capacity of the human; there is in the merit of the Son a boundless sufficiency; there is in the Spirit an infinite readiness; but the capacity of the human spirit is filled, occupied, and actuated by

a spirit of antagonism to the Divine, which guards its entrance against the approach and indwelling of the Divine. And to expel the usurper from the throne of the human heart requires all the skill, prudence, and omnipotence of God. For as man *freely* drank in this spirit of darkness, and entered into alliance with this enemy of God, so must he as freely drink in the Spirit of Holiness, kiss the Son, and return to the Father, yield himself up to the reigning power of His grace.

A physician has a satisfaction pure and deep in restoring his patient; a teacher has a still purer and deeper satisfaction in aiding the progress of his pupil in education; but the father has the purest, deepest delight in seeing his child grow up in health, honour, and happiness. And so of the Divine Physician, Teacher, and Parent. The physician is aware of the sickness of his patient from disease, and treats him not as convalescent but as recovering; the teacher is aware of the inexperience of his pupil from ignorance, and treats him not as a perfect scholar but as a learner; the father understands the awkwardness of childhood and youth, and as a parent, ever ready to aid and encourage, guides his child not as an adult, a servant, a slave, but as a son. And so does the Heavenly Father, the great Teacher, the Spiritual Physician. Once the rebellious spirit of man is broken, there is no longer a heart filled with the enmity of "*the carnal mind,*" but a nature, in its deep and enduring capacities, receptive of, sympathetic with, in adaptation to being "*filled with all the fulness of God.*" This nature is now no longer

under the reigning spirit of antagonism to God and His ways, but meek, receptive, craving after the filling, assimilating, glorifying power of Divine grace! in its relation to Christ and in its own conception, but not in its actual experience.

There is the weakness, the awkwardness, the inexperience just referred to to be overcome, and these stand in the way of the uninterrupted and unqualified reception of the Divine. Christ will ever have to the end of time to say to His disciples, "*I have many things to say unto you, but you cannot bear them now.*" The disciples of all times have manifested far more the desire to bring Christ into their ways and notions *than implicitly* to drink in His spirit—become like Him. To yield the spirit, heart, life, *unqualifiedly*, to the reception of the Divine is all that the quickened spirit needs to its complete glory and joy; but to do this has not yet been learned by the disciples on earth. God is possessed of all the influence, instrumentality, agency. He has formed the plan. He cherishes the purpose, He works "*by His spirit in the heart*" "*to will and to do of His good pleasure;*" and all that is needed is fellow-working with Him to carry out into completion in the hearts of his children the gracious, glorious, God-like design of His own heart, filling them "*with all the fulness of God.*"

In the transformation of the spirit, the renewal of the life of man, God is working out in clear demonstration, to the admiration and delight of "*the principalities and powers in heavenly places,*" the high problem of His grace. God looks upon

His redeemed offspring, not as slaves to be treated as property, not as subjects to be reigned over, not as friends to be occasionally visited, but as children to be continually dwelt with, to whose education and training He consecrates Himself and His all. To renew the life and raise the spirit of man to more than its lost purity, to transcribe on it diviner perfections than He has written on the spirit of an angel, to quicken it with His own Divine life, is the great end He has in view—the purpose which is dear to His heart. The high end God has set before Him in the salvation of His children is the glorious revelation of Himself to them as the FATHER—the inauguration of Himself in their hearts as the ALL-AND-ALL of their being and bliss. Yes; “*the manifestation of the son of God*” in the fulness of the Sonship, in the glorious and blissful communion of the Divine, is the God-like end Jehovah has set his heart upon. The Parent in the midst of His children is not the imperial sovereign, the stern ruler, the inflexible judge, but the FATHER unfolding to them His Divine perfections—in imparting to them His innermost life, His very subjective, blessing them with all but His personality. He not only sends to them streams of light from His outer works, but pours into them emanations of His own life in the measure of their capacity; He not only transcribes on their spirits the lineaments of His own life, but fills them with His own indwelling presence.

Is a father satisfied with the birth and embrace of a son? Does he not desire and make it the

aim of his heart to raise him to the nearest enjoyment of his life. And is he not desirous of doing this in the measure of his true manhood? Is he content to see his son rising into a life different, antagonistic, hateful to his own? And is the desire of the Divine Father in reference to His children different from the desire of the genuine affection of an earthly parent? Has He not proved His love to the real nature of His offspring? What does the Incarnation testify? Has He not said of the Incarnate One, "*This is My well-beloved Son, in whom I am well pleased.*" And does His design regarding the glory and bliss of humanity terminate in the incarnation of His Son? Is not the incarnation, as well as the life, death, and ascension of Christ, subordinate to the incarnation of God's life in His "*children?*" Is not this the end the Father has set before Him? Do we not see in the incarnation of "*the fulness of the times*" the capacity of humanity for the indwelling of Divinity clearly displayed? Can God so impart Himself to any other nature as He has imparted Himself to the human? Can we discover in any other nature a capacity, a receptivity, a capability so near, intimate, and possessed of the Divine, blessed with such fellowship as our own? Do we see in any other nature the revelation of such a purpose and power, the craving after such a distinction of indwelling, the beginning of such a glorious immortality? Certainly we do not.

Ah, then what is the grandeur and importance of the conversion of the sinner to God? of the

incarnation of life divine, eternal life in the spirit of man through the brooding of the quickening, fostering presence of the Almighty Spirit of the Living God? It is the commencement of the ascent of the immortal spirit through the descent of the Eternal Son into the "*Hades*" of dead souls. It is the realization of spiritual poverty, meekness of disposition, hungering after righteousness through the quickening power of sovereign grace; it is the return in reconciliation of the prodigal son to his gracious Father through the drawing near, the manifestation of, the entering in of the love of God into the heart; it is the yielding up of the spirit to God in the perception, reception, and understanding of the "*truth as in Jesus.*"

What, then, must be the capacity of the human for the Divine? What must be the dignity, glory, and bliss of the inner life? What must be the fellowship of the filial circle in the Divine life with the Father in His house of "*many mansions?*" What is the capacity, the capability of the soul of man? And what is there of purpose, instrumentality, and pledge that is needed for the fellowship of the renewed life that is not in the Father, Son, and Spirit? What response is there in space, in duration, in materialism, in naturalism, in animalism, in rationalism, to the FATHER-HEART of God? This response is only in the filial, regenerated heart of man! And it is in it through its reception and reflection of the quickening of the Holy Ghost in the likeness of the Son and fellowship with THE FATHER. Let huma-

nity, let man acquire what he may, achieve what he may, attain to what he may, if he is devoid of the Divine filial heart, he is an imperfect, unsatisfied, restless being. The production of this heart is the fruit of the Spirit striving with the sinner and energizing his risen life; the condescension, suffering, and rising of the Son, the opening the Father's bosom, and consecrating the gift of His love to the redemption of man. It is the highest, most glorious, most God-like production of the Godhead—of God "*travelling in the greatness of His strength, mighty to save.*" What, then, is a man profited should he gain the whole world, the universe, the uncreated essence and possessions of the Divine, if he lose his own soul, this filial heart, this quickening of God-consciousness of his spirit? The production of the filial heart is the greatest work of the Triune Divinity. The filial heart of man is that alone of finite being that can give the full response to the Father-Heart of God. The filial heart is that of all created existence God values most, is that in which He delights; nothing short of this can satisfy him. The Father-Heart can rest in nothing short of the perfection of the filial heart. And why the Father-Heart will, can be satisfied with nothing short, nothing less, is to be traced to the nature of the Father-Heart. It can be traced to nothing else.

CHAPTER XVI.

Reception of Christ.

IF the spirit of man comes, we do not say into existence, but into consciousness of life, in a state of insensibility to the glories of the Divine, of aversion to the God-like, of opposition to the blessed fellowship with the Father through the Son and by the Spirit, and if it grows up in error of the True, in conflict with the manifestations of the Divine, then must it descend in the scale of life, and become the subject of torment to itself and a power of injury to others. But if it become sympathetic with and receptive of holy disposition, if it receive the manifestations of the Divine, if it yield itself up to God, if it unfold its capacities to the inflowings of the Divine, heavenly, and pure, if it develope its powers in accordance with the outgoings of the God-like, then must it rise in the scale of life, ascend to the glory of its being, advance in the struggle of the discipline on earth to a lofty, divine immortality; bless itself, benefit others, glorify God, and rejoice in the fellowship of the Divine. And this it accomplishes in its yielding itself up to the Spirit of God, in its acceptance of Christ, in its belief of "*the truth as in Jesus.*"

Christ may be and is received historically, ecclesiastically, spiritually. Those who receive the gospels as faithful narratives receive Christ historically;

those who acknowledge Jesus to be the founder of the Christian religion, and profess to believe in his doctrines, receive him ecclesiastically; and those who believe him to be the Son of God to the salvation of their souls receive him spiritually.

The closeful observers of human life have no doubt of the fact that some men change in the spirit of their lives, become the subjects of new dispositions, and are influenced and actuated by different principles from what they formerly were. Some profane become pious, some infidel become believing, some implacable become merciful, some licentious become pure, some intemperate become temperate, some vicious become virtuous, some undutiful become dutiful, some slothful become diligent, &c. And this change in their lives is effected not merely or *chiefly* by a resolve or an idea, but by a new disposition, by a new spirit, produced in them by the Spirit of God. The change effected in an individual life by a resolve from a new notion is a transient change, whereas the change accomplished by a new spirit is a permanent transformation, and this permanent change is realized in the reception of Christ.

To receive Christ *spiritually* we must receive Him in His love, in His spirit, in His mind, in His life, in His righteousness, in His glory, and in His joy. By the faith of the Gospel, or in believing on the Son of God, we receive Christ in His love and spirit, yield ourselves up to the Holy Ghost. When Christ ascended up on high He received gifts for men, even for the rebellious. And the great, glorious, all-comprehensive gift was

the gift of the Holy Ghost, which He shed down abundantly on the world in pentecostal fulness.

And the office of the Holy Spirit is to convince "*the world of sin,*" "*of righteousness,*" "*of judgment,*" or *divine purpose*; to take up His abode in the renewed, to enlighten and sanctify them. And in doing this He awakes in men Christ-like dispositions, Christ-like views, Christ-like resolves, heavenly emotions, heavenly glimpses, heavenly joys. There are none living under the preaching of the Gospel who are not at times conscious of the risings within of better disposition, of higher vision, of holier resolve; these are the imputation of Christ's righteousness through the Spirit's working in us to will and to do of God's good pleasure. And men are conscious of either regarding these as intruders, unwelcome guests in the inner chamber of their reflection, and of an endeavour to expel them from the region of their consciousness, or of encouraging and fostering them in their hearts, regarding them as of great price and greatly to be desired. In the one case they resist, grieve, quench the Holy Ghost; in the other they yield themselves up to receive and co-operate with the spirit of God. They become one spirit with God's spirit, live the life of fellowship, and work out what He works in them to will and to do of God's good pleasure.

And thus the believer has the Spirit of Christ and is His. "*But ye are not in the flesh but in the spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ he is none of His. And if Christ be in you the body is dead because of sin, but the spirit*

is life because of righteousness." The Holy Ghost is in Him. "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" He is a temple of the living God. "Ye are the temple of the living God, as God hath said, I will dwell in them and walk in them, and I will be to them a God and they shall be my people." He is baptized with the Spirit. "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit." He has the love of God shed abroad in his heart by the Holy Ghost, which is given unto him. "Because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." He minds the things of the Spirit. "They that are after the Spirit" do mind "the things of the Spirit." He obeys through the Spirit. "Seeing ye have purified your souls in obeying the Spirit." He mortifies through the Spirit the deeds of the flesh. "If ye through the Spirit do mortify the deeds of the body ye shall live, for as many as are led by the Spirit of God they are the sons of God." He is strengthened with might by the Spirit in the inner man. "That He would grant you according to the riches of His glory to be strengthened with might by His Spirit in the inner man." The Spirit helps his infirmities. "Likewise 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 with groanings which cannot be uttered." He lives and walks in the Spirit. "If we live in the Spirit, let us also

walk in the Spirit." "This I say, then, walk in the Spirit and ye shall not fulfil the lusts of the flesh." He has the Spirit witnessing with his spirit that he is a child of God. "The Spirit itself beareth witness with our spirit that we are the children of God." He through the Spirit waits for the hope of righteousness. "For we through the Spirit wait for the hope of righteousness by faith." He knows that he is God's by the Spirit which He hath given unto him. "And hereby we know that he abideth in us by the Spirit which He hath given us." He is sealed with the Spirit. "Ye were sealed with that Holy Spirit of promise." Till a man receives the Spirit of Christ he has no spiritual love, life, light, liberty, or joy in Him. But in receiving the Spirit he becomes alive from the dead and lives unto God. "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

By receiving Christ in his spirit, the believer receives Christ *in his mind*. It is the function of the Spirit to take the things which are Christ's and to show them unto the believer. "He shall glorify Me, for He shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine, therefore said I that He shall take of Mine and shall show it unto you." As the Spirit induces us to yield ourselves up to Him, He leads us into a oneness of disposition with Christ and unveils unto us the heavenly and Divine.

We receive the mind of Christ, not by speculation, not by vain dreaming, not by human tradition nor by the doctrines and commandments of men, not by the study of nature, but by the Holy Spirit working faith in us. The Spirit imparts to us the love of the truth, produces in us a disposition to study the word of God, to search the Scriptures. He gives us a relish for the things of God, inclines us to wait on the ordinances of Divine appointment, helps us in our supplications, affords us glimpses of the things which cannot be uttered, and kindles in us aspirations after the knowledge of God in Christ.

And thus we receive Christ in His mind; in His views of His Father, of Himself, of us; in His views of life and of death, in His views of time and eternity, in His views of Heaven and of hell. And thus it is that the Apostle prays "*That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened that ye may know what is the hope of His calling,*" "*And that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding.*" And expresses his desire thus—"Let this mind be in you which was also in Christ Jesus." Hence believers have the mind of Christ, "*For who hath known the mind of the Lord that He may instruct him, but we have the mind of Christ.*" And they are made to "*See what is the fellowship of the mystery, which, from the beginning of the world, hath been hid in God, who created all things by*

Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." And thus believers are "*Comforted, being knit together in love unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God, even of the Father and of Christ, in whom are hid all the treasures of wisdom and knowledge.*"

And receiving Christ in His spirit and mind, the believer receives Him in his life. Life is the manifestation of energy through disposition and mind. Believers live by Christ and for Christ. They are in the world as He was in the world, "*Because as He is, so are we in this world.*" Their motives, principles, and end of life are one with His. They love what He loves, hate what He hates, pursue what he pursues. They are fellow-workers with Christ, following where He leads, shunning what He forbids, and doing what He works in them to do. They live not unto themselves but unto the Lord. "*For whether we live we live unto the Lord, and whether we die we die unto the Lord; whether we live, therefore, or die we are the Lord's.*"

We are quickened together with Christ. "*Even when we were dead in sins, hath quickened us together with Christ.*" Hence, says the Apostle, "*I live, yet not I but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me.*" And Christ is declared

by the same Apostle to be our life. "*When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.*" Again He declares, "*For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.*" Another Apostle says, "*He that hath the Son hath life, and he that hath not the Son of God hath not life.*" And Christ Himself says, "*As I live by the Father so he that catch Me shall live by Me.*" And, again, "*I am the resurrection and the life.*"

And receiving Christ in his spirit, mind, and life, the believer receives Him in his righteousness, *i.e.*, in his right relatedness, in his right relations, right standing, right receiving, right acting towards God and man. All the capacities, affections, receptivities of his being and life are now open to the reception of the out-goings and inflowings of the Divine ; and all the functions, powers, energies of his being are now exerted in accordance with the conditions and obligations of his life.

And this is what man, the sinner, needs. The sinner is, like a plant out of the ground, in a sickly condition, its vitality not acting in vigorous co-operation with the nutritious powers of the soil, of the atmosphere, or of the light, and of the dew ; but, struggling to live without these, it only the more sickens and sooner dies. So with the sinner ; he is not in union and communion with God, and cannot consecrate the functions of his life to the glory of God in the promotion of his own and the well-being of others ; but in the reception of Christ he is brought into such

a relation to God as that the capacities, affections, and desires of his soul are open to the inflowings of the Divine, and the powers, energies, volitions of his spirit are all consecrated to the service of God. And thus he has not his own but the righteousness of Christ. "*And be found in Him, not having mine own righteousness, which is by the law, but that which is through the faith of Christ, the righteousness which is of God by faith.*" We receive Christ in that righteousness which He wrought out for us, and which is imputed to us, *pressed* upon our acceptance and received in faith. And receiving Christ in His righteousness, His righteousness is implanted, wrought into us by the Spirit of God. "*And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God.*" And thus it is that "*God is in Christ reconciling the world unto Himself, not imputing their trespasses unto them,*" but imputing "*the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe*"—*i.e.*, God is bringing men into right, readjusted relations with Himself and the conditions of their own well-being. Hence Christ is our righteousness, and we are righteous in Him; and thus in the mind and purpose of God, in the view and principles of the Divine administration, in the operations and realizations of the Divine life, we are identified with Christ, we are regarded as one with Him.

And receiving Christ in His spirit, mind, life, and righteousness, believers receive Him in His glory.

Glory is the beauty of righteousness, the radiance of character, the intelligence of mind, the loveliness of life, the purity of spirit. And receiving Christ, we receive the light of His glory. "*We all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory by the Spirit of the Lord.*" Hence, our blessed Lord addressing his Father says—" *The glory which Thou hast given Me I have given unto them.*" And Paul tells us that when Christ, who is our life, shall appear, then shall we also appear with Him in glory. "*When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.*"

And receiving Christ in His spirit, mind, life, righteousness, and glory, we receive Him in His joy. The consciousness of union and communion with Christ in all these elements of spiritual vitality and Divine life, must awake in the believer the joy of the Lord. For having Christ in him, the hope of glory, he must have Him in him, the well-spring of joy. In these elements of consciousness there is and must be union and communion with the Father of our spirits. And in these are the outcomings of the Divine flowing into the human. Hence says our Lord to His disciples, "*These words have I spoken unto you that My joy might remain in you.*" And in His intercessory prayer to His Father He employs the following words—" *And now I come unto Thee, and these things I spake in the world that they might have My joy fulfilled in themselves.*"

Such, then, is the reception of God's Son by the believer in Him. A reception the most necessary, important, glorious, and blessed the spirit of man can ever make and possess. What is there that is so necessary to man as this reception of Christ? Without Christ fallen man is a craving, conflicting, self-tormenting being, struggling after an escape from his woes, but only plunging himself deeper and deeper in them. Christ is the nearest, most intimate, vital reception man can ever have! No other acquisition he can ever make will meet his necessities, satisfy his cravings, energize his powers, quicken, glorify, and bless his existence.

This reception is, however, by no means perfect and complete in its first beginnings on earth. No; the work of sanctification is a progressive work, the reception of Christ begins with the quickening of the spirit, and is completed in the manifestation in glory—in the seeing Him as He is.

CHAPTER XVII.

The Indwelling of the Divine in the Human.

BY indwelling we mean one being, substance, power, and function, residing in and operating through means of another. And of this we have the clearest possible evidence. The soul dwells in and acts through means of the body. This is known to every individual in the experience of life and in the contemplation of death. What is the difference between a corpse and an individual? The soul has departed out of the one; it remains in the other. Truth dwells in and operates through means of the faculties of the mind. This is realized by the intelligent in the operations of their rational life. What is the difference between the ignorant and the learned? It is the indwelling of knowledge. Disposition dwells in the heart, and acts through means of the functions of the spirit, of man. This is known by the consciousness of all.

Now, as really as the soul dwells in and acts through means of the body—as really as truth dwells in and acts through means of the faculties of the mind—as really as disposition dwells in the heart, and acts through means of the functions of the spirit—so does the Father, Son, and Spirit dwell in and act through means of the faith of the believer. Hence the declaration of the Apostle—“*I live, yet not I but Christ liveth in me, and the life*

which I now live I live by the faith of the Son of God, who loved me and gave Himself for me." Jehovah has said of humanity in far more emphatic terms than He ever said of Zion, "*This is My rest, here will I stay for I have desired it.*"

Creation shows this—incarnation proves it. Look at Jehovah, if we may dare so to speak, toiling up the height of creation through the dreary waste of ages from the first formation of chaos to the completion of His great and good work, and what do we see but God preparing an abode for His child man. And what was the crowning act of creation but God forming man in His own image, and breathing "*into his nostrils the breath of life*"—His own living Spirit. And what do the act of creation and the work of redemption accomplish but the reality and perfection of this indwelling; and what will the completion of salvation exhibit but God taking up His full and everlasting abode in and with His redeemed children.

The indwelling of the Divine in the human might be argued in this form. No created nature is self-existent. All finite existence is dependent on God, and is so in the measure of the nearness of the approach of its nature to His own—and humanity is the highest of all created existence, the nature that is closest in affinity to the Divine, and therefore must be that which is immediate to God's indwelling, the link of connection between Him and creation. And if so, the fall of man must not only have affected himself but the "*whole creation,*" which

“groaneth and travaileth in pain together,” waiting “for the manifestation of the sons of God.” But the indwelling of God in the believer is not left to the discovery of reason—it is expressly and emphatically taught in Scripture. “Ye are the temple of the living God, as God hath said, I will dwell in them.” “Whosoever shall confess that Jesus is the Christ, God dwelleth in him.” “At that day ye shall know that I am in My Father, and ye in Me and I in you.” “If a man love Me he will keep My words, and My Father will love him, and We will come unto him, and make Our abode with him.” “I will pray the Father, and He will give you another Comforter, that He may abide with you, even the Spirit of Truth, whom the world cannot receive because it seeth Him not, neither knoweth Him, but ye know Him, for He dwelleth with you, and shall be in you.” “But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ he is none of His, and if Christ be in you the body is dead because of sin but the Spirit is life because of righteousness, but if the Spirit of Him that raised up Jesus from the dead dwell in you He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.” This indwelling of the Divine in the human is *natural*—the most natural of all realities in the workmanship of God. This indwelling is in accordance with the *constituted* order of the universe—with the plan, purpose, mind, and love of God. The universe was constituted, the plan was formed, the purpose

cherished, in accordance with the desire of the Infinite Heart for this indwelling.

True, we know not the *how* of this indwelling, and why should we? It is the profound mystery of existence. But the *how* of all indwelling is to us unknown and mysterious. What do we know of how the soul dwells in the body?—but the fact is clear and patent. Mystery is not contradiction, but the deep, profound relations of existence, or undisclosed purpose, unperceived fact. When we are able to perceive the *how* of any connection, that connection ceases to be any longer a mystery. And thus what is mysterious to a child may be known to a man, and what is mysterious to a man may be known to an angel, and what may be mysterious to an angel is known and unmysterious to God. This indwelling is mysterious to the intellect of man, but is not unknown to *the heart* of the believer. Neither is this indwelling contrary to the principles of humanity, nor to the being of God, but only in the highest harmony with both. And as we advance in the life of faith into the vision of the Unseen, we shall know more and more of this glorious mystery of indwelling, to prefigure and prepare for which creation has been called into existence, the Son of God has become incarnate, and the Spirit of all grace has come to strive with sinners.

What is there in the material, physical existence of man which is more, which is so natural, which is so much in accordance with the constituted order of the universe, as the indwelling of the soul in

the body. The indwelling of the soul in the body is that which constitutes, dignifies, and preserves the physical life of man. It is not natural to man to die. To die is an abnormal and not the constitutional state of human existence. Man is not created for dying; death is a possibility of his being and a violence done to his constitution. It is the separating of the component parts of his existence, and possible to him only through the violation of the law of his well-being. It was by sin that death "*entered into the world,*" "*and so death passed upon all men, for that all have sinned.*"

And why has the body received its peculiar constitution? Its skin, flesh, muscles—its bones, joints, marrow—its lungs, heart, stomach—its arteries, nerves, spinal-cord, and brain? Why, but that it might be the fit tabernacle of the soul. It has been created, constituted, brought into existence for the indwelling of the soul, and only for the indwelling of the soul. Hence, when the soul is separated from the body it corrupts, decays, and falls into dust. And what is it that imparts constitutional, free, graceful action to the body? Is it not the indwelling of the soul? The soul dwelling and acting in the body does not coerce its limbs, enslave its functions, but only affords, secures for it free, unfettered, constitutional action. A warm corpse may be made to move by means of electricity, but such movement is not free constitutional action.

And what is more, so natural in the rational order of being as that truth should dwell in the human mind, act in the understanding, and reign

in the intellect of man? Why has the human mind been created, constituted with the faculties of perception, comparison, and deduction, &c. Is it not for the contemplation, reception, and enjoyment of truth? And why is truth revealed in the creation, providence, and word of God; in the redemption, regeneration, and sanctification of the soul; in the vision of God and fellowship of the inner life? Has truth been thus revealed for the benefit of God, for the acquisition of knowledge in the Omniscient? No, but for the discipline, cultivation, and enlarging of the understanding of man. Truth and the human mind are fitted, adapted, designed for one another. There is nothing so natural in the sphere of intellect as that truth should dwell, act, and reign in the mind of man. Ignorance, error, prejudice enslave the understanding and hold the mind in bondage; but truth known enlightens the mind, energizes the faculties, and emancipates the reason of man.

There is nothing more natural in the sphere of the psychical than that meek, gentle, and generous disposition should dwell in the spirit of man. The spirit of man has been created with capacity and endowed with receptivity for the indwelling of meek, gentle, and generous disposition, and to be moved by such into vigorous action constitutes the life and liberty of the spirit; selfish, wrathful, revengeful disposition enslave and hold the spirit of man in direful bondage.

And thus there is nothing within the wide range of the finite so natural as that God should dwell in the spirit, act in the spirit, reign in the

spirit of man—in the pure, holy, believing life of man. It is not natural for God to dwell in sinful humanity. No; this would be the most unnatural of all things. It is impossible for God to dwell directly, immediately in sinful nature. God can dwell in unholy humanity only indirectly—*i.e.*, in imputing to the sinner his transgressions, awakening and intensifying his consciousness of guilt, showing to him his sin and shutting him up in the prison-house of remorse and despair. And thus, in long-suffering mercy to man, God withdrew from the world into “*thick darkness.*” But God can dwell immediately, reveal Himself directly to pure, holy, sanctified humanity. And to dwell in such is God’s chief delight. Redeemed humanity is the chosen temple of the Lord God. “*This people have I formed for myself.*” “*Behold I stand at the door and knock, if any man open unto me I will come in to him and sup with him and he with Me.*” “*This is my rest, here will I dwell for I have desired it.*”

How preposterous is it, then, to talk of religion, Christian life enslaving man, degrading humanity, tormenting the spirit of man. Does life, health, energy, enslave the body? Does truth, knowledge, understanding, enslave the mind? Do meek, generous, unselfish dispositions, enslave the spirit? No more does the indwelling of God in the soul enslave the spirit of man. It is the indwelling of God, and this alone, that emancipates the spirit and secures true liberty to man. It imparts energy to the faculties, light to the understanding, and direction to the will. “*If the Son shall make you free, ye shall be free indeed.*”

Reader, this overwhelming theme is no more mysterious, grand, and glorious than it is true. Yes; blessed be God! it is the most natural, proper, and becoming of all things that God should dwell in sanctified humanity. Humanity is the link of connection between God and creation. Humanity exists in a close intimate connection with the Divine in the Incarnate One, and in Him realizes the truest liberty, glory, and bliss. Why was creation completed with humanity?—why has God connected the highest manifestations of His being, displayed the most wondrous operations of His power, wisdom, and grace in the redemption of man? Why, but that He might make the believer the fit residence of His holy habitation! the proper temple of His chosen indwelling!

The indwelling of God in humanity is of the highest importance to man. What is there of such importance to the body as the indwelling of the soul? Take the soul out of the body, and what is it but a carcass, a dead putrifying mass of corruption, incapable of life, action, realization. But with the soul it is the noblest material workmanship of God, the most valuable material possession of the soul. Without the soul the body has no connection with sensation, gratification, pleasure. It is only through means of the indwelling of the soul that the body can accomplish the end of its being—that it can exist, act, possess, enjoy.

What is there of such importance to the mind of man as the indwelling of truth? What is the human mind devoid of truth? It is the abode of ignorance, error, prejudice; the home of doubt,

anxiety, distraction, and woe. The absence of truth from the human mind has degraded man to a level with the brute. But the mind of man, lit up with the light of truth, is glorious and divine. Truth dwelling in the understanding of man enables him to reign in the majesty of life.

What is there of such importance to the heart of man as the indwelling of meek, generous, divine disposition? Without these the heart of man is a pandemonium, indwelt by demon passions; but, possessed of meek, generous, divine dispositions, it is a heaven of heavens.

And what is there of such importance to the spirit of man as the indwelling of God? What is the spirit of man without the indwelling of the Divine but a dead, insensible, degraded, restless, craving, self-tormenting essence, unable to extricate itself from its misery, to calm its distress, to repose in the consciousness of well-being? But with God dwelling in it it is the most blessed, glorious, suitable residence of the infinite and eternal God. To the human spirit there is nothing within the wide range of being or of possibility of such importance as the indwelling of God.

And what is the beauty of this indwelling of God in the soul of man? There is no material thing so beautiful as the human body inhabited by a pure spirit. When God completed His work of creation in the formation of man he pronounced it "*very good.*" In the persons of our first parents, during their abode in innocence, the human body presented to the eye of discernment the loveliest object in material existence; and when the body of man

shall be raised like unto the "*glorious body*" of the Son of God, then will there be seen true loveliness indeed. And all this loveliness will be the result of the indwelling of a pure spirit in a perfect body.

There is nothing within the sphere of intellectual existence so beautiful as the mind of man indwelt by truth. How lovely is the mind of man when irradiated with the light of truth? How captivating is the outflowing of sanctified, poetic, philosophic, scientific intelligence? But, devoid of the possession of truth, indwelt by error and prejudice, how hideous and repulsive is the human mind.

There is nothing within the range of the finite more lovely than the human soul possessed of meek, generous, divine dispositions. Such is the Zion where God desires to dwell; in this residence Jehovah delights to manifest the glories of His infinite perfections. But, indwelt by diabolic passions, it is the most hideous, deformed, repulsive of all existence.

To the finite and infinite eye there is nothing so lovely as the human spirit indwelt by God. No; within the wide range of the vast sweep of the Omniscient eye there is nothing so lovely, so rejoicing to the great heart of God as the soul of man indwelt by Himself. God, amid all His works, beholds nothing so lovely, nothing so desired by Himself, nothing on which His heart rests with such divine complacency as on the spirit of man "*filled with all the fulness of God,*" indwelt by Himself.

And what can be said of the bliss of the

indwelling of God in the spirit of man? What is so blissful to the body as the indwelling of the soul? Without the soul the body knows of no joy. The body realizes, is capable of, enjoyment only in and through the indwelling of the soul. Take the soul from the body, and it cannot realize one emotion of satisfaction.

What is so blissful to the mind of man as the indwelling of truth? The mind realizes, is capable of, no permanent satisfying enjoyment but in and through means of the indwelling of truth. Keep truth out of the mind, and no lasting emotion of joy will ever thrill it.

What is so blessed to the heart as meek, generous, divine emotions? The spirit of man is capable of no pure, solid, satisfying joy but in and through its possession of divine emotions.

And what is so blissful to the spirit of man as the indwelling of God? The spirit of man is incapable of satisfaction, joy, and rejoicing but in and through means of the indwelling of God. But, with God in the soul, with what infinite, pure, permanent, satisfying joy is it ever and anon filled! "*O that they were wise, that they understood this, that they would consider their latter end.*"

The necessity of the indwelling of God in man to his glory and bliss is seen, and the majesty of its reality, relations, and experience is displayed, in the fact of the incarnation, ascension, and glory of the Son of the Father—"Emmanuel," "*God with us.*" When the pure soul shall dwell in the glorified body; when the cloudless light of truth shall fill the vast capacities of the human mind;

when the Divine, and only Divine, emotions shall fully possess the heart of man; when God—Father, Son, and Spirit—shall dwell in and fill the redeemed “*with all the fulness of God*”—O what inexpressible joy will then ravish and delight the spirit of man? What will then be the felicity of the perfect, eternal, indwelling above? How sweet are the joys of a first love, of the soul’s fresh embrace of the truth, of the awakening of the consciousness of peace with God. This, however, is but a first tasting—the infant spirit obtaining but a glimpse of its future manhood—the heir arriving at a faint conception of his after-inheritance. Of the full and perfect bliss of the Divine indwelling we can speak only in the lisplings of infancy, not in the eloquence of a full and perfect understanding. Here “*we see but through a glass, darkly,*” but there “*we shall see face to face;*” here we know but in part; there we shall “*know even as we are known.*” The full tide of light, and the full swell of bliss, will flow into and fill the soul—the eternal realization of fellowship with God, in the knowledge and enjoyment of the high and God-like designs of His infinite love, wisdom, and grace, will thrill the spirit with purest bliss. Illustrious consummation of immortal life—of Divine fellowship—of incarnate vitality—what will be thy glory and joy?

CHAPTER XVIII.

Union of the Human with the Divine.

AS the indwelling of the Divine in the human arises out of the reception of the Divine by the human, so the union of the human with the Divine arises out of the indwelling of the Divine in the human. And in the contemplation of this all-important and glorious theme, we must guard against the extremes of error prevalent in our time—we must guard against the dreams of mysticism on the one hand, and the speculations of rationalism on the other. This union is not one of a pantheistic character—*i.e.*, a union in which God is all, and all is God—a union in which there is no distinction of essence and personality between the creature and the Creator. This union is one which in no way interferes with the personalities, or confounds the individuality, of the natures united. It is not a union resembling that of the spark in the flame, or of the drop in the ocean; but a union which, while it preserves the personalities of the essences united intact, unites the natures into a oneness of spirit, mind, and life. It is a union which preserves the divinity of the one nature unimpaired and the free agency of the other unfettered.

Neither is this a mere rational union—one simply of mind and action. If the union of idea

and co-operation was the only union possible between the human and divine natures, then there could be no union between God and man at all; for, as we have already seen, fallen man "*hates the light, and will not come to the light lest his deeds should be reprov'd.*" This view of the union between the human and divine, notwithstanding the scientific form in which it has been set forth, is the most unscientific of these two conceptions of union. For a union with God through the medium of truth is possible to the sinner only through means of a prior union of the spirit of man with the Spirit of God. Contemplate the world lying under the wicked one—in enmity with God—in opposition to the light of His saving loveliness, diffused in all the pure radiance of its divine effulgence. But this loveliness, although displayed in "*the brightness of the Father's glory,*" and divinely attested in the apostolic commission of the "*Twelve,*" allures not the "*simple*" to God. No; its radiant effulgence, poured on the diseased organ of the sinner's vision, only causes him to nerve every effort in his power to exclude it the more effectually. The softening, melting influence of Heaven's mercy, falling upon the corrupt heart of man, only arouses its rebellious opposition into more confirmed defiance of God. Ere, then, there can be a union between the sinner and God through means of His saving truth, there must be a union of quickening grace—the spirit of God must touch the heart of the sinner with His own immediate power, firing it with the love of the

Divine, before the sinner will receive the truth in the love of it. And then, as the Spirit works faith in him—warming his heart with the love of the true, unveiling to him the glories of sovereign grace—will the sinner yield himself up to God, receive “*the truth as in Jesus.*” And receiving the truth in the love of it, he will enjoy fellowship with God through our Lord Jesus Christ, and enter into the realization of the union of light, love, and life with the Father through the Son.

This union of the spirit of man with God originates in, advances with, and is bounded by the indwelling of God in the heart of the believer. It is possible only through the indwelling of God in the soul, just as the indwelling is real and conditioned in the heart’s reception of God’s Son. There is no union and communion with God but in and through means of His indwelling in us.

This union is not a blending, commingling, or confounding of the personalities or lives united; neither is it an absorbing of the one nature, personality, or life by the other so as that the one nature, personality, or life shall in any way be injured or lost to itself in its union with the other. There is nothing of confounding or blending together of mind and truth in man’s comprehension of truth. In man’s understanding of the truth the mind of man is as rational and perfect in its nature after its comprehension as it was before its belief of the truth. And truth is in no way injured in its being comprehended by the human mind. Truth in the intellect of man remains as much truth as

it was before it was received into the understanding of the believer. The body, in its union with the spirit in life, is in no way confounded or blended with the spirit. The body is as material in its union with the spirit as were its particles before their union in the existence of the body. And the spirit is as spiritual in its essence during its union as it is in its separate or disembodied state. The humanity of the Incarnate One is as real and perfect in its union with His Divinity as it is in any of the human race. And the Divinity of the Saviour is as real and perfect in the Man Christ Jesus as it was in the Logos, which "*in the beginning*" was with "*God, and was God.*" And so the Godhead, in the indwelling of the Divine life in the spirit of man, is as essentially Divine as Jehovah was ere the silence of eternity was disturbed by the obtrusion of created grandeur and magnificence; and the spirit of man is as really human when enjoying the life of union and communion with God as when it was "*without God in the world.*"

This union in no way degrades the higher, but it unspeakably elevates the inferior, nature and life. Truth is in no way degraded by its dwelling in and influencing the human understanding in the believer's comprehension of it, but the mind of man is immeasurably elevated in its understanding of "*the truth as in Jesus.*" The soul is no way degraded by its dwelling in the body, but the body is highly exalted by means of the indwelling of the soul. And Jehovah is not dishonoured by His dwelling in the lives of the faithful, for it

is in His manifestations in connection with this indwelling that He has displayed in purest radiance the glory of His infinite perfections; but the humanity of the redeemed is inconceivably exalted in and through means of the indwelling of the Father, Son, and Spirit in the lives of the "*sons and daughters of the Almighty.*"

This union is a spiritual, vital, augmenting, enduring union. This union begins in, and is maintained by, the Spirit of God coming into contact with the spirit of man. The Spirit of God unites Himself with the spirit of man in the quickening of his spirit as He manifests Christ to the heart in working faith in the believer. And thus the believer is "*renewed in the spirit of*" his "*mind,*" that he "*may put on the new man, which, after God, is created in righteousness and true holiness.*" The Spirit quickens into life, reveals the deep things of God, and carries forward the sanctification of the soul.

Hence, this union is a vital union. It is impossible for the Eternal Spirit of the Living God to come into immediate contact and unite Himself with the immortal spirit of man without quickening it into life. If the union of the soul with the body be life, how much more must the union of the Spirit of God with the spirit of man be life! The Spirit of God is the quickening, life-giving Spirit. The Spirit is sent by the Son to regenerate souls "*dead in trespasses and sins;*" and, coming into the spirit of man, He produces, sustains, and perfects the life

of God in it. "*If Christ be in you the body is dead because of sin but the spirit is life because of righteousness*"—i.e., righted in its relations and functions. "*But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit, that dwelleth in you.*" This union of the human with the Divine Spirit is the highest, most glorious, blessed condition of life. "*It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life.*"

This union is an augmenting union. It is not a union which is perfected in its first beginnings. There is such infinite capacity in the spirit, and such infinitude of grace in God, that the soul will not be "*filled with all the fulness of God*" in its first receptions of grace. There are too many obstacles in the human to its receptions of the Divine to be overcome even by the Spirit in His first approaches and entrance into the human soul. The slaying of the antagonism of the self-righteous spirit in man, the quickening of the soul, is not all that is necessary to the completion of the salvation of man. The ignorance, errors, prejudices of the believer have to give way in the process of sanctification to the "*spirit of sound understanding,*" life, and godliness in Christ. This union is ever advancing, consolidating in the assimilation of the believer to the Spirit of God. The spirit of man is ever enlarging in its capacity through the reception of the Divine, and God is ever unfolding fresh manifestations of Himself to

the believing soul. This union is necessary to the developing of the deep capacities, the Divine receptivities of the human, and to the carrying out of the gracious designs of Godhead.

This union is an indestructible union. All other unions existing on earth are dissolving in their nature and destined to be broken up. However closely we may cement, however eagerly we may desire to perpetuate our unions here, they must all, sooner or later, be dissolved. The heir of many lands must soon bid them a lasting adieu; the possessor of numerous titles, vast wealth, and cherished joys must ere long tear himself from each and all; crowns must fall from the most erect and dignified brow, and sceptres from the most tenacious grasp; the husband must part from the wife, and the wife from the husband; the parent must leave the child, and the child the parent; brother must cease to hold intercourse with sister, and sister with brother; friends, the most intimate and endeared, must separate; the soul must quit the body, and the body itself dissolve into its component dust. Every other union in which man exists must be broken up, but this will never be dissolved. It is in its very nature augmenting, consolidating, and perpetuating. This union shall survive and outlive every other union on earth. It shall spring forth in its full and unfading bloom when every other union shall perish and decay. This is the union of incarnate life, of God with man, of the Divine with the human, the Infinite with the finite.

CHAPTER XIX.

The Union and Unity of Believers with one another in their Union and Unity with Christ.

HIS union consists in a union of co-ordinate natures with one another in their subordinate union to a higher. It is the union of believers with one another in their union with Christ. This union will be better understood if we contemplate it in its twofold aspect—viz., the union of believers with Christ and the union of believers with one another.

The union of believers is effected through means of the union of humanity with Divinity—the union of the Son of Man with the Son of God, in the person of Jesus Christ. This union of the twofold natures exists in its highest, closest, and most enduring form in the Incarnate One; and as God and man are united in one person in Him, so God and man are united in one life in the believer. This union of vitality is no more a confounding of lives than the union of personality is a blending of substances.

The union of believers with one another is close and endearing, and would be found by them to be so if they would only realize its true nature and God-like privileges. Believers, as the children of God, have no union or communion with one another but in and through means of their

union and communion with Christ the Head. The emblem of this union is beautifully set before us by the Master Himself in His allusion to the vine and its branches. The branches of the vine have no union with one another but in and through means of their union with the stem. In their union with the stem they have communion with one another. The same sap, vitalizing and fructifying energy, which rises from the root flows into and circulates in them all through means of their vital union with the stem.

The limbs of the human body have no vital union and communion with one another but in and through means of their union or connection with the body. The same vitality animates each and all the members or limbs of the body; the same blood flows into and circulates in each and all of them; the same will nerves and acts in each and all of them. And the individuality, health, and vigour of each limb of the body is in no way compromised or injured in or by means of the union it sustains with the others in its union with the body, but only sustained and promoted.

So believers, as such, have union and communion with one another in and through means of their union with Christ. As they have received Him, they are one spirit, mind, and life with Him; and as this spirit, mind, and life—this one grace of Christ—flows into them from Him, and animates them, they are united with Him and with one another. But if a dead branch be allowed to remain on the stem, it has no vital union or communion

with the others; neither if a paralyzed limb remain in the body has it fellowship with the other limbs in the health, vigour, and activity of the body. And if another spirit, mind, and aim of life dwell and act in the professed members of Christ, can they have fellowship with Him, or with believers in Him? No; these professors must be separated from Christ and His brethren by the distance of the different spirit, mind, and aim that animate them, from what animate believers in Christ. Is it, then, to be a matter of wonder that the Church of Christ has been so dead and so inefficient, when we reflect on how much the spirit of self, of self-righteousness, of sectarianism, has divided and enfeebled the members of the visible Church.

As the indwelling arises out of the reception, and the union out of the indwelling, so the unity arises out of the union. This unity is the oneness of a whole. The branches, stem, and root of a vine, however numerous, make but one plant; the parts of a body, however different, make but one body; and the members of a family, however few or many, however near or remote, united or scattered, make one, and only one family. The being of man, consisting of body, mind, and spirit, forms but one individual or person; and the whole company of believers, of all ages and dispensations, of every country and nation, make but one church, one spiritual theocracy, one Christian family. This brotherhood, body of Christ, is one in all its essential conditions. It is the same humanity that is redeemed in its every member; and every member of this family is

redeemed by the same blood, quickened by the same spirit, animated with the same love, enlightened with the same truth, raised to the same life, brought into the same fellowship, made partakers of the same grace, taken to the same Heaven, brought near to the same Father, dwelt in by the same Spirit, called with the same calling, and destined for the same glorious immortality.

It is the same humanity that is possessed by every member of the human race; what is peculiar in the individual mode of possessing it constitutes the individuality of the person. It is the same truth that dwells in the minds of all believers; what is peculiar in the individual mode of apprehending it is what constitutes the speciality of the believer's mind. It is the same love which is shed abroad in the hearts of all God's children, and what is peculiar in the individual mode of cherishing it is what determines the particularity of the believer's heart. It is the same God that dwells in the spirit of the redeemed; what is peculiar in the individual mode of fellowship is what constitutes the individuality of the life of the believer, and determines the degree of nearness or distance in him to God.

This unity of the family of God in Christ consists in a oneness of nature, of relation, of interest, of spirit, of love, of mind, of life, of righteousness, of glory, of joy, and destiny of the believer with Christ, and of believers with one another.

This unity consists in a oneness of nature—a oneness of nature with one another in a oneness of nature with Christ. They are all incarnate ones,

possessed of the Divine dwelling in the human. Christ is the incarnation of Divine essence and personality; they are the incarnation of the Divine life. He is one essence with the Father; they are one life with Him. They are all "*children of God*," "*sons and daughters of the Lord Almighty*"—one family, of which Christ is "*the Head*." As He is partaker of their flesh and bones, they are partakers of His spirit and life. "*The word was made flesh and dwelt among us.*" "*And He is the head of the body, the church, who is the beginning, the first-born from the dead, that in all things He might have the pre-eminence.*" "*Whosoever believeth that Jesus is the Christ is born of God, and every one that loveth Him that begat, loveth Him that is begotten of Him.*" "*The Spirit itself beareth witness with our spirit that we are the children of God.*" "*And it shall come to pass that in the place where it was said unto them, Ye are not My people, there shall they be called the children of the living God.*" "*Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.*" "*And I will be a Father unto you, and ye shall be called My sons and daughters, saith the Lord Almighty.*" "*For both He that sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them brethren.*" "*We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death.*" "*The Church which is His body, the fulness of Him who filleth all in all.*" "*For we are members of His body, of His flesh, and of His bones.*"

This unity consists in a oneness of relation. And thus it must be; for if they are all begotten, born of God, quickened by the Spirit, children of the one Father, brethren of Christ, then must they all be heirs of God and joint heirs with Christ. They are all partakers of the same heavenly calling, and they are all participators of the same Divine nature. *“And if children then heirs, heirs of God and joint heirs with Christ.”* *“Wherefore, holy brethren, partakers of the heavenly calling.”* *“Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust.”* *“Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is.”*

This unity consists in a oneness of interest. This necessarily arises out of the foregoing, for if they are of the same nature, the same family, the same inheritance, they must all have the same interests. They are equally interested in Christ and Christ in them. They are equally interested in the promotion of His kingdom, in His reign in their hearts, and in the world. His interests are their interests, and their interests are His interests. *“And hath put all things under His feet, and gave Him to be head over all things, to the church which is His body, the fulness of Him that filleth all in all.”* *“From whom the whole body, fitly joined together and compacted by that which every joint*

supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." "Holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." "And ye are complete in Him which is the head of all principality and power." "And He is the head of the body, the Church." "I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God."

This unity consists in a oneness of love. Believers *all* love God with the *same* love, for they love Him with the love "*which is shed abroad in their hearts by the Holy Ghost.*" The "*love of the Father,*" the "*love of the Son,*" the "*love of the Spirit,*" "*love of the brethren,*" is the same love which is toward them and which is in them. "*He that hath My commandments and keepeth them, he it is that loveth Me. And he that loveth Me shall be loved of My Father, and I will love him.*" "*For the Father Himself loveth you because ye have loved Me.*" "*Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us,*" "*that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge,*" "*That their hearts might be comforted, being knit together in love.*" "*Fulfil ye My joy, that ye be like minded, having the same love.*"

This unity consists in a oneness of spirit. Believers are all quickened, animated, possessed, dwelt in, filled with the one spirit. "*He that is joined to the Lord is one spirit.*" "*For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit.*" "*Endeavouring to keep the unity of the spirit in the bond of peace.*" "*There is one body and one Spirit.*"

This unity consists in a oneness of mind. Believers are of one mind in Christ. And this they must be in the measure of their faith, for if the truth be one, if the revelation of the Father through the Son and by the Spirit be the one revelation of the one God, and if faith be the simple laying hold of the truth, the apprehension of the truth, then believers in the measure of their faith must be of one mind. And thus believers are to "*stand fast in one spirit and in one mind.*" "*I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment.*" "*Fulfil ye My joy, that ye be like minded, having the same love, being of one accord, of one mind.*" "*I beseech Euodias and I beseech Syntyche that they be of the same mind in the Lord.*" "*Let that mind be in you which was also in Christ Jesus.*" "*Let us therefore, as many as be perfect, be thus minded, and if in any thing ye be otherwise minded God shall reveal even this unto you.*"

This unity consists in a oneness of life. And such it must be; for if believers be quickened by the one Spirit, animated by the one Spirit, dwelt in by the one Spirit, possessed by the one mind, enlightened by the one understanding, they must live the one life. Hence believers "*live according to God in the Spirit.*" "*For none of us liveth unto himself, for whether we live we live unto the Lord.*" Hence they live with Christ—live according to God in the Spirit. "*I live, yet not I, but Christ liveth in me.*" "*When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.*" "*For to me to live is Christ.*" "*Your life is hid with Christ in God.*"

This unity consists in a oneness of righteousness. Believers all stand in the same righted, readjusted, harmonized relations to God, to their own well-being, and to the general interests of all. And this is through their reception of and union with Christ. Christ "*of God is made unto us righteousness.*" "*We pray you in Christ's stead be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.*" "*And be found in Him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness of God by faith.*"

This unity consists in a oneness of glory. Believers all shine in the beauty of the same holiness, they all "*adorn the doctrine of God*" their "*Saviour,*" in the same life of faith and devotedness. Believers are partakers of the same glory. "*We all with open face beholding as in a glass*

the glory of the Lord, are changed into the same image, from glory to glory, as by the Spirit of the Lord." "The glory which Thou hast given Me I have given them." "When Christ, who is our life, shall appear, then shall we also appear with Him in glory." "I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed."

This unity consists in a oneness of joy. Christ living in them, the well-springs of His joy must be in them. As they live His life, and realize the consciousness of that life, they must have *"the joy of the Lord."* The joy of the one is the joy of all. The spirit in them is the spirit of joy, as well as of peace and love. *"Now, the God of love fill you with all joy." "They joy in God." "They are glad with exceeding joy," "with joy unspeakable and full of glory.* Their joy is so deep, perfect, and secure, that they can joy in tribulation. *"Knowing that tribulation worketh patience, and patience experience, and experience hope."* And the same source and the same means of joy is common to them all. *"These things have I spoken unto you that My joy might remain in you, and that your joy might be full."* They are to be presented by the Spirit of God *"in the presence of God's glory with exceeding joy."*

Christ is the source, sustenance, and supreme of spiritual life—the author, object, and finisher of our faith. Are, then, the denominations acting wisely in having other centres of rallying around than Christ, others designations than the one that

bespeaks their immediate relationship to and dependence on Him. Can they show to themselves and others that other centres of rallying, and other designations, do not damage their spiritual life and character, and enfeeble their power on the world? Why did He in His intercessory prayer to the Father pray so earnestly and *so often* for the union of His disciples? Was it not the *visible* union that He thus prayed for? Could it have been any other? There are and can be only two unions of His people—the visible and invisible. The invisible is never and cannot be broken. It was the *visible*, the union that is palpable to the world, and in its obvious beauty and power influences the world that He prayed for. Are not the divisions of His Church a standing memorial of inattention on the part of the disciples to His earnest request? Are they not a striking proof to the world of other objects being sought by His disciples than the all-important one of entire conformity to Him. Did He on this solemn occasion pray so earnestly and so frequently for a secondary object? Hear what He says: “*And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be ONE as We are.*” “*Neither pray I for these alone but for them also which shall believe on Me through their word, that they all may be one as Thou, Father, art in Me and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me. And the glory*

which Thou gavest Me I have given them; that they may be one, even as We are one; I in them and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.” “And I have declared unto them Thy name, and will declare it, that the love wherewith Thou hast loved Me may be in them, and I in them.” Are these not solemn, momentous, weighty words—words which ought to command the attention, respect, and ready obedience of the Church? Are the denominations obeying these words?—are they in heart and soul seeking to comply with them? Are they, in the spirit of the Master, striving after that unity He so earnestly prays for? Alas, no!

Are not the divisions in the Church grounded on misconception—on the supposition that perfection is in the members or dogmas of the Church, rather than in the agencies, influences, and instrumentalities given to her—on the supposition that the points on which the sects are divided are of more importance than those on which the denominations are agreed—on the supposition that the formal is of more importance than the spiritual?

If the sects were deeply, vitally impressed with the conviction that perfection was in the agencies, influences, and instrumentalities given to the Church—in the vitality, spirituality, oneness of the Church—would there be so much made of the dogmas and forms which divide? would these be so tenaciously clung to by the denominations? If the sects are not prepared to raise the inferior above the superior—to lift secondary things above

primary principles—they are bound to give greater prominence to the things on which they are agreed than to those on which they differ; *i.e.*, to act in such a manner in reference to one another as that their unions will be more conspicuous than their divisions. Are the denominations doing this? If we disturb the union of the Church because of minor things, do we not assign greater prominence and importance to minor than to major principles? Do we not, for the sake of secondary things give greater prominence to the division than to the unity of the Church—act for the accidentals at the expense of the essentials. And is this wise, will such secure the peace and prosperity of the Church. Has it done so? Will it ever do so? Is it not injuring and endangering the spiritual life of the Church for the sake of a minor point and a particular sect?

Does not the denomination that refuses to co-operate with other denominations, in as far as it is one with them, prove itself schismatic—manifest a greater love for the accidental than for the essential in Christ? Does it not prove itself schismatical by placing its own peculiarities as first and chief in importance with it? Does it not manifest a greater love for the accidental than for the essential in Christ? Does it not give greater prominence to that which divides than to that which unites it with the other denominations? Unless it is prepared to say that the things on which it differs are of more essential importance to Christianity than the things on which it is agreed with the other denominations, it must be

chargeable with displaying a greater love for the accidental than for the essential in Christ. It sets itself in opposition to the Saviour in His prayer for the union of His disciples, for it gives chief prominence to that in which the other denominations cannot act with it, or it with them. If one denomination is not prepared to maintain that what is peculiar to it is of more essential importance to Christianity than anything common to it with other denominations, then by placing this in the foreground of its principles, making it the principle which separates it from the brotherhood, does it not manifest a greater regard for what is accidental and inferior than for the great essentials of the Divine life? Does it not make that on which and for which it exists as a separate and distinct portion of the Church, the chief thing with it, and thus display a spirit of folly in opposing the Saviour in His prayer for the unity of His disciples? Is it not time for the different denominations to put the question to themselves, Are the several points on which we separate and remain distinct sufficient to warrant our opposition to the fulfilment of our Lord's earnest prayer for the unity of His disciples?

Are we, then, to be understood as pleading for a rash and inconsiderate laying aside of our minor differences, and to rush into a formal oneness, that would be to conceive of us as advocating the very thing the inconsistency of which we are endeavouring to exhibit—the placing the formal before the spiritual, the inferior

above the superior, the accidental over the essential.

What, then, is required of the Church in these times is to have the attention of the denominations more directed to the fact that they are one on the great essentials of Christianity, and that the prominent manifestation of this oneness ought to be a realized duty—that our oneness ought to occupy a far deeper place in our hearts and in our admiration than the points on which we divide—that the manifestation of this oneness will be far more conducive to the promotion of the Divine glory, the well-being of the Church, and the conversion of the world, than the clinging to points of difference, and manifesting our divisions in subordinate and inferior points. Let us drink more into "*the one Spirit*," receive more of the "*one mind of Christ*." Let us cherish more ardent love for the great essentials of spiritual life, draw nearer to the great centre of attraction, and we will be drawn nearer to one another; our minor differences will fall into their own proper places, be lost sight of in the oneness of love, light, and loveliness of the divine brotherhood.

Thou Eternal Spirit of the one Jehovah, come down upon us in all the plenitude of Thine own grace, and make us as one Church—the one happy, honoured, and successful instrument of accomplishing Thine own Divine, eternal work.

CHAPTER XX.

The Exaltation of the Human in the Sonship of Believers.

IN the reception of Christ believers are “*raised up and made to sit together in heavenly places.*” They are “*raised up and made to sit together*” in and by their reception of Christ. In the measure in which they receive Him they rise into the spiritual, and repose with Him in the heavenly and Divine; “*joy and rejoice*” in the vision of the unseen—in the seeing Him who is invisible. And thus, “*in the ages to come,*” God manifests “*the exceeding riches of His grace in His kindness toward us through Christ Jesus,*” in bringing us into the sonship, the possession of its power, the realization of its life. “*As many as received Him to them gave He power to become the sons of God, even to them that believe on His name.*” In the reception of spirit, mind, life, righteousness, glory, and joy we necessarily receive power, for these principles of being are power; and in the reception of Christ in His love, spirit, mind, life, righteousness, glory and joy we necessarily receive the power of sonship—we “*receive the adoption of sons*” of God. In the reception of Christ in His love, spirit, mind, life, righteousness, glory, and joy we receive the power—*i.e.*, the right, title, and privilege of sonship in their highest, most extensive, and comprehensive sense, for we receive the germ, the beginning of

the Divine life, and to the advance of this life no limit can be set.

God, in giving a reality, gives the right, title, and privilege of that reality. In giving to a creature the reality of animal life, He gives to that creature the right, title, and privilege to live that life. In giving to a creature the reality of rational life, He gives to that creature the right, title, and privileges of the functions of that life. And in giving to the believer the Divine life, He gives to him the right, title, and privilege to live that life up to the full measure of his capacities, means, and efforts. All power originates *in* and proceeds *from* spirit, mind, life, righteousness, glory, and joy; and all power of sonship arises *in* and proceeds *from* the spirit, love, mind, life, righteousness, glory, and joy of Christ. And in the measure in which we receive Christ we receive His right, ability, title, satisfaction, and influence of sonship. But who can adequately conceive of the power of this reception of Christ? What is there that Christ has not a right or title to? What is there he has not an ability for? What is there in existence He has not a satisfaction in, a favour towards, an influence over? "*He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things.*"

And who will dispute the believer's right and title to the sonship—the consciousness and delight of the filial heart—the glory and bliss of the realization of a oneness of subjective with the subjective Divine. Not the Father—who glories in His Son and in all who bear His image; who

has done so much to produce the filial heart in the believer, and to reveal His own Father-heart to him; for, if so, then would He have to repudiate His own Son, His Son's work, His own eternal purpose in His Son, all the manifestations He has given of Himself in and by His Son. And will the Father do this?—can we believe it possible that He will do this? Will the Son deny or refuse to acknowledge the sonship of the believer—the Son who delights in His brethren; who exults in the work He has accomplished in and for them, who glories in their fellowship with the Father. Then must He deny Himself, discard His Sonship, repudiate His work, tarnish His glory, mar His joy. And will he do this? Or will the Spirit deny the sonship of the believer, refuse to acknowledge his right and title to the privileges of the sonship? The Spirit, who produces in believers all that is peculiar to the sonship; the Spirit, who rejoices in effecting the sonship of believers, and will joy in presenting the sons of God faultless in *“the presence of His glory with exceeding joy.”* Then must he scorn His own doings, reject that work which He has accomplished in the face of resistance and grievings, the work He has achieved with such self-denial to Himself? Will He repudiate His own doings, deny Himself, resist, grieve, quench in His turn the Divine emotions He has produced in the believer? Is it possible for the Spirit to do any such thing? But how can the sonship of the believer be denied? Can it be denied that the love, spirit, mind, life, righteousness, glory, and joy of Christ are the

true and unfailing elements of the Sonship?—or can it be denied that he who has Christ in him, who by faith has received Christ, possesses these elements of the Spiritual and Divine? Will the Father, Son, and Spirit deny the existence of these in the believer, or their true and undeniable Divine character?

Will the heavenly hosts, the ministering spirits, the eager students of God's redemptive work, the principalities and powers in heavenly places—to whom God displays His manifold wisdom by His doings in His Church, and who with earnest expectation wait "*for the manifestation of the sons of God*"—will they refuse to acknowledge the sonship of believers? Then would these holy ones be guilty of treason toward God, of rebellion against the Sovereign Lord of the universe, and be traitors to their own best interests. And will they become chargeable with such?

Will the believer himself, who rejoices in having "*Christ in*" him, "*the hope of glory*," deny his own sonship? If so, then must he fail to recognize his own consciousness, misunderstand the realizations of the Divine in his inner life. And this he often does! In consequence of his present imperfect condition, and commingling realizations of his own inner—the struggles between light and darkness, the conflicts between the old and the new man—he often mistakes the deeds of the one for the doings of the other, the fiery darts of Satan for the spontaneous risings of the renewed heart; and because of this he walks in gloom and dejection when he ought to be rejoicing in the visions of the risen life. But this will not always be his experience.

The world and the devil deny the sonship of the believer, and strive to retard his progress in the Divine life; but in this there is nothing that should terrify the believer, for greater is He that is with him than all they that are against him. Their opposition will be turned back upon themselves. "*At the name of Jesus every knee*" shall bow. "*Of things in Heaven, and things in earth, and things under the earth, and every tongue*" shall "*confess that Jesus Christ is Lord, to the glory of God the Father.*" And in this acknowledgment of the Son there is, must, and will be the acknowledgment of the sonship of every one of His brethren.

"*The Church of the First-born in Heaven,*" "*the General Assembly*" "*of the just made perfect,*" the "*great cloud of witnesses,*" the gathering together of all that is in the heavens above, and in the earth beneath, and under the earth—will these deny the sonship of any one believer in Christ, refuse to acknowledge "*the manifestation of the sons of God.*" Ah! no; they long with them in eagerness, they sympathize with them in their groaning and travelling in pain, they wait for "*the manifestation of the sons of God,*" for the full display of the mystery kept secret from the foundation of the world—the mystery of God in Christ—and anticipate with joy the period when they shall behold the full manifestation of the perfect sonship of all believers in Christ, and realize the fellowship of the brotherhood in glory.

What, then, is this sonship of believers—this sonship of which they receive the power—*i.e.*, the

right, the title, privilege, the foretaste in and by believing? What is it, what can it be, but the oneness of love, of spirit, of mind, of life, of righteousness, of glory and joy of the believer in Christ with God's own Son—the appearing with Him in glory, the reigning with Him in light, the rejoicing with Him in spirit, reposing with Christ in the consciousness of the fellowship of the finite with the Infinite, in the realization of a oneness of the subjective human with the subjective Divine. What higher sonship can we desire? To what more illustrious condition of existence can we aspire? To what nobler state of being can we hope to ascend? What purer, sweeter, more satisfying bliss can we ever realize or expect to enjoy than the deep, clear, uninterrupted consciousness of a oneness of love, spirit, mind, life, righteousness, glory, and joy with God's own Son, the manifested God?

Is there in the possibilities of renewed humanity capacity, susceptibility, receptivity for the indwelling of the Divine? Is there in the nature of man a possibility of his entering into a oneness of love, spirit, mind, life, righteousness, glory and joy with God—Father, Son and Spirit? And is there in the deep designs of God a purpose of arraying the deathless spirit of man in the meekness and gentleness of Christ—of adorning the life of man with the dispositions, motives, and principles of the Incarnate one—of glorifying the believer “*with all the fulness of God?*” Can the spirit of man be made to glow with the fervour of the very self-same love which has glowed in the bosom

of God Himself? Is there in man's rational nature a possibility of his receiving the very ideas which have dwelt in and occupied the Infinite mind itself? Is there in the illimitable compass of man's intellectual being a capacity of entering into a oneness of mind, an identity of thought, with Him in whom are hid all the treasures of wisdom and knowledge. Is there a possibility in the human soul of man's being quickened, animated, vivified with the very life of Him who is the Living One—"who hath life in Himself"—who is the Creator, Preserver, and end of all life—"who only hath life and immortality." Is there within the range of the future of man's immortal spirit a possibility of his being brought into such righted, readjusted relations as that his relations shall be one with those of God's own Son? Is there a possibility of his being arrayed in the spotless righteousness of Emmanuel, of possessing the character of Him who is the delight of the Father's heart, the admiration of Heaven's intelligence? Is there even the most distant likelihood of the regenerated soul shining in the glory of Him who is the brightness of His Father's glory, whose unburnished effulgence dazzles created vision, and lights up the radiance of suns and systems? Is there in the once-agonized spirit, the sorrowing heart of man, a possibility of its being gladdened with the joy of Him who has in Himself the well-springs of infinite and eternal bliss? O is there a purpose in the Father-heart of God, an intention in the deep designs of sovereign

grace, to thrill the heart of redeemed humanity with the abiding consciousness of the pure nature, the perfect life, the inexhaustible bliss of God's own Son—with the subjective Divine, with the fellowship with the Father! Can the human receive the Divine? Can the subjective finite become one with the subjective Infinite? Can man be "*filled with all the fulness of God?*" What say the teachings of Revelation—the act of Regeneration—the fact of the Incarnation?

The redeemed are to be "*filled with all the fulness of God.*" They are to be filled with the love, spirit, mind, life, righteousness, glory, and joy of God's own Son. "*God shall dwell in them,*" and "*they in God.*" They shall dwell for ever in His presence, and bask in the smile of His love. "*They shall drink of the rivers of His pleasure, and be fed with the fatness of His house.*" "*They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.*"

Here our philosophy and faith join issue—not in contradiction, for between faith and philosophy there can be no contradiction, but in incomprehension. Love can comprehend what intellect cannot conceive of. Ascending in the flight of fancy, even within the sphere of reason, I can mount to illimitable heights; I can set no bounds to my progress in the future; I can set no limits to my onward advance in knowledge, to the

development of my capacities, to the improvement of my faculties, to the enlargement of my powers, to my reception of the Divine, to my assimilation to God. No; reason, philosophy can set no limits to these. Neither can reason tell me how I may "*be filled with all the fulness of God;*" but faith assures me that in the incarnation the very Divine, the very Infinite, the very God, is united with the very human in a oneness of personality, dwells in the human in a oneness of life, fills the human in a oneness of love. In that fact—a fact indisputable to the believer in Christ—faith announces to me an infinite capacity in the human for the indwelling of the Infinite—a boundless receptivity for the indwelling of the Divine. Revelation declares to me "*That it hath pleased the Father that in Christ should all fulness dwell.*" "*That in Him are hid all the treasures of wisdom and knowledge.*" "*That in Him dwells the fulness of the Godhead bodily.*" And does not Revelation also tell me that the Spirit of God quickens, takes up His abode and dwells in the spirit of man—takes the things that are Christ's and shows them unto the believer—that the Son comes with the Father to "*manifest*" Themselves unto the believer—that "*God dwells in*" the believer. And does not Revelation also tell us that the design of God is that believers shall "*be strengthened with might in the inner man, that Christ may dwell in*" their "*hearts by faith—that*" they, "*being rooted and grounded in love, may be able to comprehend with all saints what is*

the breadth and length, the depth and height, and to know the love of Christ, which passeth knowledge, that they may be filled with all the fulness of God." And before these glorious disclosures of Revelation my reason falls in deepest prostration, in admiring gratitude and love, exclaiming, "*O! the depth of the riches both of the wisdom and knowledge of God. How unsearchable are His designs, and His ways past finding out; for who hath known the mind of the Lord, or who hath been His counsellor, or who hath first given to Him and it shall be recompensed unto him again; for of Him, and through Him, and to Him are all things; to whom be glory for ever and ever. Amen.*"

Does not the taper light the candle with the same flame that burns in itself? Does not the same idea dwell in the mind that receives it as in the mind that imparts it? Does not the parent impart to the child the same nature and life he possesses himself? May not a younger attain to the character of an elder brother? May not the fame of the master be shared in by the pupil? May not the led participate in the joy of the leader.

"Without controversy, great is the mystery of Godliness. God was manifest in the flesh." And what believer in Christ will be so sceptical as to reject the teachings of Revelation because of their mysteries, or regret that there are mysteries in the Scriptures? Or what believer will become so vain as to imagine that he can comprehend the deeper depths of the things of

God? Glory be to God because of the mysteries of redemption! Who by the keenest analysis can detect the full life of the oak in the acorn—the developed life of the fowl in the germ of the egg? And who, in opposition to the express testimony of Scripture, will maintain that believers cannot be made “*partakers of the Divine nature*,” or imagine he can realize the fulness of the Divine life in its first quickenings by the Holy Ghost?

Well may it be said of the sons of God, “*It does not yet appear what we shall be, but we know that when He appears we shall be like Him, for we shall see Him as He is.*” And well may the believer exclaim, “*Eye hath not seen, nor ear heard, neither can it enter into the heart of man to conceive the things that are laid up for them that love Him.*”

True, the believer has not yet already attained, neither is he already perfect. No; he has not yet received the plentitude of the love, the fulness of the Spirit, the comprehension of the mind, the perfections of the life, the completion of the righteousness, the brightness of the glory, the depth of the joy; but he has the germ, the foretaste, the seal, the pledge, the promise. And it is “*the Father’s good pleasure*” to give him the kingdom; it is the determination of God that all His children shall be one in the fulness of the heavenly inheritance.

And the time is approaching, the age is advancing, all things are preparing, creation from her innermost depths is heaving her earnest

sigh of expectation, is travailing "*in pain together,*" waiting "*for the manifestation of the sons of God.*" When Christ—the Incarnate One, the Eternal Son of the Everlasting Father, the Infinite God—shall appear in glory, in the bright effulgence of His uncreated light, the full splendour of His Infinite Majesty, then shall His brethren also appear with Him in glory. And then will be beheld a scene for which time might well prepare and eternity wait; for which angels might hope and saints tarry; for which the Spirit Himself, might make ready with unutterable groans, and the Redeemer travail in the "*greatness of His strength, mighty to save*"—for then the deep mysteries of Godliness will be disclosed, the unsearchable depths of sovereign grace clearly displayed.

Now the Church is militant, then she will be triumphant; now and here is salvation but begun, then and there will it be perfect; now and on earth we have to hold fast the beginning of our confidence, then and in Heaven we will receive the completion of our inheritance; below we see but "*through a glass darkly,*" above "*face to face;*" on earth we know but "*in part,*" in Heaven we shall "*know even as*" we are "*known.*"

And in all this the disciple is as his Lord. Here He appeared a humble, suffering, dying man; there He is seen to be the "*great God*" in glorious majesty. And when He shall appear in His glory then will "*be the manifestation of the sons of God.*" The completed revelation of the vast, grand, and glorious project of the Infinite Mind

will be displayed—the conception of the Eternal Council, which was devised before worlds began, will then be made known—“*the mystery*” “*kept secret*” “*from ages and generations*” be fully disclosed—the reign of grace established—“*the kingdom*” brought back to the Father—the subjective Infinite realized in the subjective finite—God “*all and in all.*” Then shall the redemption jubilee song be chaunted in glory with joyous hearts—“*And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests.*” “*And they sung the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints.*” “*We give Thee thanks, Lord God Almighty, which art, and wast, and is to come, because Thou hast taken to Thee Thy great power and hast reigned.*” “*Even so, Lord God Almighty.*” “*Hallelujah! for the Lord God omnipotent reigneth.*”

CHAPTER XXI.

Perfection.

THE perfection of the reception, indwelling, union, unity, sonship of the believer consists in the oneness of his nature and life with the model concept—the Man Christ Jesus. We have model conceptions of perfection in the different orders of being and conditions of life. In Christ Jesus we have given to us the model, the typical perfection of the sonship, the pattern of the Divine life. In Him we have a perfect example, a perfect rule, a perfect agency, a perfect instrumentality, a perfect influence. And that these may accomplish their Divine end, believers are to “*let patience have her perfect work, that they may be perfect and entire, wanting nothing.*” And for the perfection of the sonship of believers the Head has “*ascended up far above all heavens, that He might fill all things. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of*

men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love."

The perfection of the vine consists in the coming up of the stock, branches, leaves, fruit to the model standard of the vine. The perfection of the body consists in the approach, exact similitude, of the limbs, different parts, the body as a whole, to the model standard of the body. And so of the spirit, mind, life of man. And the perfection of the believer consists in his coming up to the model standard—the Man Christ Jesus. In the reality of the incarnation, in the fulness of the indwelling, in the union, unity of Christ's being and life with the subjective and objective of God, consists the perfection of His person and work. And as with the Elder so with the younger brother. As the unity arises out of the union, and the union out of the indwelling, so the perfection arises out of the unity. If there be not unity of love, spirit, mind, life, righteousness, glory, joy in the believer with Christ, there cannot be perfection in him. And if there be unity of love, spirit, mind, life, righteousness, glory, and joy, there is perfection in the believer up to the full measure of this unity.

As the perfection arises out of the unity, the unity out of the union, the union out of the indwelling, so the indwelling arises out of the reception of Christ, and the reception of Christ out of the yielding up to the Spirit of God. All, then, depends upon the yielding up of the heart, mind, will, to the striving Spirit of God.

And thus the commission, the terms of discipleship, the conditions of the Divine life, are given us in the words of inspiration. *"Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned."* *"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."* *"He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him."* *"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."* *"He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."*

"If any man will come after Me, let him deny himself and take up his cross and follow Me." *"If any man come to Me and hate not his father and mother, and wife and children, and brethren*

and sisters, yea, and his own life also, he cannot be My disciple." "Whosoever he be of you that forsaketh not all that he hath cannot be my disciple." "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross and followeth after Me is not worthy of Me. He that findeth his life shall lose it, and he that loseth his life for My sake shall find it."

"And you hath He quickened, who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath even as others; but God, who is rich in mercy for His great love, wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus," "for by grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast, for we are His workmanship, created in Christ Jesus into good works which God hath before ordained that we should walk in them."

"If any other man thinketh that he hath whereof he might trust in the flesh, I more, circumcised the eighth day of the stock of Israel, of the tribe of

Benjamin, an Hebrew of the Hebrews, as touching the law a Pharisee, concerning zeal persecuting the Church, touching the righteousness which is of the law, blameless; but what things were gain to me these I counted loss for Christ; yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ and be found in Him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death, if by any means I might attain unto the resurrection of the dead; not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

"But when it pleased God, who separated me from my mother's womb, and called me by His

grace, to reveal His Son in me that I might preach Him among the heathen, immediately I conferred not with flesh and blood."

In these passages of Holy Writ we have the philosophy of the life of God in the spirit of man. It originates in the Father-love of God, it is manifested in the Son, it is imparted by the Spirit, it is received in the faith of the gospel, and realized in the fellowship with the Father through the Son and by the Spirit, and the degree of its perfection is in the measure of the reception and co-operation of the believer with God in working out his salvation.

The Father loves *the world*, comes to it *in* and *with* the *infinitude* of His love—not through nature, for nature could not measure this love; nor in the operation of discordant, conflicting nature, for that would be love to nature and not to the sinner, and instead of drawing would repel man from God. The Father comes in the Son—comes into our humanity and perfects its life, and consecrates it wholly to Himself in His Son. The Son perfects, glorifies, and blesses humanity. And for this He demands, and must demand entire acceptance of and unqualified conformity to Himself. Anything short of this would be the sanctioning of defect in the disciples, dishonour and discredit to Himself, disloyalty and derogatory to His Father. The world spurns with contempt this demand of unqualified acceptance and complete conformity with the Son of God. But the Spirit comes with the things that are Christ's—in the

preaching of the gospel strives with, quickens the sinner, induces him to yield himself up to God in the embrace of the Son. And, as the sinner yields, the believer embraces the Son, he is "*raised up into newness of life,*" and rejoices in the satisfaction of his inner realization in the measure of his reception—*i.e.*, the reality and simplicity of his faith. Just as he receives the love, spirit, mind, life, righteousness, glory, and joy of Christ, is he one with Him in the Spiritual and Divine.

In yielding up to the striving Spirit there must be no *halting, conferring with flesh and blood, no loving any being or thing* in preference to Christ. And in the life of fellowship there must be no *dallying with temptation, no tampering with conscience, no conformity with the world in backsliding.* And in living to the glory of God there must be *no sectarianism, bigotry, fanaticism.* If there be not the unqualified reception of Christ, and the entire surrender to Him, there is not *perfection* in the life of the believer. And in order to this unqualified reception and complete conformity to Christ, there must be *supreme love of Him,* there must be no superior love to relative, to life, to possession of personal attainment, position among men, prosperity on earth. He must be the Supreme of the heart, the understanding, the life. Where He is thus embraced, the inner life is calm, consistent, blissful, whatever the outer conflict may be. This was the secret of Paul's sublime career of Christian life. When arrested on his awful course he saw the glory, and was

so convinced of the supreme excellency, that he immediately fell in ardent love of the risen One, and, conferring not with flesh and blood, he immediately embraced the Son of God as his glorious Redeemer, Life, and Example ; and, following Him, he ever after refused to be separated by any power or in any manner from Him. Hence his unflinching, sublime, consistent, successful Christian course. When will the true, only one, principle of Christian life be seen by the world, acknowledged by the Church, and delighted in by the believer—that wherever there is superior love to any than to Christ there is an obstacle to His reception, a hindrance to discipleship, a weakness in the faith, a disfiguration of the life, a poisoning of the enjoyment of Christian profession. How gracious, benignant, wise, necessary, is His demand of supreme love, entire surrender, unqualified acceptance, unflinching obedience ; and in making His demand He does so that in and through Him all may be received back in purer, sweeter, loftier, more glorious life. *“Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel’s, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution ; and in the world to come, eternal life.”*

Whatever of affection of our own blends with the love of God, whatever temper of our own unites with the Spirit of Christ, whatever idea of our own mingles with the truth as it is in

Jesus, whatever motive of self enters into the life, whatever relation is sustained or motion of the spirit is not entirely consecrated to the reception of the Divine, whatever confidence in being and acting is not reposing on Christ, whatever joy is not sought in and from Christ—is an obstacle, an imperfection, a stain in the life of the fellowship of faith. There must be no infidelity, no indifference, no self-righteousness, no sectarianism, no bigotry, no fanaticism, in the life of perfect faith and fellowship. The Spirit fills, consecrates, hallows all the principles, functions, and relations of the believer's life. Whatever is inbreathed by the inner life that is not of the Spirit of Christ, and allowed to commingle with its circulation, mars its influence, beauty, and satisfaction.

The perfection, then, of the Divine life in man is possible, is attainable only through unity; and this unity is possible, is attainable only through union; and this union is possible, is attainable only through indwelling; and this indwelling is possible, is attainable only through reception—the reception of Christ; and this reception is possible, is attainable only through yielding—yielding to the Spirit of the Living God. Oh! how glorious a perfection, how Divine an attainment, how God-like a destination for humanity in its reception of, conformity to, and fellowship with the Divine! Where is the incarnation, the apotheosis, the pantheism that can compare in importance with this union, exaltation, perfection of the human in the Divine?

And this is the high attainment, the sublime life, the lofty exaltation, the glorious consummation of humanity in the family of the redeemed. For this distinction humanity was created in the image of God, gifted with its vast capacities, endowed with its stupendous powers, favoured with its Divine susceptibilities; for this perfection it has been preserved during the long career of its rebellious opposition to God; for this indwelling the Creator of the universe condescended to become incarnate, lived among men on earth, died the accursed death of the cross, and ascended to glorious majesty and power. And in the perfecting and consummation of this indwelling, God enters into the life and perfects the being of man.

The perfection of the believer, the perfection of the Church, the perfection of humanity is possible, is attainable, is consummated only through the indwelling of the Divine in the human. And this is an indwelling which does not dim the glory, tarnish the grandeur, or mar the bliss of the Infinite Indweller—but, O stupendous grace—only affords the fit occasion, the suitable media to the Eternal Three-One Jehovah of displaying to created intelligence the purest radiance of Divine glory, the deepest design of infinite wisdom, the fullest, richest manifestation of sovereign eternal grace.

For this indwelling creation began in the remote epochs of a bygone eternity, for this perfection providence has evolved itself in the flight of ages, for this consummation redemption has dis-

played its surpassing wonders. Let faith in her own rapid flight wing her way back to the moment when first eternity recognised the beginning of time—let her dwell in meditation on the evolution of matter from its dark and formless chaos to its bright and shining orbs—let her listen to the Almighty command for the birth-spring of light—let her view the brooding Spirit in the display of His forming skill till Paradise is beheld in all the loveliness of its new-born completion, with its tenant, man, the crown and lord of creation—and what is the wondrous mystery displayed to her view but the fit residence, the glorious temple of Divine Majesty! Let faith come down the stream of time in the contemplation and review of the bright designs of Infinite Wisdom, as manifested in the different dispensations of God's providence over man, until arrested by the mysterious incarnation of the fulness of the times, and what does she behold but the highest manifestation of God dwelling in man. Let her contemplate the sublime life of "*God manifest in the flesh,*" and gaze with reverence and awe on the dark scenes of Gethsemane and Calvary, and thence ascend, as a captive led captive, in wrapt contemplation of the glorious ascension on high, and let her behold humanity, in union with Divinity, array itself in the majestic splendour of uncreated light, grasp in perpetual hold the sceptre of universal dominion, seat Himself at the right hand of God amid the acclamations of Heaven's hosts and the approving smile of the Father's satis-

faction and delight, and what will she behold but the consummation and amazing display of the highest possible and most glorious condition of the indwelling of the Divine in the human! And even then this glorious display will be seen to be but subservient to and preparatory for another indwelling of the Divine in the human; for, let faith return to earth with the descending Spirit of Pentecost and witness that Spirit of the Living God entering into, taking possession of, and filling the Eleven with His presence, grace and power, and in and through means of their preaching striving with sinners, converting them into saints, making them temples of His residence as He dwells in their hearts; and then let faith anticipate the flight of time, and wing her speed over the glorious ages of millennial bliss, till, arrested by the triumph of the archangel, she beholds the flames of the final day, the destruction of a sinful globe, the rolling together into a scroll of the heavens, polluted by their gaze on a wicked world—let faith witness the rising of the resurrected body, in likeness to the glorious body of the Son of God—let her anticipate the events of the judgment seat, behold the house of many mansions, the final and complete display of the Divine to created vision—“*the manifestation of the Sons of God*”—the presentation of the redeemed in the “*presence of*” God’s “*glory with exceeding joy*”—and what will then be displayed but the redeemed perfect in one—the unity of “*the general assembly and church of the first-born,*” the oneness of the

family of God in Christ, the complete indwelling of Godhead in manhood? Then, and only then, will be known the meaning of that mysterious utterance of the Son to the Father, "*I in them, and Thou in Me, that they may be made perfect in one.*"

How mysterious a being is man; how momentous the interests of the soul; how responsible a possession is humanity; how illustrious the powers, how vast the capacities, how glorious the destiny of the redeemed. How awful the guilt of degrading the nature, of prostituting the faculties, of neglecting the privileges conferred on us by God. How inconceivable the infatuation of contemning the gospel, of refusing the great salvation, of rejecting Christ. How tremendous, unspeakable, unimaginable, the ruin of the human spirit. And what is requisite to damn the immortal soul? Only to refuse the reception of Christ! Reader, beware!

CHAPTER XXII.

The Rational of Prayer.

HHE condition of man's being quickened with the Divine life is his yielding himself up to the Spirit of God working faith in him—in other words, his believing the gospel of the Son of God. The condition of the believer's progress in the Divine life is his "*praying always with all prayer and supplication in the spirit.*" "*And I say unto you, ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you, for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone; or if he ask a fish, will he for a fish give him a serpent; or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him.*" And the condition of prayer being acceptable and answered is, "*If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done unto you.*" Prayer is the hungering of the soul after God, the craving of this hunger of the spirit of man under the influence of the Spirit of God. Prayer is necessary to progress in the Divine life, for prayer is the opening up of

the capacities of the soul for the reception of the Divine; prayer is the coming in desire to God, through the Son and by the Spirit, for the communications and fellowship of His grace.

Self-existence is the property of the Infinite alone. All creatures are dependent, directly or indirectly, on God. *"In Him we live, and move, and have our being."* And the more complex the nature of a creature is, the more is it dependent on God. Animal existence is more dependent than mere insentient being, rational is more dependent than mere animal, and spiritual more than either; for man is not only dependent for the preservation of the substance in which his threefold life inheres, but for each of the threefold lives. Spiritual life, being the nearest of finite life to the Infinite, is more dependent on God than either rational, animal, or vegetable. Other lives may be maintained by God indirectly, but this must be upheld by him directly.

A spiritual nature and life is that which constitutes its possessor the proper subject of union and communion with God; and that in and through means of which God communicates himself to and holds fellowship with his offspring.

The Divine immutability is the ground of the creature's confidence in God. Were the Almighty capricious or changeable, he could not be the proper object of confidence to His creatures. The immutability of God consists in the unchangeableness of His nature, character, and life; of His purpose, plans, and principles of combination; but not in the unchangeableness of His manifestations, modes

of operation, or formations and operations of combination.

If there were no diversity in the manifestation of the Divine, in the operations of God, in the orders of combination, then there would be no sphere for the display of Infinite wisdom; and if there was no unity in the principles of Divine action, there would be no ground for the exercise of trust in God on the part of the creature.

Every species of life is sustained by its own proper aliment, and can be sustained by nothing else. Animal life is sustained by material food, rational life by intellectual, and spiritual by Divine food. Animal life cannot be sustained by intellectual food, rational life cannot be sustained by animal food, nor spiritual by rational food.

In the fertility of the soil God has provided man with the means of procuring for himself an abundance of food for his bodily life; in the facts, principles, powers, relations, laws, and modes of combination of being in creation, providence, and redemption, God has provided an inexhaustible store of food for the rational life of man; and in Himself, as brought near to us in the condescensions of His grace, God has supplied the believer in Christ with a boundless supply of provision for the life of his soul. "*God is the portion of my soul.*"

To obtain a proper supply of food for the sustenance of the body, man must labour in the cultivation of the soil; to obtain a supply of food for the sustenance of the rational life, man must study and acquaint himself with the prin-

ciples of truth as laid before him in the works and Word of God; and to obtain a proper supply of food for the life of God in the soul he must wait on God in the contemplation of His grace, "*praying with all prayer and supplication in the spirit.*"

By a Divine constitution of things, man, in an intelligent and persevering cultivation of the soil, can obtain an abundant supply of food for the body. By a Divine constitution of things, man, in a truthful and patient study of the Word and works of God, can secure a rich supply of food for the mind. Through the condescension of Divine grace, man can secure an inexhaustible supply of food for the soul in a believing study of the Word of God, and a prayerful waiting upon Him in the spirit. In this the hand of the diligent maketh rich. The wise and diligent cultivation of the soil maketh rich in the produce of the earth—a wise and diligent study of God's Word and works maketh rich in the stores of knowledge—a wise and diligent waiting on God, in "*praying with all supplication in the spirit,*" maketh rich in the graces and enjoyments of the Divine life.

Others may obtain food for us, but they cannot eat for us our portion of it—this we must do for ourselves. Others may collect information, and bring knowledge near to us, but they cannot feed upon that knowledge or comprehend it for us—*i.e.*, in our stead—this we must do individually for ourselves. Others may obtain, by prayer, blessings from God for us, but they cannot pray our prayers, live our life of fellowship with God, or

feed for us on our portion of the bread of life—this we must individually do for ourselves.

In order to health, vigour, and enjoyment of body, we must not only obtain food, but we must eat it, digest it, form it into blood—into the very life-stream of the body. In order to the health, vigour, and enjoyment of the mind, or rational life, we must not only acquire the knowledge of truth but we must comprehend it, become one with it, have it moulding the understanding and regulating the movements of the mind. In order to health, vigour, and enjoyment of soul, we must not only obtain, feed upon, and inwardly digest the bread of life, but our souls must become one with Christ in love, spirit, mind, life, righteousness, glory, and joy; we must have "*Christ in us the hope of glory,*" and be so "*conformed to the image of God's dear Son*" that the inner desires of the spirit will be towards Him, and the functions of the soul animated with His presence. This is the condition of the believer's "*joying and rejoicing*" "*in God through the Lord Jesus Christ,*" and "*in the Holy Ghost.*"

Man is taught by nature, by revelation, by the experience of spiritual life, to pray. He is taught by nature to pray. If he understands the constitution of his being, the conditions of his spiritual life, he will not only perceive that prayer is in perfect accord with the constitution of his being and the conditions of the Divine life, but that in certain circumstances he cannot but pray; that in those circumstances in which nature utters her real voice it is impossible for him not to

pray. Let a man by any sudden emergency be thrown into danger which threatens to engulf him in ruin, and he will feel himself, whether he be infidel or atheist, impelled by the instincts of his nature to pray—his soul, constrained by its inner convictions, will rise in supplication to God. Man is taught by revelation to pray—by command, by example, by promise; nay, by entreaty. He is taught by the experience of spiritual life to pray. When the soul in her outgoings in faith and love rises in desire after God, opens the deep cavities of her inner being to the reception of His grace that she may enjoy closer fellowship with God, yearns in ardent aspiration for nearer likeness to God, then does the believer realize that there is a power in prayer—that God by His Spirit, in answer to prayer, descends into the soul, fills it with the joys of His salvation, and ravishes it with the bliss of His indwelling presence. And when we carefully and closely study the movements of God's providence with ourselves, we clearly see that there is a power in prayer, and feel the force of the disciple's request: "*Lord, teach us to pray.*"

Yet men are reluctant to pray, and refuse to do so on the ground that they can see no connection between prayer and the events of everyday life; nay, even deny that there can be a connection between them. Men admit that there is a connection between the harvest and the cultivation of the soil, and therefore they are induced to till the ground. Men admit the existence of a connection between the study of nature and the

progress of the human mind in knowledge, and therefore are encouraged to persevere in the study of God's works. But because they see no connection between prayer and its answer, they refuse to pray.

Were it so that we could see no connection between prayer and its answer, and that we could trace every link in the chain of cause and effect in material and mental progress, would that be a valid objection to prayer?—would it really justify us in refusing to pray when nature herself prompts us, when God himself expressly commands us, when the testimony of others urges and encourages us to pray? In this objection to prayer there is too much taken for granted on the one hand and too much expected on the other.

In urging men to pray, much might be said on the plea that prayer is the language of faith and not of sight, and much might be urged on the fact that we are commanded by God to pray, and that on the simple ground of the recognition of the Divine Authority "*men ought always to pray,*" and that it is irrational and impious because we see no connection between prayer and its answer to refuse to pray. But, waiving these, let us look at the objection and see if it be really as valid as its supporters would have us to believe.

Is every link in the chain of cause and effect in nature's operations known to us? Has science as yet led us into the workshop of nature, conducted us through all its apartments, shown to

us the entire process of all her fabrications, explained to us all the qualities of every element, all the relations which do or may subsist between them, and how she combines her forces in bringing about this, that, and the other result? Can science explain to us the nexus of cause and effect?—can she throw any light on the connection which subsists between means and an end?—can she show to us what is the bond which binds together the different atoms of matter?—or can she tell us what are the simple elements, or elementary forces, of matter, how they operate in harmonious or discordant combinations? Can she lay bare the connection which subsists between mind and matter—how mind influences matter and matter mind, or how spirit acts on spirit and works in mind?—or can those who would make her a weapon to oppose prayer explain how physical laws are, as they say, eternal? Is matter eternal? Is it without beginning and without change? What is it, or what is its substance? If it is brought into existence in time, if it is ever undergoing change, can anything inherent in it be eternal? Are not the laws of matter dependent on the primary qualities and relations of the particles of matter? If natural laws be immutable, can those who represent—ör, rather, we would say misrepresent—the teachings of science show to us how it is that no two blades of grass are alike—no two leaves of a tree, no two plants or species in animals, no two minds or spirits, are absolutely alike?—that

no two seasons, no two harvests, no two visitations of disease, blight, or murrain are alike? Can philosophy herself let us into the secret, or explain to us how it is that minds equally gifted, and equally devoted to the cause of science, in searching out the elementary principles and laws of being do not make the same advancement in discovery? Can she show to us how it is that one individual will spend years, even a lifetime, in search after nature's elementary principles, and yet fail in discovering one of her secrets; while another, from the simplest and most familiar event, will have a train of ideas awoke in his mind which will lead to the discovery of the most stupendous powers of nature? Has philosophy been able to discover to us the origin of ideas in the human mind?

If the laws of physical science be so immutable as certain philosophers would have us to believe—if it be scientifically impossible for us to expect, and really absurd for us to ask in prayer that God should adapt anything to our circumstances, or to His own glory in connection with us—will those who teach such doctrine explain to us the causes of the variations which are ever taking place in the operations of nature, the lives of individual men, the movements of Divine Providence? If all events happen in accordance with eternal and immutable law in matter, how is it that no two results in chemical experiment, in the operations of nature, in the actions of man, in the doings

of God, turn up alike? Do we, then, deny the existence of eternal and immutable *principles*? By no means. And here, if we are not mistaken, lies the solution of the difficulty. Law is nothing more than the *mode* or invariable manner in which certain forces in certain combinations act. And as the forces are dependent on the atoms and the relation in which the atoms stand to each other, the mode in which the forces act cannot *be eternal*, but the *principle* of their operation is and must be eternal—viz., that the exact same forces, in the exact same relation to one another, or in the exact same combination, will ever be found to produce the exact same result.

It is involved in the very idea of cause and effect that the effect depends on the cause, the end on the operation of the means, the result on the combination of the powers, the action on the will of the actor. It is one of the first teachings of reason, that the end cannot be looked for but through the employment of the means; that any effect cannot proceed but from an adequate cause; and that like causes must ever produce like effects. Whence, then, the variety spoken of above—the variety in all the operations of nature in matter, mind, and spirit? Can philosophy explain these on its principle of immutable physical law? Can philosophers, by cleaving to this doctrine of eternal and immutable physical law, ever reach an explanation? Can the principle involved in the doctrine of prayer throw any light on this

important enquiry? Let us humbly enquire if it can.

The object sought in prayer is the progress of the Kingdom of God in the individual and in the world. Prayer is the asking God to regulate the events of His providence and the operations of His Spirit so as to assimilate the soul to God, to conform all lives to the pattern of His Son's, and to make the actions of the petitioner and others subservient to this end. And this request involves two things—viz., God's agency in combination or control over events or the operations of nature, and God's direction of the work of His Spirit on and in the hearts of men.

We speak of elements, of forces, of agents. We regard every atom of matter as possessed of force and capacity, and thus we speak of the negative and positive forces of matter. If one atom is brought into contact with another, the force in the one will unite with or repel the force in the other, and thus there will be an invigoration of force through union, or a lessening of force through the antagonism of contact. And so of the contiguity of all atoms. And thus power in matter is not self-acting, but dependent on the combinations of atoms and the mode in which they are combined. And the combination of atoms requires the action of an agent. Do we not believe in a plurality of agents?—and does not a plurality of agents involve a subordination of agents?—and does not a subordination of agents necessitate a supreme actor? These we postulate as primary beliefs.

Do not the forces inherent in elements ever continue the same, and differ only in their mode of operation according to the manner in which their elements are combined. What, then, is the proper idea of causation but the idea of the order of combination? And what is the law of physical force but the necessity of the forces combined acting in accordance with the principle or manner of their combination. Combine so many elements possessed of the same nature or force, and you have, as often as you make the combination, the same or similar results. Alter in the least the mode of combination, either in the number of the elements or in the order of their arrangement, and you will have a correspondent alteration in the result. Combine so many agencies of the same nature, acting in the same manner, and you will have the same result as often as you make the same combination. Alter the combination—*i.e.*, the number and order of the agents—and to that extent you will have a change in the result.

Matter is under the power of spirit, and all finite spirit is under the power of the Infinite Spirit. Has, then, the Almighty at any time subjected Himself to any principle or rule of combination that excludes Him from the exercise of His functions as the Supreme Combinator? If so, what is the principle? When was it brought into existence? If He has reserved to Himself, as the Omnipresent, Omniscient, Almighty Combinator, the right and free exercise of the power of combination in all His creatures, has

He not done so in perfect harmony with the nature of His creatures, the plan of His government, the purpose of His mind?—and may He not at any time make any combination of elements, powers, agents, to bring about any result in nature, in providence, in redemption, He thinks proper? And thus may He not in answer to prayer effect any result He chooses? Who will show us that He cannot, that He does not? Who will show us that He has not constituted the universe of being so as that at any time He can form any combination, and thus bring about any result He pleases?

Or who will show to us that God has not so arranged the principles of His government as that prayer shall form an element or power in combination or causation? Is it not clear from the nature of man that he is constituted to pray? Is it not clear from the experience of man that God does answer prayer? And is it not as clear from the history of mankind that God has constituted prayer an element of causation? Does not all human history prove that asking is a means to an end? Every page of history proves to us that events the most important that have taken place under the providence of God have been brought about by petition. Yes; events the most unlikely to occur have been brought about by the power of prayer.

What secured the deliverance of Rome, when every other means had failed, but the request of the mother and wife of Coriolanus? What rescued the Jewish nation from that destruction which the

crafty malice of Hamond had prepared for it, but the petition of Esther? What led to the beheading of John the Baptist, when Herod trembled to deprive him of his life, but the asking of "*Herodias?*" What was the prevailing element in bringing about the death of our Blessed Lord, when Pilate was so anxious to "*chastize Him and let Him go,*" but the urgent request of the rulers and the loud cry of the people of the Jews?

What volumes would be required to record all that has taken place in the affairs of the world through means of the power of asking? The principle of petition enters very generally into and acts very powerfully among the elements of causation. It would be difficult to find another so general in the relations and so influential in the movements of human life. What we are to guard against is not the idea that prayer acts in the movements of life, but the supposition that the principle of petition acts alone, irrespective of and in opposition to other elements of causation or means to the end.

Now, if God has assigned so prominent a position and influence to the principle of petition among the doings of His creatures, has He assigned to it no power with Himself? Has God constituted man so that in certain circumstances he cannot but pray to his Father?—and has that Father so tied Himself and His powers up by physical law that He cannot hear and answer the cry of His dutiful child, cry he ever so earnestly and urgently? Are we to suppose that the power of petition moves

man in every sphere and circumstance of life, and that it can have no influence with God? Are we to believe that man can listen to a petition and grant the answer, *i.e.*, act in reply to the petition—in perfect accordance with the laws of nature so as bring about the result, and that God cannot? Are we to believe that God has reserved to Himself the supreme power in combination, that He has constituted prayer an element of causation, that He has placed in the inner depths of man's nature an instinct prompting him to pray, and that when man acts in accordance with the promptings of nature, the command of God, the conditions of his well-being, God can in no case combine the different elements and agencies of His government, can in no way produce such a combination as will enable Him to answer the prayer of His petitioning offspring? Are we really to believe that God encourages man by every possible inducement to pray? Are we to believe that an effect is just what it is by the presence or absence of this or that element of causation in combination? Are we to believe that petition is a powerful element in the combination of elements, and yet can have no influence in producing a desired effect—an effect desired both by God and man—because certain philosophers have declared physical laws to be immutable?

Well may we ask, What is physical immutable law?—and demand such a definition of it as will place it in clear light before us, remove all the obscurity with which it is surrounded. Can it be

anything else than the necessity that like combinations produce like results? But is this any obstacle to the answering of prayer?—is it not rather a guarantee that prayer may and will be answered? Is not, we repeat, every effect in physical science what it is by the presence or absence of this or that element in combination? Let, then, the objectors to prayer being answered prove that petition is but an element of causation with man, that it can have no influence with God when He is forming or superintending the different combinations of the powers and elements of His government. What is there in the history of man, from the most trivial to the mightiest event, that has not more or less been suspended on petition, and has not been brought about in entire accordance with and through means of the operation of universal law?

Acquaint yourself, reader, with all the results of petition—with the omnipotence of asking. Go to the selfish, parsimonious, grudging creature, man; obtain from him by petition what otherwise you would not receive, and obtain it in perfect accordance with the laws of his nature, in perfect harmony with the principles of his acting. Believe in the paternal character of our Father in Heaven, the omnipresence of His Being, the omnipotence of His power, the infinitude of His wisdom, the inexhaustible wealth of His resources, the boundless benevolence of His heart, His sustaining, guiding, overruling providence over all; realize the deep promptings of your inner being motioning your desires Godward, forget not the

many commands and encouragements He has given you to ask; but, ah! request not anything from Him, lest you "*grieve*" and "*vex His spirit*" by reminding Him of His weakness and folly of so intertwining Himself with immutable physical law that He cannot hear and answer the requests addressed to Him in compliance with His own commands. Oh! spare the tenderness of His heart, the melting compassion of His love, lest you cause Him to repent of His deed in so interlacing Himself with immutable physical law, that although His children cry to Him, and His own bowels yearn over their wretchedness with compassion, He is helpless in every desire of His heart to aid them.

But it would appear we are mistaken in attributing care and minute attention to God; for the all-important discovery and announcement of the new philosophy is, '*God does not take up His attention with small but only with great matters.*' The Omniscient, Omnipresent, Almighty God does not take up His attention with small matters! What are small matters to Him?—or what are great? Is it not in, from, and by the minute that He advances to the vast and remote? Are His conceptions of small and great like ours? Is He not every moment proving to us that we can form no correct estimate of small and great?—for He is ever showing us that what we suppose to be small or trivial often turns out to us to be that which has had folded up in it the most important and lasting results; to be that which most deeply affects and colours the lives of individuals,

communities, and nations. How conspicuous is this in the matters that are regarded as *small* sins; and how often do we experience that that which we look forward to as something very great comes and passes away as the '*shadow*' of a dream. Is He not equally present and careful in the formation of the insect's wing as in the creation of a system or a universe? And this amazing announcement is given forth as the discovery of the enlightened wisdom of this age, the sublime disclosure of modern science, the unexceptionable dogma of the perfected philosophy of this nineteenth century! But may not every schoolboy know that such puerility is but the resurrection of the dreams of Epicurus, the dicta of ancient sceptics, registered in the writings of the sophists, and as old as the delusions of Satan? We have only to study the records of the ancient schools to meet with this doctrine enunciated in the very terminology in which it is in these days occasionally announced with an oracular assurance to the youth assembled for the study of that volume every page of which teaches them to pray. Not to speak of the intelligence, wisdom, or piety, we would ask where is the kindness of the professor to his students, or of the minister to his people, who would perplex and harass, by teaching such sentiments, the mind of youth, or of congregations convened for the study of the doctrines of Him who taught that the superintending providence of God is so minute, descends to such small matters, as to number the very hairs of our head and to

regulate the falling of a sparrow—who taught that if man, being evil, knew, from the indestructible instinct placed in him by God, how to give gifts to his children, that much more would our “*Heavenly Father give good things to them that ask Him*”—who not only taught His disciples to pray, but spent Himself whole nights in prayer?

Would it not be as scriptural and as philosophic to instruct the students and congregations of the Church in the obvious doctrine that Jehovah is everywhere supreme, supreme in all things; and that while His nature, His purpose, His plans are unchangeable, His modes of operation are so changing that no two acts of God are identical or exactly alike. And thus it is that there is nothing so variable as the phenomena of physical law, and that these variations in the phenomena of physical law happen not from any change in the principles of the Divine administration, but simply from a difference of the order, or number, or nature of elements in combination. Is it unscriptural or unphilosophical to believe that Jehovah, sitting on the circle of the universe, may at any time send forth an influence throughout all the ranks of being as will affect the elements, powers, agents of His government, so as to secure in perfect harmony with the nature of His creatures any event He desires? If God has established a subordinate order of agencies and powers, may He not, as Supreme Actor, in and by these powers and agencies accomplish whatever he pleases? And may He not do this in answer to the prayers of His dutiful children?

Will physical science show to us that the work of God is not one, that matter is not subordinate to mind, and that there is no philosophy folded up in the expression of the Apostle, "*the prince of the powers of the air?*" Will physical science show to us that Satan cannot raise a whirlwind to destroy the property of a patriarch's children, that he cannot awake the passions of a Chaldean tribe to murder the servants of Job, that he cannot so affect the atmosphere around Job himself as to cover him with boils? Will physical science prove to us that the "angel of death" could not "spread his wings on the blast, and breathe in the face of the foe as he passed?" Or will physical science show to us that holy angels cannot act for us, that they cannot influence the atmosphere for our good, that they cannot awake genuine sentiments in our breasts? Can modern science prove to us that there exist no different orders of angelic beings?—can it show to us that they have no connection with the heat and drought of one season, the damp and cold of another; with the health of one individual and the sickness of another? Will modern science show to us that these angelic beings are not forbidden by God to act in one way, and commanded by Him to act in another? And will it show to us that the different prohibitions and commands of God to these different orders of spiritual agents have no connection with the prayers of His people?—or that the prayers of one individual have no influence on the destiny of another; that the petitions of one age have no bearing on the

peculiarities of another? Will physical science show to us that trivial matters in themselves, yet mighty in their results—such as the directing the eye of Bruce to the repeated efforts of the spider, the eye of Newton to the falling of the apple, the glance of Luther to the Bible, or the lodging of impression in the mind of Columbus that a continent lay imbedded in the western waters—had no connection with prayer? Who will take upon himself the task of showing to us that the prayers of former generations have had no influence in shaping the character and moulding the movements of this age.

But still it is urged that the particular answer to prayer involves a miracle. And what if it should? Did not such occur with the petitions addressed to our Lord by those individuals who sought from Him the benefit of His healing power? But let those who make the assertion prove it. Is a miracle necessarily involved because the particular event brought about in answer to prayer was suspended on the presenting of the petition? Are not such events occurring every moment—events that never would have happened *but for asking*. And do the occurrence of these involve a miracle? Who will say so? If, then, God has granted to His creatures the power of answering the requests of one another without their working miracles or infringing on any law, why are we urged to believe that God Himself cannot answer the petitions of His children without His working a miracle or infringing on law? Requests

are being daily made to parents, physicians, monarchs, &c., and are answered without any violation of law. And if men can answer the several requests made to them without infringing on general law, why may not God? Can the creature answer thousands and tens of thousands of the requests made to him by his fellow-creatures without infringing on general law, and cannot the Creator answer one? And if one, why not myriads? Must a request when made to God involve a miracle in the answering of it, but not when made to man? Who will prove to us that it does? Who will show to us that the arrest of plague, of famine, of war, does not occur in answer to prayer, and that the arrest cannot take place without a miracle? Who will show to us that there is not a provision made in the constituted order of the Divine government for the answering of prayer? Who will show to us that the connection between cause and effect may not be influenced through means of prayer? Who will show to us that petition is not an element in the combination of powers? Who will show to us that the cause of failure in certain results is not because prayer is restrained. May not God by His Spirit move us to prayer—awake longing aspirations in our hearts for His own indwelling presence—open up the deep capacities of our spirits, so that He may come into us and fill our souls with His grace—dwell in us by His Spirit, and work in us “*to will and to do of His good pleasure?*” And cannot He do

this in accordance with man's free rational nature, with the constituted order of the universe, with the principles of His own Divine administration, and do it in answer to prayer? "*If ye, being evil, know how to give good gifts to your children, how much more will your Heavenly Father give the Holy Spirit to them that ask Him.*" Still men will cling to the idea that miracles are necessarily involved in the answering of prayer, and we must endeavour to meet them on this ground. Have such made out to themselves a clear definition or idea of a miracle? Do they look upon a miracle as an impossibility, a contradiction?—then, if the answering of prayer necessitate such, we join with them in the belief that prayer cannot be answered. Do they regard a miracle as an infringement of the laws of God?—then we also agree with them that, if the answering of prayer require such, it cannot be answered. Do they regard a miracle as the superinducing of an additional power among the ordinary operations of nature, the effecting of a new combination of her elements, the bringing down of a higher principle or agency to operate among her inferior powers, or even the creating of a new power to effect a new and hitherto unheard-of result? And is not such possible, probable? Has it not already taken place?—and what has been may surely be done again. Is not the incarnation, is not regeneration, such? Do they deny these?

Then will they admit the existence of sin? Let them look into the nature of sin, and see if it be not an infringement of law. Is it not "*the*

transgression of the law, the disturbing of moral harmony, the disarranging of physical power, the interfering with the principles of the Divine administration? Is not sin discord in the principles of man's spiritual life—that which awakens anger in God? And is not the doing of this acting against the laws of man's physical, intellectual, and spiritual nature, the principles of the Divine government, the will of God? Is there anything so strange, unaccountable in a miracle as there is in this, to act against the will of God, the constituted order of the universe, the principles of man's nature? Can there be anything more strange than this? And is this impossible? Alas, no!

We know from experience that we can sin, that we can cherish aversion in our hearts to God, that we can derange the order of our spiritual nature, disturb the harmony of our moral powers, awake within ourselves the consciousness of guilt, derange the operations of the Divine government, influence the Divine nature, injure our fellow creatures, ruin our own souls, and leave behind us in the world a power that will operate for evil ages after our bodies are mouldered into dust.

And for the doing of this we have no encouragement from God, no command of the Most High, no provision in the order of being, no arrangement of the Divine government. No; such is only possible by the perversion of free agency, and can occur only from the abuse of our moral nature, and when done is done in

defiance of the command of God, in the face of the threatening of His law, in opposition to the will of the Most High—to the sinner's own and the well-being of God's creation. And thus sin is an infringement not only of physical but also of intellectual and spiritual law—the highest, most immutable of all law. Is, then, sin a miracle? And does it become a creature who, in his everyday life, experiences the sad effects of sin—the infringement of law—to object to prayer on the ground that its answer involves an infringement of physical law?

But, for the answering of prayer, there is a constituted order of being and a nature formed to pray; that God should give certain things when asked for in prayer, and withhold them if not requested, enters into the original constitution of the universe. That man should pray, an instinct has been planted in the inner depths of his nature prompting him to pray; and that God might, in consistency with the laws of being, answer the prayers of men, a new power has been brought into the government of God—the introduction of the principle of atonement; a principle which harmonizes the manifestations of God with the wants of man, the requirements of law with the circumstances and nature of the sinner. And to induce man to pray, the Spirit of God has been sent to plead with him; to persuade man to pray, the gospel of glad tidings has been published by God in the world.

Am I, then, because some imagine that the answering of prayer on the part of God implies

an infringement of physical law, to refuse to pray? Am I to listen to instructions about physical law which will freeze in me every disposition to pray? Am I really to believe that by sinning I can derange the principles of my physical, rational, and spiritual nature, destroy the mechanism of my body, introduce error into my mind, awake the consciousness of guilt in my soul, deprive myself of the approbation of God? Am I to believe that by sin I can disturb the harmony of the Divine government, infringe the laws of my own life so as to ruin my soul, infringe the laws and rights of my fellow-creature so as to deprive him of life? Am I to believe that by sinning I can awake anger in God, and that for the ruining my soul, injuring my brother, displeasing God, there has been no constitution of nature, no arrangement of Divine government, no command from God, but that sin when committed is committed in opposition to the law of God; and that all this infringement of law, right, authority arises out of the abuse of a mere possibility of nature? Am I to believe all this and not pray, because philosophers tell me that the answer of prayer involves an infringement of physical law? Am I, on the other hand, to believe that it is the will of God that I should pray, that He has commanded me to pray, that He encourages me by every possible inducement to pray, that He has constituted me to pray, that He has framed His entire creation with the view of answering

my prayers; and that after sin had disturbed the harmony of His government, broken up His fellowship with man, that He introduced a new power into the principles of His administration—subjected every element of being, every power of His government, every agent He employs, to His answering my prayer? Am I to believe that He has so ordered matters that my crying to Him for help shall be the first act of my regenerated life, the first step of my return to God, and of the opening up of my soul to His coming into me and filling me with His own Divine presence? Am I, we say, to believe all this, and yet be deterred from praying to God because of a vague, erroneous conception in the minds of some that God's answering my prayer should infringe physical law? Good God! on what are men bent in their love of and jealousy for physical law?

Scriptural views of prayer do not lead men to the idea that physical law is plastic in their hands, but to believe that it is in the power of the Creator, whose province it is to superintend every combination of elements, powers, and agencies, to adjust them so in combination as that they shall effect whatever result in the physical, rational, spiritual orders of being He may choose, and to do so in perfect harmony with the nature of His creatures and the principles of His administration.

Another objection to prayer is that it is presumptuous for a creature like man to think that God will listen to his request, interfere with the movements of nature on his behalf, or grant such favour as man may be pleased to demand!

This objection, like the others, arises out of mistaken conceptions of the Divine nature, of the purpose and doings of God in connection with man. From His omniscience, God must listen to every man's requests, observe every movement of the human soul; and to arrange the progress, guide the movements of events so as to answer the prayers of His children, is as easy, enters as much into the design of His superintending rule, as the listening to prayer is natural and agreeable to God.

God makes it His delight and His glory to bestow, with all the generosity of His Sovereign grace, the infinitude of being upon man. God is not a dependent being, a finite creature of limited resources, dealing out with a grudging hand; but the Father of Spirits, rejoicing in imparting the fulness of His own being to His child, man—displaying the fulness of His self-sacrificing love, that He may rejoice over the salvation of man. God is the treasure of the heart, the portion of the soul—God in all the plenitude of His being, in all the duration of His existence. He has created humanity receptive of Himself, the temple of His holy habitation. Giving does not impoverish God, neither does withholding enrich Him. Look at His unspeakable gift—the gift of “*the Son*” of His eternal love; the “*brightness of His glory, the express image of His person*;” “*the Son*” “*in whom dwells the fulness of the Godhead bodily.*” Has the Father given this gift, and can He withhold any other gift? To give His Son, and

withhold anything from those to whom He has given His Son, would be to undervalue that Son, and to induce others to esteem Him lightly—and will the Father do this? But look at the manner in which He has given His Son. He has not only given Him from His own bosom, but He has given Him to suffering and death. He has “*raised Him to His own right hand,*” and given Him “*all power in Heaven and earth,*” that He might so order all the movements of universal being as to secure every possible gift to the believer. Can it, then, be presumptuous on the part of those who have accepted the gift of God’s Son to ask from the Father any other gift? Certainly not. Can any argument be more logical or cogent than that of the Apostle—“*He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things.*” Hence he elsewhere says—“*All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come, all are yours, and ye are Christ’s, and Christ is God’s.*” Is the end of all God’s doings in creation, providence, and redemption to produce the filial heart in man, and to reveal Himself to His child in all the fulness of His Father-heart; and can there be anything too great for the son to ask or the Father to bestow?

CHAPTER XXIII.

Inspiration.

OF being in itself we know little or nothing in our present state of existence. It is not with the Absolute but with the relative that we at present have to do. We know things only through the relation they sustain to us or we to them—*i.e.*, in the manner in which they influence us or we are affected by them. The Absolute dwells in a sphere of being beyond us, within Himself, knowable as such only to Himself; but the relative is knowable to us through the relations it sustains to us—it is known to us in the manner in which it influences us. We know nothing of the essence of being in itself; we know only its qualities. We know nothing of matter in itself; all that we can do in affirming of it is to predicate certain qualities; but we can assert nothing of its essence beyond simple existence or its being the basis of qualities. And so of spirit; we know it only in, through, by means of its properties. We speak of spirit as active, as regulative of its actions, as conscious of its states of existence; but consciousness reveals to us nothing of the essence of spirit. All that we can assert of spirit in itself is that its properties are the reverse or opposite of the qualities of matter. If, then, such be the case with the essence of our own spirit—its existence out of and beyond the region of our consciousness—what can we presume to affirm of the Absolute in Himself?

If the Absolute is to be known by us, it must be through means of the revelations He may choose to give of Himself. If God condescend to reveal himself to His creatures, He must condition the manifestation He gives of Himself to their nature and circumstances; and if the creature is to become acquainted with God, he must be sympathetic with the manifestations God gives of Himself. If a creature has no capacity for the reception and indwelling of Divine manifestation, God cannot reveal Himself to that creature; or, if a creature has no sympathy of receptivity with the manifestations God gives of Himself, then he cannot become acquainted with God through means of the manifestations God gives of Himself. Thus mediation becomes a necessity of communion between the Infinite and the finite. There must be a *ladder* of descent for the Infinite, and of ascent to the finite. The inner or unknown of the Infinite must become the manifestation of the Infinite, or the knowable and known of the finite; the subjective of the Divine must become the objective in revelation, and the objective of revelation must become the subjective of the human. The manifestations of the Divine, the revelation of the subjective God, must be conditioned to the nature of man, and the nature of man must be sympathetic with the revelation of the subjective God, the manifestations of the Infinite; the son of man must be receptive of the Son of God ere the Son of God can dwell in the son of man, and reveal to humanity the fulness of the Godhead.

Were a manifestation of the Divine, a revelation of the subjective God, given to the world,

which is cognizable neither by the senses, the intellect, nor the spiritual perception of man, could God be known by man, or could man hold fellowship with God, in and through means of such a revelation? Or, if man had no organ of God-consciousness, no eye of spiritual discernment, no capacity for the Divine, could he receive any immediate manifestation of God or indwelling of the Holy One? Or, if the organ be dead, the eye diseased, the capacity pre-occupied by an antagonistic spirit to the Divine, will man receive the communication from God and rejoice in it?

Were a human being born into the world without either of the senses, could he hold intercourse with any of his fellow-men? Would he not be shut up within himself, isolated from his fellow-men? And if one sense, and another, and another, and another, were imparted to him, would he not be elevated in the scale of life, and be enabled to hold correspondingly enlarged intercourse with men? Or, if he was born with his senses diseased or perverted—if touch was capable only of pain, taste only of bitter, smell only of stench, the ear only of grating, the eye only of hideous or jaundiced discernment—would or could the subject of such hold agreeable intercourse with the objects of the sense?

The individual without the senses could have no outgoings to others, and other individuals could have no access to him. They would be to each other as if they had no existence or community of nature; and an individual with only diseased, perverted senses, in a region of the softest,

purest, sweetest, most mellifluous and lovely, could hold no agreeable, satisfying fellowship. Or, if an individual was to be created with five hundred senses, and to be placed in the centre of blank space, and never brought into the presence of anything, he could not exercise his senses or hold intercourse with other existences. If, on the other hand, an individual should possess all the senses, and these in a high state of cultivation, and were diligently to exercise them in a region where he had all that was necessary to their proper employment, would he not possess the means of agreeable fellowship?

And so of mind and spirit. If an individual is born into the world, and continues all his life in idiocy or insanity, he is shut out from the higher regions of intellectual life, and incapable of fellowship with others in the exercise of rational power; or, were he gifted with the highest powers of genius, but had no manifestations of the Divine, he could have no adequate exercise or satisfying fellowship through means of his lofty powers. And if a human being come into conscious life without the organ of God-consciousness, or with that spiritual eye in a state of disease, and if he has no adapted manifestation of the Divine, can he enjoy delightful fellowship with God?

The subjective and objective are correlative and necessary to each other—the subjective is necessary to the objective, and the objective to the subjective. In the Infinite, the subjective and the objective are one and eternal; in the finite

fallen, the subjective is at variance with, in opposition to, the objective external and the subjective Divine. But in the finite unfallen, the subjective is one with the objective external and with the subjective Divine—*i.e.*, in kind although not in degree. Though the subjective and objective of the finite are one in kind with the objective and subjective of the Infinite, they are not necessarily such in degree; in other words, the cognition of the finite may not be co-extensive with the manifestation of the infinite.

An objective exhibition or external manifestation, and a subjective state or power of recognition, are necessary to fellowship between the finite and the Infinite. The revelation of the objective Infinite or Divine internal is in substance, form, vitality, fellowship. The intuitional consciousness of the finite can never surmount the subjective finite; the visual discernment of the seer can never surpass the objective manifestation of the Divine. The Spirit's communications to those in whom He dwells are conditioned in the manifestation of the Son. If the Son be the manifestation of the Father—if he be the objective, subjective of the Father—if "*in the Son*" "*dwells all the fulness of the Godhead bodily*"—if "*in the Son*" "*are hid all the treasures of wisdom and knowledge*"—then he who sees the Son must see the Father also; and if the province of the Spirit be to *quicken* and to *reveal*—to take the things which are Christ's and show them unto the disciple—if the function of the Spirit be to recall to the Apostle whatsoever things Christ has spoken, then the

Spirit's communications, in the inner revelations he affords to the believer, must ever harmonize with the manifestation of the fulness of the times. And these inner manifestations of the Son will be apprehended by the disciple only in the degree he is quickened and cleansed in his inner organ by the Spirit. And if the end of revelation be to make "every knee to bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father"—if it be to display the Son as sitting in Zion, and to make all His enemies His footstool—then must all Divine revelation be a prefigurative declaration of the Son. And thus there can be no inner visions, no internal communications of the Divine to the believer, that differ from the outer revelation of the Son to the world.

The subject matter of revelation must be supernatural—a communication from God of what is out of the sphere of man's present investigation, of what lies beyond the reach of his natural cognition. God cannot be supposed to make known to man by supernatural means anything that lies within the sphere of his natural discernment.

In what does the difference between the finite and the Infinite—the Divine and the human—lie, if not in a difference of essence, personality, and individual consciousness? And is not the object of revelation to make known to man the perfections and intentions—to communicate the spirit, the mind, the life of God's Son to man, that he may enter into close and abiding fellowship with God—a oneness of life?

Man's tendency to the formal and natural, and his aversion to the spiritual and Divine, have been manifest in all ages of his being. Idolatry, Phariseeism, Popery, and sectarianism have been apparent in his religious observances of all generations. In man's fallen condition sense is ever striving to absorb soul. Was not the complaint of Jesus to His disciples, "*I have many things to say unto you, but ye cannot bear them now?*" Had He not to watch for favourable moments in their states of receptivity to communicate to them His sayings, and to condition His communication of these sayings as they were able to receive them? If, then, a revelation was to be given to man, was it not necessary that it should be communicated to him in such a manner as was necessary to counteract these tendencies of his fallen nature? And thus it was that "*God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son.*" And the Son tells us that the words which He spake unto us were spirit and life—"It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you they are spirit, and they are life." And Paul declares the same when he says—"The letter killeth, but the Spirit giveth life." Again, he tells us that "*There are diversities of gifts, but the same Spirit; there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all.*" The diversity of gifts, the sundry times,

the different manners, the numerous forms, the many individuals, were all necessary to the coming of the Truth to man.

And are not the different gospels, the several manuscripts, the numerous versions, the various readings, the many languages, subservient, if not necessary, to the spiritual apprehension of Christ—to man's coming to a correct understanding of the revelations of God. Do they not show that variety in the letter and diversity in the form affect not the oneness of the truth, or the unity of the spirit of revelation? Words, sounds, forms are necessary to the transmission of ideas; the formal, ritual, ceremonial to the communication of the spiritual; the Jewish to the introduction of the Christian dispensation; the body to the indwelling of the soul. The body is not but for the soul, the letter is not but for the idea, the manifestation is not but for the Spirit; and the manifestation is in accordance with the Spirit, the letter or words in accordance with the idea, and the body in accordance with the soul.

But while God is superior to the manifestations of Himself, and not necessitated to reveal Himself, yet if He do reveal Himself the revelation He gives is necessarily conditioned in the mode He adopts. Is not the flame contained in and conditioned in its brightness by the atmosphere? Is not the soul contained in and conditioned in its operations in physical life by the functions of the body? And so the idea is contained in and conditioned in its communication

by the language in which it is expressed. The Son of God, or *Lógos*, is contained in the Son of Man, and conditioned in His manifestation of the Divine to the world in the sayings, doings, and influence of the Man Christ Jesus. Is not the objective conditioned by the state of the subjective?—*i.e.*, is not the objective to the subjective what the condition of the subjective makes it? Is not inspiration in its fuller sense an inbreathing of the Divine into the human?—an incarnation of the Son of God in a son of man?

Is all Divine thought infinite? As the thought of the Infinite and about the Infinite, necessarily; but of, or about the finite, is it necessarily infinite? Can infinite thought *as such* be grasped by finite mind?—can it be expressed in finite forms? Must it not be conditioned by the channel through which it is conveyed from the Infinite to the finite mind? But, if communicated without a medium of transmission, if made known by the immediate of God, is it conditioned in its transmission, qualified in its reception? But does God reveal Himself only or chiefly in thought or idea? Does He not communicate Himself in love, in life? Is not the finite dependent on the Infinite for all, especially for the most direct communications from God? Does not the spirit of man receive from God directly as well as indirectly? Is a direct communication from God to man impossible? Is not the spirit of man capable of immediate contact with God,

of the direct reception of the Spirit of God? Has not an incarnation of the Divine in the human taken place? May not the Infinite *in* and *from* Himself quicken the spiritual in man? Is not all communication from God to man subordinate to the life of God in the soul, to God's indwelling in man? Was not the spirit of man created in the image of God?—and, if so, must it not contain in it a capacity for the Divine, a possibility of the indwelling of God? May not the spirit of man, through the quickening of its organ of God-consciousness, look directly on God? May not God communicate to the quickened spirit without the intervention of language what the world can have revealed to it only in positive language or the revelation of forms. And if so, must not such communication be diviner than the revelation of language? What is life? Has it a form? Is the quickening of love necessarily accompanied with form? Is the filling of the spirit of man "*with all the fulness of God*" accomplished through the employment of forms? May not the Spirit of God flash upon the eye of the soul what cannot be uttered in language or expressed in form? Did not Paul in the third heavens see the unutterable?

Truth is one in God, but are the manifestations of truth in its outgoings from God invariable? Is truth in its apprehensions by the finite uniform? Is the spirit of man in its fallen condition capable of apprehending the higher phases of truth? Was not a subjective quickening,

even in the case of the Prophet, necessary to his being the vehicle of revelation—to his reception of the inbreathing of the Divine, to his beholding a vision of the Son of God? And was not a still higher subjective quickening necessary in the Apostle to his spiritual apprehension of the higher visions of the risen One, and by means of his own realization of the Divine to communicate "*visions and revelations*" to the Church? And is not a regeneration or quickening with the love of the Divine still necessary to the reception of "*the truth as in Jesus?*" Is it not, and will it not ever be, that just as we come into a oneness of spirit will we come into a oneness of mind, a knowledge of the truth?

Can the letter express or give full utterance to the spirit? Can the finite comprehend the Infinite? Can the divine in the human see God? Can "*the love of God*" be so "*shed abroad in the hearts*" of men as to enable them "*to comprehend with all saints what is the breadth and length, and depth and height, and to know the love of Christ, which passeth knowledge, that*" they "*might be filled with all the fulness of God.*" Can God dwell in man, "*and manifest Himself unto him?*"

Philosophy and "*science, falsely so called,*" say No. But on this matter philosophy cannot speak, and "*science, falsely so called,*" must necessarily speak falsely. Speculation is the attempt of man to spell out by his own light from the alphabet of creation the name of God; and from the condition of being around, and the operations of nature within

him, to deduce the character and learn the mind of God. But no finite can ever fully express the Infinite, and no creation can develop the Creator—much less can a disturbed creation and a fallen finite. Science and speculation must ever fail to extract from the *un*, the *anti* divine condition of the human, an adequate conception of the character, perfection, and ways of God.

But faith says Yes ; for faith is the yielding up to, the receiving of the Divine ; it is the recognition of God in the communication of His love, spirit, life, to the heart of man. God in revelation can disclose His purpose, mind—make Himself known to man ; and faith can receive the revelation of God, the spirit of man can realise the Divine life. The believer in Christ now receives the Spirit, lives the life, possesses the mind of Christ, and he will yet “*know as he is known*,” “*see face to face*,” “*be filled with all the fulness of God*.”

Can man on earth “*see God and live*?” Can flesh and blood inherit the kingdom ? Can corruption put on incorruption ? Is not affinity of nature and identity of life necessary to community of mind and intercourse of being ? A stone cannot realise a sensation, a brute cannot comprehend an argument, or an angel live a renewed life. And why not ? Because they have not the receptivity.

Is not revelation the manifestation of the Son of God ? But is the Son of God fully manifested in the written Word ? Was the Son of God fully seen, known, comprehended by any of His disciples “*in the days of His flesh* ?” Has He ever been seen exactly alike by

any two of His disciples? Did the four Evangelists see Him alike? Have they exhibited Him identically alike? Have any two individuals ever gazed upon any one object so as to receive the exact same, identically one, impression from it? Is the exact same view, or identically same realization by two or more disciples, necessary to faith in Christ and fellowship with Him? It is *desirable*, but has it ever yet been reached? Will it ever be attained to on earth? Is it necessary to a saving acquaintance with Christ? Had Matthew and John the same view of Christ? They saw the same Lord, and testified as they saw of Him, but had they the exact same view of Him? Humanity is one and the same in all the different individuals of the race, but do any two of the human family possess it identically alike. Human life is essentially the same in all men, but do any two men realise, live the exact same life? Is the same view of God possible through the medium of an external revelation, a written word? Is there not in God what can be communicated only in love, in vision of Himself, in the fellowship of His life?

In order to vision, three things at least are necessary—an object to be viewed in light, light in which it can be seen, and an organ in a state of vision; and the exact nature of the vision depends upon the position in which the object is contemplated, the purity of the light, and the health of the organ. Difference of position, difference of light, difference of health in the organ, necessitate difference of vision.

In adapting the revelation of Himself to the condition of men, was it not necessary as far as it was possible for God to restrain or prevent man, in the corrupting tendencies of his heart, from perverting the spiritual to the purposes of the formal? And who will show us that this is not the *object* of the peculiar modes God has adopted in giving men a revelation of Himself? Is uniformity in the mode of the formal communication necessary to unity in the spiritual apprehension of Divine revelation? May not diversity in the statement of the same thing lead different individuals to the same conception of it? Is not this actually realized by the spiritual in Christ of the different denominations? Are they not far more one at the throne of grace, in their realizations of spiritual life, in their apprehensions of Christ, than they are aware of, or will allow in their denominational feelings and sectarian strifes? And does not this warrant us in imagining that different statements of the same truth, or modes of stating the same thing, may lead different individuals to the like conception of it. Do not the four Gospels help to a fuller, clearer, more correct view of the Son of God than any one of them could have done?

Certainly the same statement of any one subject of discourse does not lead all that listen to it to the same conception of it. May not a oneness of sympathy in different individuals be awoke by a diversity of mode in the utterance of the same narrative? Is style in composition, or the suitableness of this word over that, thought

of in fervid composition or intense writing? Do not the words arise in the mind as the heart glows and the spirit kindles? And are not such words the most suitable clothing for the ideas. Do the glowing strains of poetry exhaust the sublime enthusiasm of the poet, or does the dull unimpassioned mind of the mere prosaic reader in perusing the eloquence of the poet realize the spiritual of his verse? Is there not in a lofty mind what language cannot express? Is there not in the sublime utterance of lofty themes what dull spirit cannot perceive?

Are any two statements in the Scriptures of the same thing, or any two references to the same event, discourse, or saying—any one quotation in the New from the Old Testament—verbally alike? The speaker in a discourse is one; his discourse as uttered by him is the same to all his hearers; the ideas as expressed in the same words, as flowing from his lips, are the same to all the assembly—but is the conception or expression of the discourse the exact same in any two of his audience? Is not the end of revelation the disclosure of the Divine to the human, the manifestation of the Infinite to the finite, the revelation of the Son to the spiritual apprehension of man? Is the inspired penman in his exhibition of Christ to the eye of faith bound, in the illustrations he draws from nature, providence, creation, to make use of such expressions as will exactly fit or chime in with present and all after scientific and philosophic views of man. Surely not! He has one object in view, and

whatever is most fitted to gain that end he will certainly employ. The controversies, then, about the modes and forms of revelation, the verbal or plenary nature of inspiration, or even the scientific correctness of certain expressions in particular portions of the Inspired Volume, are after all but of secondary consideration. Without the quickening of the Spirit no form of inspired truth, or Divine revelation, will lead man to a spiritual knowledge of God—and no other is a knowledge of God; and with the quickening of the Spirit, any of the several forms of inspiration will secure this end. Is there not necessity in the fallen heart of man for a varied mode of revelation?—and does not the employment of varied forms of revelation display Divine condescension, and teach man to look to the Spirit of God for quickening grace to enable him to understand the revelation of God. The filial heart is that which alone can comprehend the Father-heart. Nothing but the filial heart—no amount of information, of intellect, of genius in the rational—can understand or comprehend the desires, designs, utterances of the Father-heart; but the filial in the measure of the purity of its love easily can. Now to beget this filial heart in its deepest depths, most fervent glow, and fullest realization, is the one great end of God in His manifestations. To this He consecrates His entire being and doing; in this He delights with the fulness of His love, and rejoices with intensest joy.

CHAPTER XXIV.

Conclusion.

GOD, in his treatment of man, is affording to him the highest nature, the highest manifestations, the highest development, the highest life, the highest fellowship of created existence. He is multiplying the relations of man's being and life in the most numerous forms, unfolding his capacities in the most enlarged and glorious manner, and disciplining his powers in the most Divine method it is possible the human can realise. He is begetting sons, and revealing Himself to them as their Father. In the creation of man God has not only united in man's one personality the three great departments of finite existence—matter, and mind, and spirit—but He has called these into being in the person of man in their highest condition. We look in vain for a higher form of material mechanism than the body of man; and we cannot conceive of a higher rational and spiritual existence than that called into being in the image of God, and capable of entering into a oneness of personality with the Divine, or of living in a loftier form than that of Incarnate life. And in the redemption of man God is developing human nature in the most glorious and blessed condition of the finite, calling man into the Sonship—the inner circle of His own immediate fellowship.

And in order to the realization of this end, the attainment of this blessedness, man must work out what God works in him to will and to do. The body's function is to work out what the soul works in it—nothing less, nothing more; the mind's function is to work out what truth works in it—nothing less and nothing more; and the spirit's function is to work out what the Spirit of God works in it to will and to do of God's good pleasure—nothing less and nothing more. In doing this the harmony of being, the perfection of life, the bliss of fellowship, is realized. Man is great, glorious, and blessed in fellowship with God; and the work of bringing him into this fellowship is the work which God has made emphatically His own, and in the accomplishment of this work God has chosen to show forth His glory.

The work is glorious; the instrumentality is glorious; the agency is glorious; the Author, mode, and results are glorious. The work is glorious, for it is the transcription of the image of "*the brightness of the Father's glory*" on the spirit of man; the instrumentality is glorious, for it is the light of "*the glorious gospel of the blessed God*" "*shining into the heart of man, to give him the light of the knowledge of the glory of God in the face of Jesus Christ;*" the agent is glorious, for it is the Spirit of Glory preparing His work for presentation "*in the presence of the Father's glory, faultless with exceeding joy;*" the mode is glorious, for it is the leading the spirit of man, once rebellious and degenerated, into the "*meekness and gentleness of Christ;*" the result is glorious, for it is

the "*bringing of many sons into glory;*" and the Author is glorious, for He is none other than the glorious God.

And in attaining to this glory the believer is to keep carefully in mind that he is an under-builder, working out, and only working out, what God works in him to will and to do of His good pleasure. The Spirit of God "*works in him to will and to do of God's good pleasure.*" The mistake of the disciples in all ages has been to lose sight of this one fundamental principle. The first great public blunder the Twelve fell into was the forbidding of another disciple to cast out devils "*because he followed not with*" them! A regard to formal ends, and a leaning to human authority and opinions, has been the error of the disciples in all ages. Instead of meekly sitting at "*the feet of Jesus,*" and ever drinking in what flowed from Him, above all things desiring only to be conformed to the image of God's Son, the Twelve were ever clinging to their own notions, and endeavouring to bring Christ over to their ends, ideas, and likings. The realized dependence, the unqualified reception, the continual looking to the Son, is the one difficulty of the quickened, renewed, and partially-sanctified life on earth. Yes; this is still the manifest folly of the disciples. But in Heaven the disciple will be raised above this folly and infatuation, for there the saint will be perfect, his external circumstances and internal condition will be perfect, his knowledge will be perfect, his purity immaculate,

his strength immortal, his honour Divine, his fellowship blessed.

His knowledge will be perfect. Here at best it is but imperfect; he sees but "*through a glass darkly*," he "*knows but in part*." Revelation here, unlike the noon-day sun, which completely chases away the darkness of the night, is rather like a midnight star, which, while it discloses itself, tends only to make the surrounding darkness the more palpable. Revelation not only tells us of a darkness within, it makes known to us a darkness without. It tells us of things which lie out of the reach of reason's discovery, of truths far beyond the sphere of our present investigation, of facts of which human imagination could never have conceived. It tells us of truths which, while they lie beyond the region of our present comprehension, are truths in the knowledge of which our highest interests are deeply involved; and truths which, while we remain in our present state, can never be known to us. For how are we to become acquainted with them? Should they be revealed to us in terms level to our present comprehension, they would be imperfectly disclosed; and were they to be revealed in language adequate to express them, that language would be to us unintelligible, and consequently we could not comprehend it. The language which we understand, can in our present state understand, is the language of imperfect beings, formed to express imperfect ideas. But the things above are perfect, and the language in which they are expressed is perfect; and until we become perfect we must

remain ignorant of them. And we will be perfect only when we quit this mortal and be clothed with the spiritual, immortal, glorious body; when we possess the perfection of the filial heart, realize its full operations, and see the Father in its unrestrained consciousness—the oneness of subjectivity with the Father.

Then will the believer be perfect, his love will be perfect, his knowledge will be perfect, his realizations will be perfect, his means of enjoyment will be perfect. He will be perfectly renewed in the image of Him that made him; he will be like Him, for "*he shall see Him as He is.*" His knowledge will be perfect, for he "*shall know even as he is known;*" his manner of acquiring it will be perfect, for he "*shall see face to face;*" his mind, with perfected powers and invigorated faculties, will become acquainted with all that he desires to know. Possessed of a capacity for knowledge boundless as space, and of powers capable of indefinite improvement, he will contain in his comprehensive grasp not only ideas of all worlds, but an acquaintance with all created essences; and scanning not only the surface, but penetrating into the innermost recesses of things, the glorified son will become acquainted not only with all facts of creation, but learn the possible as well as the actual relations of being, and thus rise to the perfect knowledge of Divine wisdom and goodness, as displayed in the work of the Almighty hand. And most interested in the work of redemption, the son in glory will surpass the angels in his knowledge

of those things “*into which*” they “*desire to look,*” advancing to all but an absolute knowledge of the being and perfections of the Eternal God as displayed in the highest of all His works; beholding the Divine love in all the infinitude of its grace, the Divine mercy in the boundless riches of its majesty and grandeur; nor resting here, but admitted in the consciousness of the filial heart into the immediate presence of the Father of Spirits, holding uninterrupted communion with the eternal God, standing in the nearest relation to the Uncreated, the son in glory will obtain the highest knowledge of the Divine essence, perfections, purpose, and work created mind can attain to. And what must the extent of that knowledge be? For while the full vision of the unveiled glory of Infinite Majesty and the perfect introspection of the eternal God must for ever remain a sight too awful even for the redeemed eye, and the absolute comprehension of the mysterious nature of the triune existence of the One undivided essence of Godhead will for ever lie beyond the grasp of finite thought—yet, admitted into the immediate presence of the Eternal, brought into the nearest possible relation and likeness to the living God through the brotherhood of His eternal Son, beholding the glories of the Infinite Majesty as disclosed through the veil of the Redeemer’s humanity, taught with all the perfection of the Spirit’s teaching, must not the son’s knowledge infinitely transcend what our present darkened minds can conceive?

And what will the bliss of that vision be?

If even here the perception of Divine wisdom and goodness is found to impart a pure delight, and the knowledge of God in Christ to afford, amid the imperfections of the present state, a transporting joy, what must be the enrapturing emotions, the thrilling delight, of the cloudless vision of Jehovah's glory amid the untainted purities of the perfect state?—what must be the pure felicities of the spotless soul, the ravishing ecstasy of the redeemed spirit, when bright with the perfect image of God; when, all but absolute in the grasp of its comprehension, it shall survey the whole fabric of creation as hung from the Almighty hand; when, viewing with its all but omniscient glance from its own centre to the utmost limits of being, it shall survey the finished work of the Divine Architect in all the lovely beauty of the Almighty's perfect and completed design; and, worshipping in the temple not made with hands, the son shall behold Jehovah enthroned on the necessity of His own existence, in the radiance of uncreated glory, and standing in the immediate presence of Infinite Majesty, mirroring in lovely perfection God's own bright image, glowing with the fervour of the filial heart as he enjoys all the blessedness of redeeming grace, the son shall contemplate Godhead on the mercy seat, containing in Himself the absolute perfection of His own underived existence, the eternal and immutable principles of all moral rectitude and spiritual life?

But desirable, lovely, and blessed as knowledge is, it is, after all, but a means to an end. This end is holiness, the perfection of nature and life.

There are attainments in Heaven on which the heart of the son is more earnestly set than knowledge. He knows that beyond the grave he shall no longer bewail his imperfect impurity, for then he shall be bright with the transcript of the Divine image, and pure in the spotless resemblance of God. He knows that there he shall be no longer the subject of contending passions, torn and distracted with the motions of sin; for his mind being perfectly enlightened, his affections perfectly sanctified, his will perfectly renewed, holy harmony shall reign within, unassailed by temptations from without. He shall dwell perfect amid perfections. No longer in a world under the influence of the wicked one, and blighted with Jehovah's curse; no longer surrounded with objects withdrawing his attention and leading to forgetfulness of God; no longer within the reach of diabolic hate, or exposed to Satan's wiles—but in Heaven itself, the region of perfect purity, of pure light, of pure love, of pure enjoyment, everything bearing the impress of Jehovah's wisdom and radiant in the smile of His approbation, prompting to holy, glowing, ardent, grateful love, the son will realize obedience to be as spontaneous as the flowing of the spring, as delightful as the overflowing of bliss. Fully delivered from evil of every kind, and finally separated from every contaminating influence, no impure thought shall ever sully his holy mind, no evil desire shall ever disturb his peaceful breast, no envious emotion shall ever rankle in his pure heart, no revengeful feeling shall ever pain his divine spirit; washed with all

the cleansing efficacy of the redeeming blood of God's Son, sanctified with all the purifying power of God's Spirit, enjoying all the fulness of God's love, the son shall dwell in the immediate presence of the Father, and bask continually in the smile of His love; no stain contaminating his purity, no spot or wrinkle defacing his beauty, no darkness obscuring his mind, but resplendent in eternal loveliness, enjoying entire freedom from sin, entire agreement of every thought of his mind, every emotion of his heart, every movement of his will with the being, mind, and will of God; faultless in the presence of God's glory, radiant in the grace of Jehovah's image; ever glowing with the emotions of holy love, of adoring gratitude, of enrapturing delight; the object of Jehovah's ineffable love, complacent delight, and triumphant grace—the son in the embrace of the Father—what inconceivable joy and bliss will be the saint's above! If even on earth, amid the remains of imperfection, the son feels the enjoyment of holiness to be delightful, and if the anticipation of its perfect realization thrills the soul and wafts the spirit of the believer in transports of joy to the realms of bliss—oh! what will be the ravishing ecstasy of the son's delight when, completely delivered from every stain, from every imperfection, from every sin and all its consequences, he shall "*behold God's face in righteousness,*" he shall be faultless in the presence of God's glory, he shall be satisfied with "*His likeness,*" he shall be fed "*with the fatness of*" His house, he shall "*drink of the*

river of His pleasures," he shall exult in God and God shall rejoice over him, he shall be the son in the "*best robes,*" rejoicing with the rejoicings of the filial heart in the Father's presence and joy.

And in Heaven the saint shall be strong in the grace that is in Christ Jesus, strengthened with all strength in the inner and outer man. Here the saint is feeble and frail. He is feeble in life, in promptitude, and energy; he halts too often in the moments of temptation, and hesitates at times between God and self. He is feeble because his faith is weak; he sees not clearly the full result of his doings, he realizes not fully the perfection of his risen life.

But in Heaven the son will be strong—strong in the possession of an immortal nature; strong in union with the powers, principles, laws, influences, agents, interests of all just, right, beneficent, and holy being; strong in harmony of his spirit with the plans, purposes, motives of the Eternal; strong in the clear discernment, the ardent love, the unreserved consecration of his entire being and life to the will of God and the well-being of creation—the devotedness of his filial heart to the enjoyment of his Father's presence.

Perceiving the possibilities and results of all action—comprehending the powers, principles, relations, and requirements of all-being and well-being, as they lie spread before him in the clear mirror of his perfect intelligence—acting in entire harmony with the ends, in perfect concord with the agencies, in the full energy of the conscious

rectitude of his doing in bringing about new combinations—the son will accomplish glorious results, and send thrills of deepest delight through all hearts from the centre of his own being to the utmost circumference of existence. There can be no limits to his power of doing good, because—immortal in his nature, all-discerning in his knowledge, all-righteous in his principle, all-beneficent in his purpose, all-divine in his volition—there can be no conflict, no jarring, no hindrance, no restraint to his acting. All resources, powers, principles, influences being at his command, his power for good must be unlimited.

What, then, must be the conscious delight of the son above in the enjoyment of his immortal strength? No weakness realized from distraction of life, from evil habit, from fierce passion, from base desire, but all within nerving him to the discharge of duty. No misgiving as to the propriety of his doing, no doubt of the success of his undertaking, no disinclination of will to what he is about to perform; but, all conscious of the rectitude of his action, the wisdom of his plan, the piety of his design, the right and privilege of his sonship, he must act with a spontaneity, an energy, and exultation of ever untiring bliss.

The son is unknown in the world, and in the glorious work of the assimilation of his life to the Divine is disregarded by it. He is obscure in his position, unappreciated in his life, suspected in his character. As his Lord was, so is he in the world. But in the realm of light,

in the kingdom of God, as a prince in the court of his Father, he shall occupy the loftiest position, possess the highest distinctions, be transparently known, fully understood and appreciated. One of those for whose sake the universe was called into existence—one of those for whose glory the highest powers and perfections of Godhead have been displayed—one of those who are to shine in the image Divine in the loftiest sphere—one of the aristocracy of Heaven, of the princes of glory, of the kings and priests made unto God—must he not be near in rank and close in resemblance to his Elder Brother—to the Incarnate One, the King of Glory, the Creator of All, the Son of God, the co-equal and co-eternal with the Father? While on earth the believer is often denied the society of the illustrious and learned; in Heaven he will mingle with the most learned and illustrious of being and rank; he will have a higher and more illustrious standing than that of the angelic, cherubic, and seraphic hosts; he will meet with the virtuous of all ages, and hold intercourse with the highest orders of existence; he will company with all the illustrious that have gone before him, and all that are to follow him from earth; he will enjoy their society, and converse with them on all that will occupy the thoughts and delight the hearts of the great of all ranks and different orders of being; nay, he will enjoy the uninterrupted communion of Father, Son, and Spirit in the ever and anon reception of the high thoughts, the Divine love, the eternal life of God.

If, then, the love of distinction and the consciousness of dignity be native to man's being—if it be not the seeking of distinction, the coveting earnestly the better gifts, but the seeking for dignity where it cannot be found, and by means which only degrade, that is unworthy of man—what will be the pure satisfaction, the meek delight of the son, when he becomes fully conscious of his true dignity, his high distinction, and his divine fellowship in his Father's house above? the joy and delight of which what heart on earth can conceive or comprehend?

O, then, what must be the emotions of the ransomed soul, what must be the pure bliss of the redeemed spirit, when first it awakes to the consciousness of the immortal felicities of the Divine life above; finds itself in the immediate presence of the Eternal God, beholding the unveiled glories of the Infinite Majesty; assimilated to the Divine life, and mirroring in lovely perfection the image of the all-glorious One; partaking in the full participation of that glory which the Eternal Son has received from the Everlasting Father as the reward of His obedience to the death; ever worshipping with ravishing ecstasy, with spontaneous, exulting, irrepressible delight; studying with adoring wonder the mysteries of redeeming love; conscious that all the pure blessedness and glory it enjoys is the free gift of Sovereign grace—a gift ever conferring ennobling dignity, ever bestowing increasing delight? What, then, must

be the exquisite, the ravishing, the enrapturing beatitude of the immortal soul? What must be the dignity, honour, and glory of the redeemed spirit, as ever and anon, with holy, glowing, and exulting emotions of ever-increasing delight, it casts its crown before the throne, ascribing "*Blessing and honour and glory and power unto Him that sitteth upon the throne,*" exclaiming, "*Not unto us, but unto Thy name be all the glory?*"

*"A word reached me stealthily,
And my ear heard a whisper thereof,
In the play of thought, in visions of the night,
When deep sleep falleth on men.
Fear came upon me, and trembling;
And it caused the multitude of my bones to quake with fear,
And a breathing passed over my face,
The hair of my flesh stood up.
It stood there, and I discerned not its appearance;
An image was before my eyes,
A gentle murmur, and I heard a voice—
Is mortal man just before Eloah,
Or a man pure before his Maker?"*

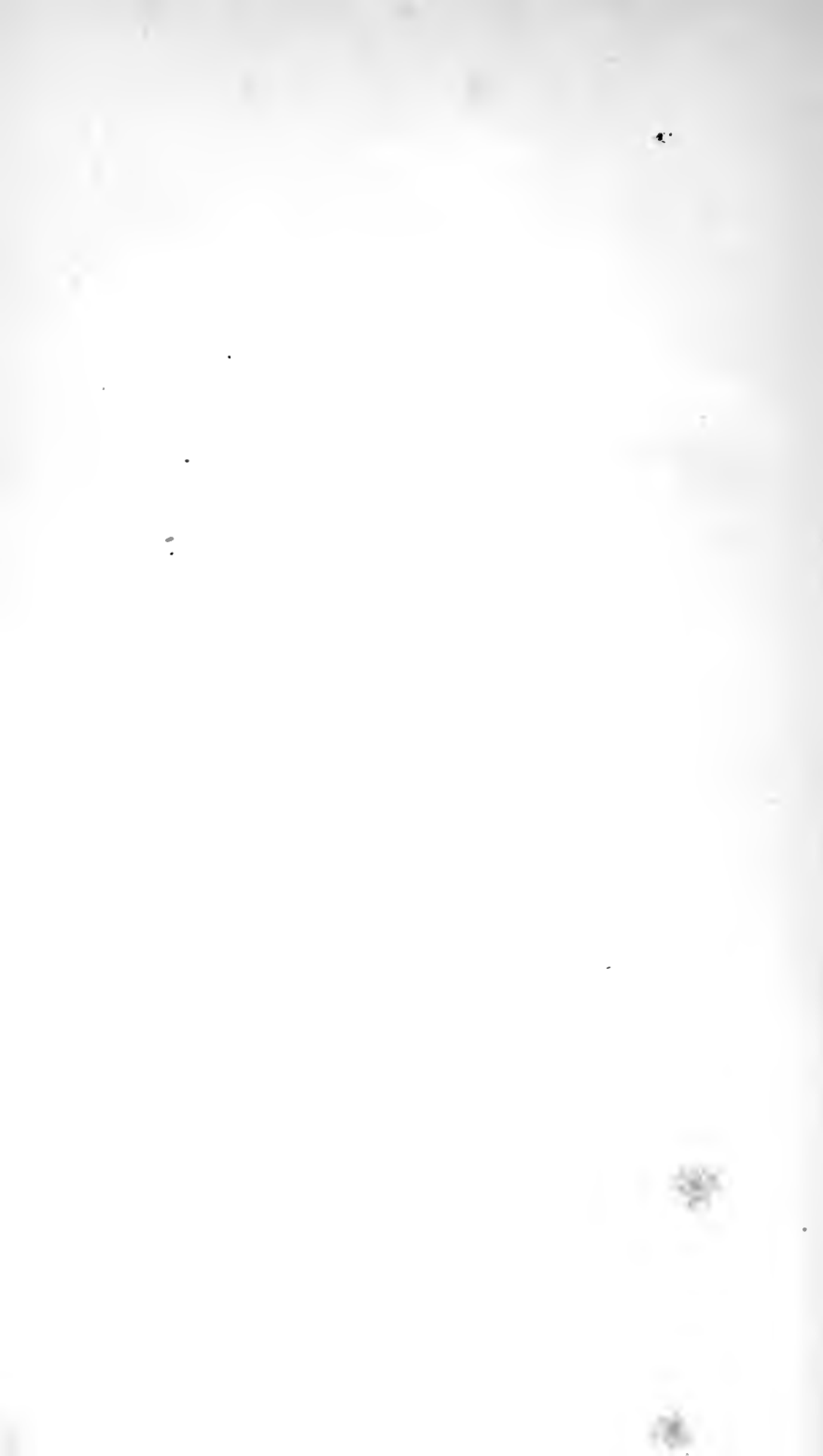
*"Thou hast gone up on high,
Thou hast captivated captivity,
Thou hast acquired gifts as man,
Yea, even rebels may become the dwelling of Jehovah God."*

"I IN THEM, AND THOU IN ME, THAT THEY MAY BE MADE PERFECT IN ONE; AND THAT THE WORLD MAY KNOW THAT THOU HAST SENT ME, AND HAST LOVED THEM, AS THOU HAST LOVED ME."

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EXPLANATORY NOTE TO APPENDIX.

WHEN I sent to press the volume entitled *The Science of Spiritual Life*, I did so under somewhat unfavourable circumstances. It was written in mere snatches of time, and this to some extent may account for any defect that may appear in the system of the book. I desire to express my thanks to the critics who have been pleased to notice it, and who generally as yet have expressed themselves favourably. At the same time, it appears that the volume is supposed by some to be deficient in perspicuity and fulness of view on the great central subject, the redemption scheme of the ATONEMENT. I felt a reluctance to enter more fully on the subject, lest, by doing so, I should be led within the arena of controversy. As, however, I am likely to be misunderstood on this vital question, I have deemed it advisable to issue a supplementary section of illustration. At the same time, I would remind the reader that it is no part of my purpose to furnish a complete system of Theology, but simply to set forth and illustrate so much of the Divine plan of restoration as has an immediate bearing upon fallen man.



A P P E N D I X.

THERE is yet another phase of Christ's suffering, or rather the one which underlies and which gives reality to all the other phases, although already referred to, especially in the first and third sections of illustration, which obviously, from the remarks of critics on the first edition of this work, requires to be further developed—viz., that which is regarded as the sacrificial of Christ's death, or the *immediate* between the Father, Son, and Spirit, in the deed of Calvary. THERE OBVIOUSLY WAS A SOMETHING BETWEEN THE PERSONS OF THE GOD-HEAD IN THE SUFFERINGS OF CHRIST WHICH IS THE GROUND OF THE FORGIVENESS OF SIN. The conviction of this is necessary to the understanding of the cry on the cross and the mode of Christ's approaching His death. It is necessary to meet the wants of the guilty conscience; it was clearly prefigured in the rites of the prior dispensation, and is requisite to the understanding of the language of Scripture.

The hypothesis of a martyr-suffering will not account for these two indisputable facts of Christ's death—the cry on the cross, and the prayer in the garden. Christ certainly in His death did testify to truth, but He did more—He realized,

He evolved a truth which otherwise could not have been made known! The cry on the cross involves a great deal more than the testifying to truth—nay, is altogether inconsistent with the known phenomena of the mere martyr's death. The one great peculiarity of the martyr's death is the consciousness of the presence of the Father, whereas the cry on the cross is the cry of desertion.

Even on the martyr-hypothesis, the sufferings of Christ require to be more than human, for if merely human they were far less than the sufferings of many of His followers, and in that case they could not have been to such sufferers "*a pattern of all long-suffering.*" But Christ's sufferings were human and Divine, both in their infliction and mode of endurance, inasmuch as they were the sufferings of the Incarnate One, and were laid on Him not merely by the creature, but also by the immediate hand of the Father.

Christ possessed a capacity for suffering beyond the human, for as the union of matter and spirit produces in the physical nature of man a capacity for suffering which neither mere matter nor mere spirit can realize, so the union of the human and Divine natures in the person of Christ produced a capacity for suffering which neither man nor God can know.

And in their infliction His sufferings were human, devilish, and Divine. Man assailed Him with his fiercest rage, the prince of this world came upon Him in the hour and power of darkness, and the Father forsook Him in the extremity of His

grief. And why did He thus suffer? Because He died in expiation of the sins of men. The Father forsook Him in the manifestation of His displeasure against sin, laying on Him the punishment of human transgression in order that He might remove the frown of His displeasure against sinners, and present the smile of His gracious countenance to sinful man.

Suffering is the inevitable accompaniment and the necessary consequence of sinning. In and by sinning we expel God from His throne of the heart—awaken a dread of His wrath—arouse a sense of unworthiness—produce a conflict of nature—plunge ourselves into a fruitless struggle to escape from the consequences of transgression. This suffering is the necessity of the sinner's nature—the indispensable requirement of his constitution! But whence this constitution itself? Is not its source in the deeper depths of the Infinite and Divine? Man is created in the image of God, and his constitution therefore reflects the necessary principles of the being of God.

Is, then, the sinner's dread of Divine displeasure a myth—a fear of the imaginary, and not the real utterance of the *condition* of his nature? Is, we ask, the sinner's dread of Divine displeasure a mere hallucination—his deep and enduring desire for a change in the manifestations of the Divine, the dream of his relation with God? Is the effort of sinful nature to remove the frown and replace the smile in the countenance of God a groundless effort—an effort that is unneeded by the sinner's relation with God, uncalled for by the sinner's expe-

rience of fellowship with the Divine? Is there, after all the earnest effort and eager desire of man to effect a change in the manifestations of the Divine, nothing in the experience of man, or in his relations with God, to justify the deep-heaved sigh, the universal cry of the immortal spirit of man for a change in the manifestations of the Divine? Are all the sacrifices, the penances, the supplications of man to Heaven uncalled for by his experience—the lie of his relative condition with God? Ah! no. They are the unsophisticated expression of his realized state. The sinner dreads the frown, and longs to behold a smile in the countenance of God, because he feels from his realizations of fellowship with God that a change in the manifestations of the Divine is absolutely necessary ere he can approach God in love and confidence. This desire for change in the manifestations of the Divine is the genuine expression of the deep necessity of his fallen condition.

But how was a change in the manifestations of the Divine—the conversion of the frown of the Father's countenance into a smile—possible? By a mere arbitrary deed of Divine will? Why then was the smile ever wanting, the frown ever existing, in the countenance of the Father or manifestations of the Divine? Why was the pain ever inflicted, the dread ever endured, in the deep consciousness of sinful man? Where, we ask, was the eternal love, mercy, and grace of the Godhead, when for centuries the world was suffering the dread consciousness of guilt, if a mere volition of the Father could have changed the frown of the

Divine into a smile in the countenance of God? This change required more than a mere act of Divine will. It required a change in the doing and realizing between the persons of the Godhead!

But is there a possibility of an interchange between the persons of the Godhead? If there be not, then there are no distinctions in the Godhead—no persons, and consequently no possibility of communication between the Father, Son, and Spirit. But if there is and must be such a possibility, might not the Father, when the Son stood the representative of fallen humanity, make known to the Son the *sense* of His displeasure against sin? And would not the withdrawal from the Son of the sense of the Father's presence while he was suffering from man and devils be such a manifestation? Would it not be a real, a befitting expression of the Divine displeasure against sin?—and would not the endurance of this manifestation be a real expiation of sin? It would be a befitting expression of the Father's displeasure, and a befitting realization of the sinner's substitute; for it would not only be a real endurance of Divine displeasure against sin, but the nearest approach which the innocent can make to the realization of the guilty. Is not the felt absence of God the *first* consciousness of the sinning, the *first* realization of sinful nature? And is not the absence of the Divine in the human the beginning and source of all the suffering, conflict, struggling of fallen humanity?

And would not such a transaction between the Father and the Incarnate Son be a deed of

stupendous majesty and grace, fitted to appal the universe, and teach it the awful nature and the tremendous consequences of sin? And would it not be an adequate foundation for a change in the manifestations of the Divine to the world? Would it not of necessity remove the frown and replace the smile in the countenance of the Father in the view of the sinner? And would not the belief of such draw the believer to God in gratitude, love, and confidence? And can anything short of the belief of such a transaction allay the fears of guilt, and inspire the grateful love of man? And would not such a transaction between the Father and the Son fully account for the cry of desertion on the cross?

Neither will the hypothesis of mere martyr-suffering account for the manner in which Christ approached His death. It is only the fact of the vicarious, substitutionary nature of Christ's death that satisfactorily explains the "*trouble*" of His soul, and His praying to His Father that, if it were possible, the cup might pass from Him. In the garden and on the cross Christ occupied the position and performed the functions of the Great High Priest of the human race; and this fact accounts not only for the nature of the sufferings He endured, but for the manner in which He approached these sufferings as well.

It is no part of a noble, refined, and sensitive nature to be indifferent to sufferings; it is no part of a holy being to be indifferent to the assaults of spiritual wickedness; it is no part of a filial heart to be unconcerned about a father's

desertion. Jesus was fully sensible of the recoilings of His nature from the awful realizations of His death; and as He was acting in the room and for the view of mankind, He gives utterance to the shrinkings of that nature in order that He might impress the mind of man with the idea of the tremendous character of the sufferings He endured in his stead; and likewise, in order that it might be apparent that it was only in the conviction that through *His* endurance of them in the room of men that they could be saved, that he would undergo them. In this view of the solemn transaction we see that Jesus offered His remarkable prayer, *not on his own behalf*, but, as at the grave of Lazarus, "*because of the people which stood by, that they may believe that Thou hast sent Me.*"

It was not, then, the unconditioned desire of our Lord that this cup should pass from Him. No, by no means. If by "*will*" we understand *fixed purpose, unqualified resolve*, then we say it was not, could not have been His will that this cup should pass from Him. But if by "*will*" we understand sentient desire, reluctance of nature to undergo repulsive, awful, and severe sufferings, then we affirm it was, and could not but have been His will that this cup should pass from Him. This twofold view of the term "*will*" employed in the prayer is not a distinction without a difference, but a distinction which is founded in the nature of things, and which is pointed out to us in the original language of the prayer. A literal rendering of St. Luke's version of this prayer

would read as follows:—"Father, *if it be in accordance with Thy counsel* (Βούλει) *remove this cup from Me; nevertheless, not My inclination* (Θέλημά) *but Thy will* (Βούλημα!) *be done.*"

This difference between the two terms rendered "*will*" in our version affords, if we mistake not, the key for the solution of the difficulties of this prayer. It was the fixed, unwavering purpose of Jesus Christ to lay down His life in expiation of the sins of men, and thus to drink this cup in their stead. While the desire of His sentient nature, it could not have been the purpose of His mind to have had this cup removed from Him. He had voluntarily undertaken in the Councils of Eternity to drink this cup. For this end He had come into the world, saying, "*Lo, I come to do Thy will, O God.*" Foretelling it, He had said, "*I have a bloody baptism to be baptized with, and how am I straightened till it be accomplished.*" For attempting to persuade Him against drinking this cup He had sharply rebuked Peter, saying, "*Get thee behind Me, Satan, for thou savourest not the things that be of God, but those that be of men.*" Advancing to drink this cup He had steadfastly "*set His face toward Jerusalem,*" and came up to the sacred city for the express purpose of accomplishing this grand end. And that it might be the lasting memorial in His church of His unquenchable love in drinking this cup, He had but a few moments before instituted the rite of the communion feast. It was not, then, His unqualified prayer that the cup should pass from Him. No; His fixed unalterable purpose was to drink this cup.

But if by "*will*" we understand *inclination of nature, reluctance of sentient emotion* to undergo agonising, awful, and repulsive suffering, then it was, and could not but have been, His will that this cup should have passed from Him. The sufferings of that cup were excruciating, tremendous, appalling, and could not in their very nature but have been revolting to Him. His keen sensitive nature could not but have shrunk back from them; His pure, spotless Spirit could not but have revolted from contact with the foul spirits of darkness; and His filial heart could not but have dreaded even a momentary desertion of His Father.

But it may be said—Allowing that His sufferings were repulsive to Him, why did He not consider His voluntary undertaking to endure them, and suppress rather than display this reluctance of nature? Was it not weakness on His part to give such prominent display to this reluctance of nature? Did not His conduct on this occasion exhibit a lack of true heroism? No, but the very reverse.

Virtue, true heroism, does not consist in insensibility to, but in the magnanimous endurance of, awful and severe sufferings. The individual who, in the view of appalling suffering—who, in the clear perception of its revolting nature and tremendous character, for the accomplishment of an important end voluntarily enters upon its endurance, displays a nobler heroism and manifests a loftier readiness to undergo such suffering than he who, not perceiving its nature, blindly rushes upon its endurance.

To display, however, this instinctive shrinking of nature, when its exhibition could serve no important

end, would certainly be unworthy of the character of an illustrious and generous sufferer. But when such an exhibition was necessary to—nay, the most effectual manner of accomplishing, the end for which He suffered, then, so far from being inconsistent with the dignity of His character, or incompatible with the principle of vicarious suffering, it was only the more worthy of Him, and was necessitated by the conditions of His suffering, while at the same time it displayed the true greatness of His character; for though it laid Him open to a momentary suspicion of weakness, it only in reality exhibited the full readiness of His heart to comply with all that was necessary to the complete accomplishment of the high end of His undertaking.

It was necessary that the Great Redeemer should show that the sufferings He endured for the redemption of men were of an appalling and revolting character, and that it was with no stoical indifference that He submitted to them; that nothing but zeal for His Father's glory, love for the souls of men, and the ascertained conviction that the salvation of men was possible in no other way, could have induced him to undergo them. And for the glory of God in the salvation of man such a display was necessary. His sufferings were and could be known only to Himself. If He had passed through them without a manifestation of His reluctance to endure them, it might have been supposed that they were trivial in their nature and superficial in their character; and thus the true extent of His sufferings for sin,

His readiness to endure them in the room of sinners, and the depth and tenderness of His Father's love in giving Him up to such suffering, remain unknown. In dying—the “*just in the room of the unjust*”—it became Him to afford a striking display of the awful nature and tremendous consequence of sin; to show to the universe of intelligences that God could maintain His throne only in taking vengeance on sin, and that that vengeance must fall either on the sinner or his substitute, and that no other substitute could be found. The controversy between God and the world is in regard to the Divine character and law—*i.e.*, the connection between sin and suffering. The sinner imagines that he may transgress the law and yet escape the penalty of his transgression; that God will not be strict to mark his iniquities, and punish him for his sin; that it is the easiest possible thing with God to overlook sin, and secure to the sinner that he will not suffer the consequence of his violation of the Divine law. God, on the other hand, knows that sin and suffering are inseparably connected; that it is not possible even for Him to deliver the sinner from the consequence of transgression but by delivering him from the love and practice of sin; and that this can be done only by laying the weight of His displeasure against sin on the Substitute of sinners. Was it not then incumbent on the Redeemer, in suffering the “*just in the room of the unjust*,” to show to the world that the sufferings He endured were of an awful nature and revolting character; that the consequences of transgression were indeed

tremendous! And could He have done this at a more suitable time, or in a more befitting manner, than by presenting this prayer before He suffered?

The period of His public ministry had now drawn to a close. In that ministry He had frequently spoken of the awful and tremendous consequence of sin, of the necessity of Messiah's death for the salvation of men, of His readiness to lay down His life in the expiation of sin, and of His Father's love in giving His Son a ransom for many; but these solemn truths, even as stated by Him, made little or no impression on the minds of His countrymen. And now that the hour appointed in the Council of Eternity for the laying down of His life had arrived, as the great High Priest of the human race He entered upon His sacerdotal work, and prepared Himself for offering the one great sacrifice for sin.

Having in the upper room prepared His disciples for the solemn event awaiting them, He retires to the Mount of Olives—not alone, as He was wont, but with His disciples; and having entered the garden, He withdraws from the eight with the three He had taken with Him to behold His glory on the Mount of Transfiguration, and, at the distance of a stone's-throw from them, in solemn attitude presents to His Father the prayer that, if it was possible, this cup might pass from Him. The well-beloved Son, the object of His Father's ineffable love and complacent delight, knowing that there was nothing that it was possible for His Father to grant that would be withheld from His asking, acting in the nature and on

the behalf of men He comes in the solemn attitude of prayer between God and man, and while His soul is wrung with awful and bitter anguish, His body racked with agonizing pangs, realizing the reluctance of His nature to undergo the sufferings of that dreadful hour, instead of suppressing the felt risings of reluctance He gives vent to the feelings of His nature in a solemn and affectionate appeal to His Father's heart, beseeching Him that, if it was possible for His infinite wisdom and fatherly love to devise another method whereby sinners might be saved, to adopt that method and rescue Him from the tremendous sufferings which were overwhelming His soul; yet at the same time declaring His entire and unabated readiness, if no other substitute could be found, to undergo the full penalty of human transgression.

And thus, on the one hand, He affords to His Father the most advantageous opportunity of publishing in the most impressive manner to the universe His immaculate purity, His inflexible justice, His infinite mercy, and eternal love to man; and, on the other hand, He gives to man the clearest and most appalling proof it was possible to give of the absolute impossibility of sin going unpunished—of the sinner's escaping the consequence of his sin except by his substitute enduring its penalty in his stead. That this was the great object of the Saviour in presenting this prayer to His Father, and not the exhibition of a momentary weakness in shrinking back from the performance of what He had voluntarily undertaken,

is manifest from the prayer itself, and the manner in which it was presented to the Father.

The prayer consists of two parts—the one the conditional expression of the felt desire of His sentient nature, the other the unconditional utterance of the fixed purpose of His mind and unalterable resolution of His heart. The conditional is uttered once, the unconditional is expressed twice. The conditional is expressed first, in order that its conditional character may be the more apparent by being followed by the unconditional, uttered twice and more impressively expressed. And in order to give the prayer the greater weight, it is presented thrice.

The event of the garden and of the cross is of awful sublimity and stupendous grandeur—an event which in importance rises far above any of the other doings of God to man. The scene befits the awful majesty, the unparalleled grandeur of the occasion. The period is the fulness of the times, the hours are the moments of midnight and noon. While the prayer is offered man is sunk in sleep and buried in indifference, unable to penetrate the deep design of the solemn transaction—three and only three are permitted to witness the presentation of the prayer, that they may afterwards publish it to the world; but the spirits above, whose work is the study of redemption, doubtless beheld the wondrous scene as they stooped from their lofty seats to contemplate the solemn transaction. One and only one event occurs in the Sacred Land; one and only one voice of prayer is heard to break the solemn stillness of midnight :

it is the voice of the Son of God—His soul wrung with unutterable pangs, His body bathed in blood—tenderly and affectionately entreating His Father that if it was within the compass of His boundless wisdom and almighty power to devise a method whereby sinners could be saved and He rescued from His sufferings, to adopt that method.

And what is the response to this earnest and affecting petition? Is all heaven in motion—are its hosts astir? Do they descend in innumerable myriads, and haste to the rescue of their Lord? Is there a voice heard from the most excellent glory, exclaiming—“*This is My beloved Son, in Whom I am well pleased.*” “I will rescue and deliver Him, be the consequences what they may.” No voice is heard from the most excellent glory; one and only one messenger descends from the courts above, and he is commissioned, not to take the cup from the trembling hand of Emmanuel, but to strengthen Him to drink it to its last dreg; thus showing that while the prayer was neither unheard nor unheeded, it was a prayer that could not be granted if sinners were to be saved.

And while the desertion of the Father is being realized by the Son, nature, at the hour of noon, attires herself in dismal gloom, in sympathy with her suffering Creator and Lord; the sun clothes himself in sackcloth, the earth trembles, the rocks rend, the graves open, the veil of the Temple sunders from top to bottom, devils exult, men blaspheme, and the Father treats the Son as He had never treated Him before or will ever do again. And why?—but that not only the

centurion but the universe might know that "*Truly this was the Son of God,*" enduring "*the wrath of*" the Father. This was the hour of appalling manifestation of the Divine! That the Father should lay on the Son—that the Son should bear the expression of the Divine displeasure against sin—that the Spirit should sustain the Son in the endurance of the load of human guilt—is the mystery of God's love, mercy, and grace to man. How stupendous the majesty, how amazing the condescension, how wondrous the grace of the Father to give the Son—of the Son to come to bear the guilt of men—of the Spirit to uphold Him in pouring out His soul unto the death, that a basis might be laid in the depths of the Godhead for a change in the manifestations of the Divine to the human, and the proclamation of mercy to man.

And do not the Scriptures clearly teach the doctrine of the forgiveness of sin through the vicarious sufferings of a substitute? Was not the disclosure of this truth to the world the great end of the ceremonial of Judaism? In the dispensation of Moses, the unclean were separated from the camp until a sacrifice was offered for them, and then they were restored? When an Israelite transgressed any command he was excluded from the congregation until he had brought a sacrifice to the priest to be offered in his behalf; and when the priest had atoned for his sin, he entered again as a member of the commonwealth upon the enjoyment of all his privileges. And was not the teaching of this doctrine of forgiveness

through the substitutionary suffering of another the object contemplated in presenting the sacrifice for sin on the great day of atonement—of the high priest's confessing the sins of the nation over the head of the scapegoat about to be led away and let go in the wilderness?

And did not our Lord and His Apostles lead men to view His death as a sacrifice for the sins of the world? What is the teaching of our Lord's Supper—of the many references to His death in the Epistles? The attempt to expunge the doctrine of a vicarious atonement from the pages of revelation is as hopeless as would be the attempt to blot out colour from the rainbow or separate extension from space.

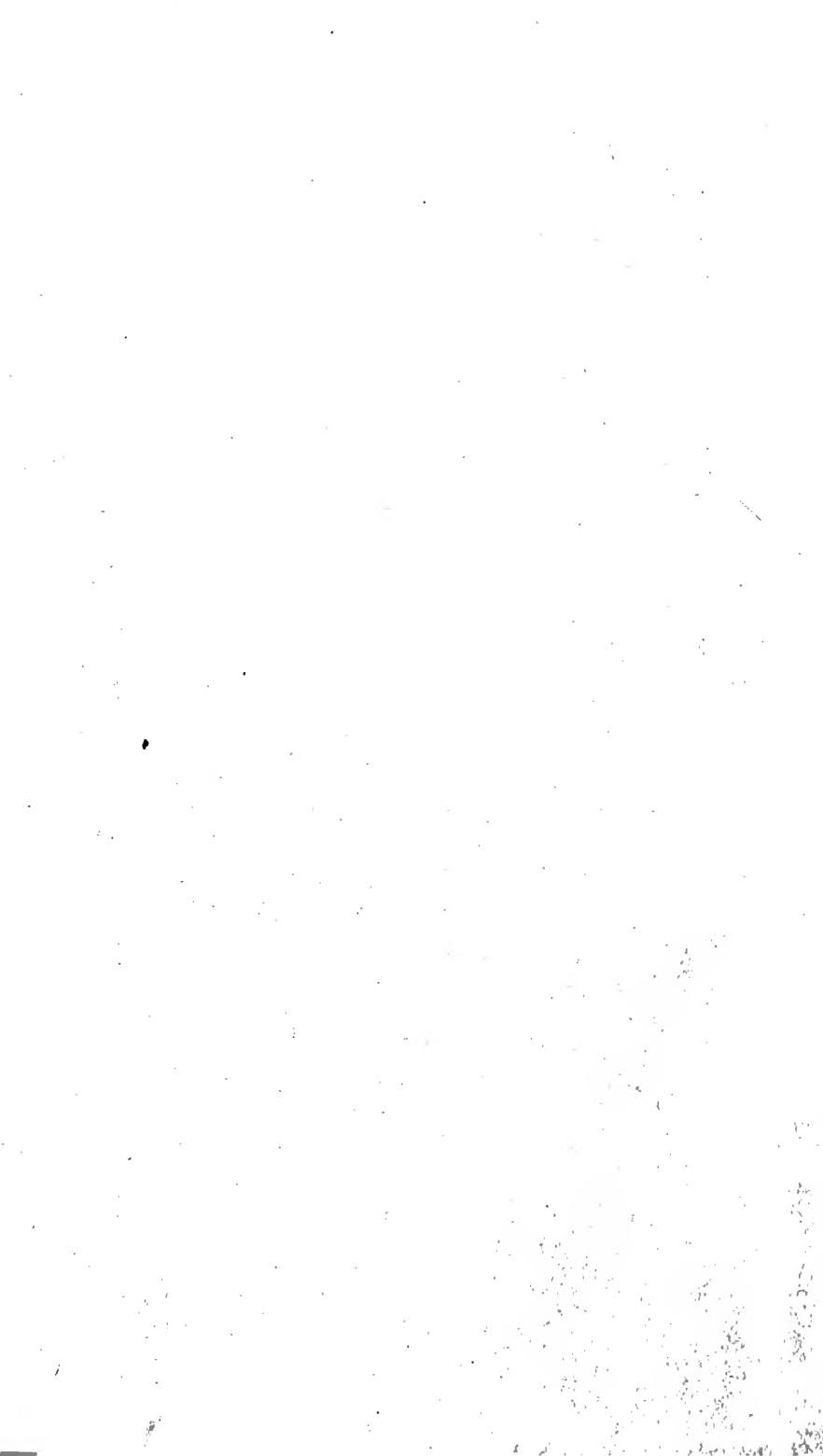
And is not this doctrine needed to meet the deep necessities of the fallen spirit of man? Will anything short of the belief of this doctrine allay his fear of Divine displeasure, or inspire him with love, confidence, and devotedness towards God?

We have seen that a change in the manifestations of the Divine was necessary to the conversion of sinners. Man cannot love, obey, delight in God imputing sin, in manifesting wrath to him. And thus in every age and region of the earth the sinner has sought to avert the vengeance of God; he has laboured with all his might to effect a change in God; to secure this has been the one effort of his fallen humanity in all its religious endeavours. And has man in this effort acted from a felt necessity, a dictate of his deep consciousness of what was needed, or from a delusion of prejudice? Has not the idea of a deliverance

through the suffering of a Substitute everywhere haunted the spirit of man? And does not man rest from sin in the love and obedience of God, and is not this love and obedience realized in the belief of a change in the manifestation of the Divine? And does not a change in the manifestation of the Divine to the sinner *involve* a doing in the Godhead which the altered manifestation makes known? Is the change in the manifestation of the Divine grounded in a something or in a nothing? And what can this something be but a transaction between the persons of the Godhead?

Thus the vicarious sufferings of Christ explain the manner of His approaching His death; His cry of desertion on the cross furnishes the basis for an altered manifestation of the Divine to the sinner, meets the want of the sinner, and manifests the Divine to him so as to draw him to God in love and grateful obedience. Marvellous beyond comprehension is the condescension of the Godhead, in that while sinners were in the very act of exhibiting their bitterest enmity It came forth, and at such an expense gave the only manifestation which could display the love, mercy, and grace of the Divine, and prove to sinful man God's character, and earnest purpose and desire to glorify and bless the human. How God-like is God in this wondrous deed of grace to man!





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