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THE PROVINCE OF THE INTELLECT IN RELIGION

DEDUCED

FROM OUR LORD'S SERMON ON THE MOUNT,

AND CONSIDERED WITH REFERENCE TO
PREVALENT ERRORS.

BOOK III.

EXAMINATION OF THE SERMON ON THE MOUNT,
FROM MATT. VI. 19. TO THE END.

Being the Christian Advocate's Publication for 1847.

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I am the Way, and the Truth, and the Life. *John* xiv. 6.

In thy Light shall we see Light. *Ps.* xxxvi. 9.

The commandment of the Lord is pure, and giveth Light unto the eyes. *Ps.* xix. 8.

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BOOK III.

EXAMINATION OF THE SERMON ON
THE MOUNT.

FROM MATT. VI. 19. TO THE END.

BOOK III.

EXAMINATION OF THE SERMON ON THE MOUNT, FROM MATT. VI. 19. TO THE END.

CHAPTER I.

THE WAY AND THE LIFE.

IN a former part of this Work we considered two main portions of the whole Christian Law delivered on the Mount. The first of these portions comprised the LAW OF THE NAME,—OF THE KINGDOM, and—OF THE WILL, and set forth the absolute TRUTH of holy personal Being by setting forth, in its great leading lines, the complete Body of holy Law, whose ordained office it is to determine the genuine character of that Being in its Birth, its Growth, and its Perfection, and to guard that character in its revealed and accepted integrity from all desecration and corruption, inward or outward.

This portion of holy Law which is intelligibly complete in itself, and which is also the root or living germ of its succeeding portions, we designated as THE TRUTH; and we would now affirm generally what then appeared from a detailed examination of this whole Body of Law, namely, that it presents the ABSOLUTE TRUTH of holy personal Being under the forms of holy Law.

In contemplating this LAW which is THE TRUTH of our Being, we perceived both that it is in itself holy, and just,

and good, and that to obey it from the heart is first the condition, and then the substance, of our true human Blessedness. Also we perceived that it is a LAW most fitly corresponding to, and working together with, our ASPIRATIONS for the hallowing of God's NAME, the coming of His KINGDOM, and the doing of His WILL, in and by ourselves and our brethren. We saw further that, if this LAW were indeed inwrought into our hearts and embodied in our lives, we should then be inwardly and thoroughly possessed of those primary BLESSED TEMPERS of spiritual Poverty, Mourning, and Meekness, the *full* possession of which involves the presence to our spirits of the remaining Beatitudes also—involves, that is, our entire renewal in the spirit of our minds.

But though this LAW which is THE TRUTH, does indeed present to us the perfect Law of our own real and blessed Being, and though the revelation of this LAW, of the three primary BLESSED TEMPERS which alone can effectually desire and yearn after its fulfilment, and of the three great ASPIRATIONS of the Prayer, which are the genuine utterances to God of these Tempers, has already advanced us far towards a discernment and acceptance of THE TRUTH, and has further prepared and disposed us for actually walking in THE WAY; we found that this revelation still requires further unfolding, in order that it may be of power to lead us onward in this WAY even unto the end, which end is LIFE eternal.

And here we cannot but pause for a moment, that we may acknowledge with thankful hearts what Christ has done for us, by endowing us even with these first utter-

ances and beginnings of His holy Prayer; for had He enjoined on us obedience to this absolutely pure and perfect Law, without at the same time giving us this pledge, that He will, if we ask His aid, empower us to obey it, well might we have been driven to despair. But when we remember that our God is a God who cannot lie, that these ASPIRATIONS are the very spirit of such an obedience, that the fact of His having put them into our mouths is our positive assurance that He wills their fulfilment in our own hearts and lives, and that, so our hands droop not in praying and striving, He will accomplish it there,—then it is we perceive that these great ASPIRATIONS of the PRAYER are no other than the spiritual links which bind the TRUTH of GOD into living oneness with that WAY of Christ, whose end is LIFE eternal. Had our Lord not endowed our spirits with these ASPIRATIONS, there could have been no such living continuity between the TRUTH and the WAY. Had He not granted us such a pledge, that this perfect and living Body of Righteousness unto Holiness is really and inwardly communicable to us, how could we have the heart to go on, how could we, without an intolerable sense of falsehood and even of presumption, go on, daily and earnestly praying to God in Christ for that daily portion of the same which alone can sustain our real LIFE from day to day? And again, how, unless we had thus been assured that the words of this Law might indeed be done by us, could we persist, without a similar feeling of inward falsehood, in our endeavours to learn the right WAY of doing them? How could we even dare to persist, as we must persist or perish, in our daily prayers and

strivings for this heavenly meat which is the daily fulfilment to the uttermost of our Christian duties, of the Will of our Father which is in heaven?

But even as without a previous Revelation of THE TRUTH of our Being in its Blessed TEMPERs, its holy LAWS and its ASPIRATIONS to God, and without a previous Faith in this TRUTH and in the possibility of its being realized in our OWN souls, there can be no entrance or even approach to the WAY in which we should walk; so, on the other hand, with such a Revelation and such a Faith, we may, by God's blessing on our prayers and strivings, both enter through the strait gate and walk in the narrow WAY.

So soon as we have discerned the things of God's Law, and have known and believed that the doing those things, the obeying that Law, are the good works ordained for us to walk in, and that we are created in Christ Jesus to this very end, then do we at once perceive the real value of the further Directions which teach us practically how to walk in them; then also can we thank God with our understanding, as well as with our heart, for those succeeding clauses of the Prayer which give point and efficacy to our larger ASPIRATIONS after good things believed in; quickening and shaping these more indefinite yearnings of our spirits into direct, earnest, and daily PETITIONS for good things hoped for, and of which we have already received earnest. Then are we led to pray with the Psalmist, that God will teach us His WAY, and so knit our hearts unto Him, that we may walk in it.

When, however, we have advanced thus far in ascending the Mount of God, we begin to perceive that neither

is this second summit its top. We now find that the real import and value of the WAY is not in itself, but in its end, not in its own excellence and beauty however great, but in the beauty and excellence of the object to which it leads. We see that Christ's WAY is for us *the* WAY, because by walking in it, and by no other means, THE TRUTH of God becomes THE LIFE of man: because, by walking in it, that holy LAW which *is* THE TRUTH of our Being, and which *ought to be* its LAW, does actually become so, and in becoming so, endows us with our ordained holiness, and so with our proper blessedness.

It is from this point of view that we shall most clearly see the meaning and character of the third great department of holy LAW on which we are now entering. We shall see in it that portion of our Lord's teaching on the Mount, which determines in its genuine character, and guards from its besetting enemies, not the TRUTH only, or TRUE FORM of holy Being, not the WAY only, through which this divine and truthful LAW is to be inwrought into the spirit of man, but, now at length and especially, that LIFE of God in the soul of man, that true, holy, and blessed LIFE which, under the energy of the Spirit, is ever resulting in him, from the continual reception into his soul, by Christ's ordained and revealed WAY, of that holy LAW which is for him THE TRUTH.

And thus also we see how rightly and fitly this Divine WAY lies in the midst, as the ordained mean for realizing the Divine TRUTH in the Divine LIFE; and we further recognize in this third great unfolding of our Lord's legislation on the Mount, that Body of Laws or Directions

whose ordained office is to determine and guard in their true character, and to exercise in their genuine spirit, those new Energies of the Christian LIFE which do in God's order continually and freely result from a faithful walking in the WAY of Christ, and so in the TRUTH of His holy LAW.

It might seem indeed that in so far as these new and blessed energies of the spiritual LIFE are actually unfolding themselves within us from our hopeful acceptance of Christ, both as He is the TRUTH and as He is the WAY, holy Law must already have accomplished for us its allotted task, and that its office must here be at an end. But we shall find that this is not so. Christ is not yet fully formed within us. The procession within man's spirit of the renewed Will is not yet complete. The Divine process by which this great thing is at length wrought out, remains to the very last a process of trial, of exercise and probation; and it involves throughout, in its latest, as well as in its earlier stages, a real self-subordination to holy Law, and so a real self-denial; though it still remains true that this LAW of Christ is obeyed with more and more of inward freedom, as it thus unfolds itself to guard these new energies of a holy LIFE, and gradually exchanges the severe brow of threatening command for the engaging aspect of friendly and loving direction. Nor is it hard to understand how even these freer Energies of the daily renewed mind must require such Directions on the part of our great Teacher, and such willing and loving self-subordination to them on our own. For in the first place, were this freer and more advanced condition of the Christian, in his renewal from day to day, subjected to no Law, and bound to

no obedience, his state of probation would be already at an end. And again, when we look closer into the realities of our new spiritual LIFE, and of our Lord's corresponding Laws and Directions, we discern such a necessity for these further unfoldings of holy Law, as commends them at once to our maturest judgement, and to our most deliberate and strenuous acceptance.

We know that even after men have tasted the powers of the world to come, they may still fall off from Christ, and, like Demas, go back to the love of this present world: we know that the noblest energies of character and intellect are, at every period of their unfolding, liable to be warped by the force of temptation from their genuine and ordained objects, and to fix themselves on those which are unworthy or degrading. And knowing as we do, both from history and revelation, that to recover such from their apostasy is humanly speaking impossible, we thankfully acknowledge the wisdom and the love of our Lord in endowing us with a further developement of holy Law for the special guardianship of those nobler Energies of LIFE, which in His order are ever resulting in our spirits from the accepted discipline of His TRUTH, and of His WAY.

We might, indeed, here take a wider range, and shew how exactly and fully this whole LAW of the TRUTH, the WAY, and the LIFE, which is ordained to guard our spiritual growth at each successive moment of its unfolding, meets and baffles, so it be obeyed by us, the master temptations which beset each corresponding period of our natural growth. In our youth we are especially liable to be mis-

led and corrupted by the blandishments of pleasure, and then, when passion is strong, and reason weak, and God's TRUTH not yet written in our hearts, we are saved from ourselves by the severer eye and voice of our inwardly compassionate Lawgiver, whilst He binds on us that LAW which is THE TRUTH, and bids us pluck out the eye of lust, and cut off the hand of violence, though it be our own eye, and our own right hand, if we would escape the flames of hell.

Then as our natural Life unfolds itself, and, under this holy and severe schoolmaster of truthful Law, is at each moment being clothed upon with our spiritual LIFE, we are next delivered over to another probation, another fire of the great Refiner,—we are brought within those bright and tempting rays of this world's glory which, if we fix not our eye on the glory that cometh from God only, must shortly blind us to that more excellent light; and our ears are now, but too gladly, filled with that praise of men which shuts out from them the praise, and even the voice, of God. And thus—were we not still protected against ourselves and against the sin which does so easily beset us, by that further unfolding of holy Law which is ordained to attend us on this middle Way both of our natural and spiritual Life—all power of Faith, all energy of Hope and Love, must perish from our souls. For, as our Lord elsewhere teaches us, we *cannot* believe, if we thus live for the praise of men.

Lastly, if Christ's guardian LAW has thus far been received by us, and done for us its appointed work; and if, under its ever-present protection, the nobler and freer Energies of our real LIFE are at length being unfolded within us; if through this Divine guardianship we are at

length becoming strong and perfect men in Christ; we are still, as fallible, though endowed with growing insight, as liable, if only through our moral freedom, to fall from God's order, though we have thus far been retained within it: we are, I say, still subject to temptation, to error, and to failure, from within and from without. And we, therefore, still require some Law which may guard and deliver us from these, and may also practically present and recommend to us the genuine exercises of these new Energies, the genuine Objects of this daily unfolding LIFE.

Now in order that we may enter into the spirit of those Laws of the Christian LIFE as formed within us, which in our view are ordained to determine and guard its essential character, let us ask what are the temptations, the errors, and the failures which chiefly beset that LIFE, as well in its weaker beginnings as in its growing strength and in its fullest earthly maturity and perfection? Or,—a little to vary the question, the main enquiry being still the same,—what forms of human character do we at once feel and confess to be most diametrically opposed to this genuine Christian character or LIFE, in each of these its successive unfoldings, and to furnish fullest proof that the persons in whom they are found have most entirely and signally failed in subordinating their own lives, themselves that is, to the LAW OF TRUTH and to the WAY of Christ?

To this last question we cannot hesitate to reply, that THE SPIRIT OF A WORLDLY MIND when fully formed in man, is that powerful and deadly enemy in possession of him, which makes any entrance of the Christian spirit, any unfolding

of the Christian LIFE within him, impossible, and that only in so far as this enemy has been excluded or expelled, can even the germ of that true LIFE be implanted and nourished in his soul. Now the very end and aim of that LAW OF TRUTH and that WAY of Christ which we have hitherto been examining, is to exclude this enemy ; or, in so far as he has already effected an entrance, to cast him forth. To whatever extent we have, in earnest Faith and Hope, submitted ourselves to the holy teaching and discipline of Christ's TRUTH and WAY, to the same extent this enemy is actually dispossessed ; old things are passing away, new affections are brought in, and we are now of power, through Christ and the Spirit, to overcome our remaining corruptions and to mind heavenly things. We are, I say, in God's order, of power to do this. But it is in the determined and effectual *exertion* of this power, in the actually and daily setting our affections more and more on things above, in the actually and daily withdrawing them more and more from worldly things, that our daily probation and our daily renewal now chiefly consist ; and accordingly the Direction which in this region of Holy Law first meets us, the Injunction which guards in its integrity this new LIFE OF THE KINGDOM, now formed and evermore forming within us, is that twofold LAW which mortifies the worldly, which encourages and quickens in us the heavenly mind. This heavenly-mindedness is indeed THE TREASURE we are to lay up for ourselves in heaven, for it is our only real and enduring treasure.

Our heavenly, in other words, our Christian and Spi-

ritual LIFE, is indeed now implanted, and is daily supplied with fitting measures of grace to sustain its growth, if only we receive these and exert them aright, not quenching or grieving, by our failures in this, the Spirit from whom they proceed.

Here, indeed, we are more especially in the region of THE SPIRITUAL ; of a living and spiritual Christianity, or, if otherwise, of spiritual wickedness in high places ; of the use or of the abuse of noble Energies and glorious gifts. Nor does this final threefold Body of the practical Christian Law bear only on those spiritual powers and Energies which have been implanted and nourished in the individual mind through a faithful self-subordination to its true and revealed LAW and a hopeful walking in its right and ordained WAY. They are of far larger application.

This great Christian Discipline of the TRUTH and of the WAY is operative, and has been so historically, not on individuals merely or mainly, but on great Communities and Races of men, and that through countless generations. And as we see clearly that those portions of mankind which have most fully and freely submitted themselves to this true LAW of their Being, and so to the only right WAY of effectually receiving it as the inward Law of their own souls, have ever been foremost among the nations in all good, in all right doing and suffering, in all free and noble energies of heart and mind ; so are we justified in affirming that such glorious gifts, whether conferred on individuals or on Bodies of men, are in the main really, though it may be indirectly and secretly, conferred

on them, by the same TRUTH and through the same WAY. On all therefore who are gifted whether with great talents or with great genius, with strength whether of character, of imagination, or of pure intellect, these higher Laws of Christ, so far from being inoperative, are doubly binding. It is for the rightly directing such free Energies of man's Spirit, by whatever means inwrought into him, that these higher Laws are especially given. It is indeed, through the resulting or proceeding of these free Energies which, thus guarded from abuse, issue in Energies of holiness, that the emancipation of his Will becomes first a possible and a hopeful thing, and at length a glorious Reality. These freely resulting Energies of the Christian LIFE in man are indeed more than mere conditions of his advancing freedom, they are the living elements, the growing Realities of his daily-renewed and emancipated Will. They are indeed intelligibly so. For though the Law which directs our Energies to the amassing not of earthly but of heavenly treasure, implies rather an allegiance as yet divided, than that loving and devoted service to God which is our perfect freedom; and implies also a deficiency of that clear insight into our proper blessedness which belongs to such a free and purely loving service; yet even this divided allegiance, this inward struggle, is a far nearer and more hopeful approach to such real freedom of the Will than that unresisting subjection of the whole man to the mastery and dominion of sin, which we know to be the only state really and fully deserving the name of slavery, and from which our emancipation can be effected by no other means than by our receiving through Faith this TRUTH of God, which is also

the truth of our own permanent Being, and through Hope entering on and walking in this WAY of Christ.

We have already remarked, in our detailed examination of the several Distinct Bodies of Holy Law which correspond to and expound this TRUTH and this WAY, how, in each of these (more especially in those corresponding to the WAY) there is contained an element of outward or objective, and an element of inward or subjective, Law ;— an element of outward compulsion, that is, and an element of inward freedom ; and further, that this implanted germ of freedom, or of inward Law, is ever tending, as our Lord's legislation unfolds itself, gradually to predominate. And we may now remark how this must confirm our Faith, not merely in the Divine truth of this legislation, but in its Divine wisdom, its perfect adaptation both to our actual condition as slaves of sin, at whatever period the first revelations of this Law reach us, and also to every successive stage of our advancing freedom, until we arrive at the full freedom wherewith Christ makes us free, even the glorious liberty of the sons of God, and are enabled to look into, to discern, and from the heart to obey, its perfect and royal Law.

In that threefold Body of Law which presents to us the TRUTH of our Being, we shall find that the LAW OF THE KINGDOM, which is second in order, or central, implies *more* of this inward freedom in those who obey it, than does the LAW OF THE NAME which comes first ; and again, that the LAW OF THE WILL, the third and last of these Bodies of Law, assumes in the doer of it a still fuller measure of spiritual freedom.

A further advance in the freedom of the Will is implied in the very form of the Laws, or rather Directions, which concern the WAY: inasmuch as, throughout the WAY, it is assumed that we are ready and willing to do THE THINGS of the LAW OF TRUTH, and that now nothing more is needful for us, but directions as to the right WAY of doing them. And as we proceed in this WAY the same progressive unfolding and heightening of our moral freedom is throughout implied; for we pass from the mere Justice to which we may be forced, or may force ourselves, through that freer Mercy which is not strained, but from its very nature and quality can only be spontaneous, to the still more glorious and spiritual freedom of willingly Refraining from evil.

And, lastly, when through such a faithful and hopeful receiving of the TRUTH and walking in the WAY, despite those temptations which do most easily beset each of these forms of our obedience, the new powers of our spiritual LIFE grow strong within us, what indeed are these but the ever-heightening Energies of our daily-renewed and emancipated Will? And are not these new Energies of the Divine LIFE in man Energies also of spiritual Discernment? And, in so far as under the Spirit's influences they are fully formed within him, do they not, in the light of this Discernment, cleave to their highest and truest good, to their own proper and enduring Objects? Though, until they are thus fully formed within our spirits, and have attained this their highest stature and most perfect freedom—that is, so long as we remain on earth—these new and living but as yet imperfectly developed powers require,

from their remaining feebleness of insight, to have their true objects ever pointed out and commended to them, even as from their still inherent and manifold weakness they require continual comfort and encouragement, that they may flow forth towards the same objects, that they may fix and spend themselves not on the false but on the true treasure.

The last Portion or Triad, then, concerns itself with our real or spiritual LIFE as it results or is ever resulting from the holy and truthful LAW of God now being inwardly written in the heart of man, or in other words, from the revealed LAW of his own Being, to whatever extent that LAW is now through the WAY of Christ actually inwrought into him in heart and mind and LIFE. And this three-fold Body of LAWS or Directions, which the progress of our investigation is now bringing before us, is ordained to determine and guard that LIFE, in its two great co-ordinate and inseparable Energies, first, of Action, which, as we shall find, is also, in the Christian Idea, an Energy of Suffering, second, of Insight, which is ever passing, under the influences of the Spirit, into an Energy of genuine Spiritual Discernment.

These leading characteristics of man's new, spiritual or real LIFE are, I say, fundamental, and though essentially distinct, are, as they advance towards their perfection, no less essentially inseparable from each other.

Even with regard to our outward and bodily Life a similar principle holds. Setting aside accidental disturbances of this connexion, the Powers of a pure and healthy natural Life manifest themselves no less in the vital energy

of all those organs, and specially of the eye, their chief, whereby we discern and commune with the world around us, than in our powers of bodily strength for action and endurance. If through the energetic exertion of these latter powers, as residing in a healthy and vigorous frame, we can effectually communicate to the objects around us the impulses and movements of our own Being, then we are also of power, in virtue of the same clear health, to receive true and vivid impressions of those objects through our outward senses or organs of perception. And these two forms of a healthy energy in our bodily Life, though distinct, and capable, in part at least, of accidental separation, are yet essentially inseparable according to the fundamental Law and Order of that Life.

Here indeed, as elsewhere, the analogy between our natural and our spiritual LIFE is close enough to be deeply instructive. Faithful self-subordination to the TRUTH and the WAY, to the true LAW that is, and the right METHOD of our natural LIFE, cannot indeed endue us by any creative or even sustaining Power, with the free energies of that LIFE. These, like the energies of our spiritual LIFE, proceed from God alone, and by Him only are they sustained. Nevertheless, without a fulfilment on our part, of the conditions, or in other words, without a self-subordination to the LAWS under which they so proceed, these vital energies, even of our lower LIFE, are nipped in the bud; or, if they spring forth, are not and cannot be sustained in healthy vigour, but are checked and blighted, perishing before their time, and with their ordained course unfulfilled. Whereas, if determined to their true Being and growth, and guarded therein

by a due fulfilment of the Laws or conditions which embody and actualize that true Being, they fulfil, in its largest completeness, the appointed measure of their days, running with gladness the race that is set before them.

And herein our example is Moses, who, though he spared not to exert these entrusted Powers, exhausted them not, because he exerted them in God's order; whose eye therefore waxed not dim, neither did his natural force abate, though he bore all that great people through the wilderness for so many years.

And the application of this analogy is large: for first, it shews us the real bearing of holy LAW on holy LIFE, in other words, ON PERSONAL BEING in its true Form; and next, it tends to shew us generally the bearing, on each inferior ORDER OF BEING, of its own proper and appointed LAW. We now begin to perceive that though such Being cannot be created or sustained by any power inherent in its corresponding Law, it can exist and grow in its truth or healthy form only through a real subordination to that Law. And we see further, that to expect a healthy and enduring spiritual LIFE, and the Blessedness which belongs to it, while we continue *ἐργαζόμενοι τὴν ἀνομίαν*, or transgressing the LAW of that LIFE, is not less preposterous than to expect a healthy and enduring natural LIFE, and the well-being which accompanies it, while we persist in breaking those Laws, whether of temperance, or of our general bodily well-being, which God has ordained to be the proper Laws of that Life.

Such a real and inward subordination to holy LAW we shall here find to be the great spiritual need and require-

ment of our Being, which this whole Revelation by our Lord of the TRUTH, the WAY, and the LIFE, is ordained to meet, and to satisfy. It is thus He writes His Law inwardly in our hearts. Through this TRUTH and this WAY is that LIFE of Freedom and Blessedness wherewith Christ blesses us, and makes us free, actually inwrought into our souls. And thus it is from our acceptance of the TRUTH, and our walking in the WAY, that those free Energies of the new LIFE which are here determined and guarded in their integrity, spring up within our souls, and flow forth on our brethren.

It is more especially in the Laws or Directions now immediately under our notice, and which determine and guard the first unfoldings within us of this new, spiritual LIFE, that we perceive the intimate and necessary connexion between its two chief Energies, the Energies, I mean, of an OBEDIENCE and of a DISCERNMENT, which are both endowed with the characters of truth, of freedom, and of real inward Blessedness.

THIS LIFE OF THE KINGDOM WITHIN US, whose first-born twin Energies are those of free, selfless Obedience, and of pure, spiritual Insight, we have already contemplated under two of its aspects: first, as it manifests its predominant character in the BLESSED TEMPER, which is also a freely-proceeding Energy, of PEACEMAKING: second, as it is guarded by the ASCRIPTION, THINE IS THE KINGDOM, from its besetting temptation to Spiritual Pride, and to a consequent falling back upon Self and Apostasy from God. And as the determination and guardianship of this indwelling LIFE OF THE KINGDOM in its first holy Energy, were begun by Christ's

revealing, in the BEATITUDES that BLESSED TEMPER, and in the PRAYER that ASCRIPTION, even so shall we find that this determination and guardianship are here completed for us, by the Body of Laws or Directions, which we now present as specially ordained to defend from all remaining dangers and temptations, and to keep in its integrity, its health and growth, this new LIFE OF THE KINGDOM of God in man.

The Body of Law by which we affirm this LIFE OF THE KINGDOM to be thus finally KEPT is the following :—

LAY NOT UP FOR YOURSELVES TREASURES UPON EARTH,
 WHERE MOTH AND RUST DOTH CORRUPT, AND WHERE THIEVES
 BREAK THROUGH AND STEAL : BUT LAY UP FOR YOURSELVES
 TREASURES IN HEAVEN, WHERE NEITHER MOTH NOR RUST
 DOTH CORRUPT, AND WHERE THIEVES DO NOT BREAK THROUGH
 AND STEAL : FOR WHERE YOUR TREASURE IS, THERE WILL
 YOUR HEART BE ALSO. THE LIGHT OF THE BODY
 IS THE EYE : IF THEREFORE THINE EYE BE SINGLE, THY
 WHOLE BODY SHALL BE FULL OF LIGHT : BUT IF THINE
 EYE BE EVIL, THY WHOLE BODY SHALL BE FULL OF DARKNESS :
 IF THEREFORE THE LIGHT THAT IS IN THEE BE DARKNESS,
 HOW GREAT IS THAT DARKNESS !

And what we are now affirming is, that this Body of Law does practically complete that Determination and Guardianship with which this new LIFE OF THE KINGDOM was before less explicitly endowed by the BEATITUDE of the PEACEMAKERS, and the ASCRIPTION, THINE IS THE KINGDOM.

In making this affirmation, however, we would be understood as including in this LAW OF THE LIFE OF THE KING-

DOM that further LAW OF SPIRITUAL DISCERNMENT which, in the Synopsis, is presented as specially belonging to and completing it, and which is contained in the following words :—

BEWARE OF FALSE PROPHETS, WHICH COME TO YOU IN SHEEP'S CLOTHING, BUT INWARDLY THEY ARE RAVENING WOLVES.

YE SHALL KNOW THEM BY THEIR FRUITS. DO MEN GATHER GRAPES OF THORNS, OR FIGS OF THISTLES? EVEN SO EVERY GOOD TREE BRINGETH FORTH GOOD FRUIT, BUT A CORRUPT TREE BRINGETH FORTH EVIL FRUIT. A GOOD TREE CANNOT BRING FORTH EVIL FRUIT, NEITHER CAN A CORRUPT TREE BRING FORTH GOOD FRUIT. EVERY TREE THAT BRINGETH NOT FORTH GOOD FRUIT IS HEWN DOWN, AND CAST INTO THE FIRE. WHEREFORE BY THEIR FRUITS YE SHALL KNOW THEM.

In order, then, that we may perceive in what respects this new LIFE in man still requires to be KEPT from evil, let us first endeavour to discern somewhat more accurately, than we were able to do in our first general review of the BEATITUDES, and of the PRAYER, those genuine characters of that LIFE which are in these set forth and guarded by our great Teacher and Legislator. And, to the end we may not be misled by a false notion that such a more earnest examination is superfluous, let us lay to heart the awakening words with which He closes His LAW OF SPIRITUAL DISCERNMENT regarding the WAY, and which indeed furnish no unfit transition to this His Legislation concerning the LIFE,—NARROW IS THE WAY THAT LEADETH UNTO LIFE, AND FEW THERE BE THAT FIND IT.

And let us remember further, that this momentous Truth, this awful and awakening revelation of the spiritual

World, in one of its most real, and to us most important, characteristics, is set forth to us by our Lord as *the* reason why we should STRIVE to enter in at the strait gate, and to walk in the narrow WAY; why we should so seek as to find, so knock that it may be opened unto us.

In a former part of the work (B. I. p. 86,) we have seen this first fontal Reality of the spiritual LIFE as now inwrought into our souls,—of the KINGDOM now dwelling within us, characterized by our Lord as that Blessed Temper of the Peacemakers, through the possession of which we become indeed children or sons of God. And, in revealing this Temper and POWER of MAKING PEACE to be the primary note or character of that NEW LIFE within us, He has already done much both to set forth and to guard that LIFE, in its inward truth and in its outward manifestations. We are hereby taught that the inward PURITY which is ever being inwrought into our hearts, by walking with Christ in His WAY of Justice, Mercy, and Lowliness, is also ever resulting in a deep sense of inward PEACE, ever issuing and manifesting itself in a new Endowment of PEACEMAKING, a new capacity for imparting that Peace to others. And this essential and inherent order is recognized by the Apostle, when he speaks of the true Christian spirit within us as first Pure, then Peaceable. Indeed, the “Peace be unto you,” so often in the mouth of our Lord and of His Ministers, is no mere form of greeting, or expression of good-will, but is rather the assertion of this Power of Peacemaking, together with the Earnest, or the Gift, according to the capacity of the Recipient, of such a brooding and communicable Energy of Peace: and herein

we begin to see more clearly *how*, through the way, the TRUTH becomes the LIFE.

Again, as the BEING sons of God is greater than any other Blessedness we are capable of, so the being CALLED sons of God by Him who cannot lie, is the sure earnest (if we ourselves fail not) of that full and true spirit of sonship, whose voice is Abba Father: and, being so, it is itself a greater and more comprehensive Blessedness than any of those which, in our Lord's order, precede it. Nevertheless we find that here, as elsewhere, the NAME, or the being CALLED by it, or the having it CALLED UPON us, involves the *earnest*, not the full possession of that REALITY which the NAME imports. And in accordance with this pervading principle, it will be found that though we have here before us the first real unfolding of that BLESSED INWARD LIFE, whose holy Law and spirit are now inwrought into our spirits, and written on our hearts, there yet remain two further and fuller unfoldings of that LIFE, before it can attain to its absolute completion. And as our Lord thus teaches us in the Beatitudes that the primary and pervading spirit of this new LIFE OF THE KINGDOM within us, is that Spirit of Peacemaking and of Adoption, whose blessedness is not far removed from the very highest whereof our renewed minds are capable, so, by endowing us with the corresponding ASCRIPTION,—THINE IS THE KINGDOM, He mercifully warns and guards us against the fatal evil by which this unfolding germ of our real or spiritual LIFE and Blessedness is more especially beset.

So soon as we begin to enjoy and to rest in this our new inward Peace, as though its real fountain were within

our own breasts; or attempt to extend it to our brethren, as though we could do this of ourselves, and were more and other than Ambassadors of Christ, possessing in our own right, and through our own abilities, this Kingly Power of Making Peace, we do at the very same moment apostatize from God; starting aside as a broken bow at once from His appointed order, and from that of our own true LIFE and BLESSEDNESS. We are, and can be, no longer Peacemakers, no longer Prophets, Ambassadors, and Heralds of that Peace of God which passeth all understanding. God can no longer call us His Sons, for we have separated ourselves and fallen off from Him. Whatever may have been, or may continue to be, our forms of expression, in our hearts we have spoken in our own Name, and trusted in our own Power, not in His. We have preached ourselves, not Christ; and instead of Peacemakers, we have become False Prophets, first taking the sword, that we may afterwards perish by it. For the prophesying which prevails not in the strength of Truth, can prevail only through falsehood: and falsehood being weak, must sooner or later sustain itself by Force as well as Fraud, and then its end approaches.

We see, then, how this LIFE OF THE KINGDOM in our spirits is determined, or set forth in its true character, as really and continually proceeding from God, and how we are guarded from the final apostasy of ascribing it to ourselves: both these excellent ends being secured to us if only we live in the utterance and spirit of the first ASCRIPTION, THINE IS THE KINGDOM.

Moreover, we are further aided by this guardian ASCRIP-

TION of the Kingdom of God within us, in discerning the LAW also of that Kingdom here laid down, in its true drift and bearing.

THIS LAW OF THE LIFE OF THE KINGDOM is, indeed, THE BODY whereof that ASCRIPTION is THE SPIRIT. And as without its Spirit this Body must remain blind and powerless, so without this its Body of practical or Working Law, that Spirit could neither be manifested, nor adequately realized. Neither can in God's order be perfected without the other. Indeed we shall find that throughout the whole of these LAWS belonging to the KINGDOM, the POWER, and the GLORY of God, as these are through Christ and the Spirit inwrought and manifested in the renewed Being or LIFE of man, the distinction between the REALITIES and the LAWS of this new LIFE in man, become ever more subtle and evanescent, until we discern the LAW as written in the heart, the LIFE as a free fulfilment and expression of the LAW. So that at length the LAW and the LIFE are one. And as this is true of the distinction between these inward Realities of the Purified Affections and the Renewed Mind on the one hand, and the Laws which are ordained to regulate those Realities on the other, so is it not less true of the distinction separating that portion of these Laws which informs and directs our Spiritual Discernment from that more practical portion which comes first in order, and which bears, so far as we have hitherto examined it, the impress of a WORKING LAW, of a Law that is DETERMINING OUR CONDUCT, rather than INFORMING OUR JUDGEMENT. This continual approach to unity in these two great Forms of God's TRUTH, holy LAW, and holy LIFE, will not, however, surprize those who

have entered with us into the pervading Spirit of our Lord's teaching on the Mount. For indeed the great Idea which He has there presented to us, and taught us how to realize, is this very Idea of the perfect reconciliation and atonement in man's spirit of holy LAW with holy LIFE, to the end he may at once clearly discern, and freely do, God's TRUTH, which is also THE TRUTH or truthful LAW of his own permanent or renewed Being.

It is because the whole of this concluding Body of Holy Law belonging to the spiritual LIFE in man partakes more of a spiritual character, and is, as it were, a living and glorious Body, instinct with reason and spirit, and so manifesting and addressing itself to the spiritualized reason, even whilst it is engaged in determining our conduct rather than in clearing our discernment, that we have thought it best to make, at this point, a slight change in the plan of our exposition. Throughout our examination of the Absolute TRUTH of Holy Being, as that TRUTH is by Holy LAW set forth in its own pure light, and irrespectively of the WAY in which it is to be actually inwrought into us and from TRUTH to become LIFE, we carefully kept separate these two departments of that LAW which is THE TRUTH, explaining only the directly practical portion of this TRUTHFUL LAW, and regarding it as the WORKING LAW, in contradistinction to that other and higher LAW OF SPIRITUAL DISCERNMENT, the explanation of which it seemed best, consistently with our Lord's order, to defer until the WORKING LAW had been examined as a whole intelligible in itself, and, what is more important, as a Body of LAW WITHOUT DUE OBEDIENCE TO WHICH, IN ITS INTEGRITY, THERE CAN BE NO

UNFOLDING WITHIN OUR SOULS OF THAT SPIRITUAL DISCERNMENT, WHICH REQUIRES AND RECEIVES THE GUIDANCE AND GUARDIANSHIP OF THIS HIGHER LAW. This indeed is *the* lesson to be learnt from this special manifestation of the Divine ORDER pervading the Sermon on the Mount; and when once we have learnt it, we may more safely contemplate each LAW OF SPIRITUAL DISCERNMENT in conjunction with that special portion of the whole more immediately practical or WORKING LAW, to which it corresponds. Indeed, in passing onward from the LAW which is the TRUTH, and in examining the WAY through which this LAW is to be inwrought into our souls, we were already led to perceive a growing necessity for taking into account, not only the WORKING LAWS which begin, but the LAWS OF SPIRITUAL DISCERNMENT which complete, the determination and guardianship of that WAY. We saw that these higher limiting and completing LAWS must be in part anticipated, in order that our Directions for walking in the WAY might not remain *practically* incomplete.

Indeed it is clear, independently of any reference to the import of this order in our Lord's Discourse, that we may earnestly and devoutly ASPIRE after obedience to God's Law, even though that Law has not yet been revealed to us in its entire fulness and perfection; but so soon as we would proceed beyond such holy ASPIRATIONS, and address ourselves to the actually and daily fulfilling this LAW, as it is ever meeting us in the form of our daily Christian duties, then it is that we begin to need, and to demand, a knowledge of the things of this LAW, sufficiently full and exact for actual practice, and to perceive that our

Lord has communicated such a knowledge in the special Directions He has given for our rightly walking in His WAY; and lastly, to perceive that we cannot, at any moment of our walk in this WAY, forego any one of His directions, whether its purport be to guide our steps in the WAY, or to open and clear our eyes for rightly discerning it. We begin to find that as Christian and spiritual men, we cannot practically discern this WAY to walk in it, unless we discern it also in what it leads to—in its true ends and aims; that we cannot rightly, and for our soul's health, use this Christian Method of ALMS, PRAYER, and FASTING, even in its immediate or daily acts and practices, unless we be further taught to discern it aright in its real, that is, its spiritual and eternal grounds.

Even if we begin to walk in this WAY, without taking account of those Laws of Spiritual Discernment which complete our Directions for it, we soon find ourselves thrown back upon them by the slowness or hopelessness of our progress without their light. Thus, as we have seen, it suffices not that we should first be enjoined to give and lend to those who ask of us, unless we be further enjoined to give in all our givings, and in all our lendings to lend, as to the Lord and for His glory, not as to men and for their praise; and unless we be finally taught that such prayers must not be granted by us, when we know that to grant them will really injure the receiver. Nor indeed without such a LAW OF SPIRITUAL DISCERNMENT to complete our Lord's teaching in the matter, can we heartily thank God, and worthily glorify Him, for that deep Wisdom, which not seldom shews itself to be more merciful in with-

holding, than in granting what we pray for to Him. And here we may remark generally, that all these LAWS OF SPIRITUAL DISCERNMENT are twofold in their bearing. In teaching us the Laws of our own Being, as resting on their most real and ultimate grounds, as discernible in the light of their own evidence, they teach us the Laws of Holy Being generally, and thus they reveal to us not only the real and final Laws which should regulate our conduct towards our brethren, but those also which actually determine God's dealings with ourselves; in other words, they teach us those Laws which are at once the perfection of Justice and Mercy, of the highest Wisdom and of the holiest Love.

If we would employ the language of human philosophy, these ultimate Laws are for each individual mind, for each reasonable and Spiritual Being in his state of restoration to the image and likeness of God, at once subjective and objective Laws. And they are so, because in determining the true Being of his own mind, which is for him *the* Subject, they also determine, so far as he is of power to apprehend it, the true Being of the Divine Mind, which is for him intellectually, as well as morally, *the* Object. This reconciliation of the subjective with the objective Law of holy Being, becomes complete in the next LAW OF SPIRITUAL DISCERNMENT; THEREFORE ALL THINGS WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM: FOR THIS IS THE LAW AND THE PROPHETS. And in the absolutely general Form and Import of this Law, we see its central and universal bearing, and also its peculiar fitness for summing up that whole LAW OF SPIRITUAL

DISCERNMENT, which presents and enjoins Prayer on its most real grounds, and in its essential character, as the link between God and man, as the breath of our spiritual Life, as the central REALITY of our daily renewed Being.

That the expression, "Whatsoever ye would that *men* should do unto you," is absolutely universal, like the parallel phrase, "shall *men* give into your bosoms," and refers not merely to man's, but at least in an equal degree to God's, dealings with us, we learn at once from its intimate connexion with that preceding portion of this LAW OF SPIRITUAL DISCERNMENT, whose special and manifest object is to enjoin Prayer on its true grounds, and in its real import. When, in this final Law of Prayer, our Lord has solemnly enjoined us to pray; when He has revealed to us the fact that Prayer is answered; when, lastly, He has fastened this great Truth on our human minds and hearts by more than proving to us from our own familiar feelings, and habitual conduct, that Prayer cannot but be answered;—what follows? THEREFORE all things whatsoever ye would that *men* should do to you, do ye so to them: for this is the Law and the Prophets.

Is there then here a break in our Lord's hitherto closely connected reasoning? or is there something which we *ought* to bear in mind, some link in this closely-twisted chain of argument which completes its logical connexion, which we ought to be capable of supplying, and which He would have us supply?

Beneath this central and all-comprehending LAW OF SPIRITUAL DISCERNMENT there lies that first revealed and

fontal Truth which Christ would have us ever bear in mind, the Truth, that in the image of God made he man; or, which is but another and a more glorious form of this truth, the real Humanity of our Lord. But for this underlying and ever-present Truth, the transition would here be abrupt. We should miss the force of this THEREFORE. The LAW OF SPIRITUAL DISCERNMENT, *as it applies to Prayer only*, is already complete, and whatever is still wanting to the full perfection of that LAW is applicable, not to Prayer only, but to the whole CHRISTIAN LIFE: though such a larger completion finds here its fittest place, growing, as it were, naturally out of this real and inward LAW of Prayer, inasmuch as PRAYER is the central and pervading spirit of that whole LIFE.

The argument, when a little further unfolded, is of this kind. In things natural, you deal kindly with your children, and grant their petitions, as your heavenly Father deals with you, and with all His children; as you would in all things deal both with your children and with others, in so far as that evil or selfish nature which has defaced God's image in your souls hinders and blinds you not. All therefore that prevents this SPIRIT which I have now enjoined on you as the true SPIRIT OF YOUR PRAYERS from being the SPIRIT OF YOUR LIVES also, is this evil and blinding self, from whose fatal influence you can be delivered only in so far as you live under the all-embracing Law of doing to others as you would they should do unto you. Here then we have revealed to us the genuine and central Spirit of CHRISTIAN PRAYER, and, at the same time, that of CHRISTIAN LIFE: and further, we are enabled, in

the light of this revelation, to discern them as thoroughly reconciled and at one with each other.

It is in order that the WAY may be discerned in all its main bearings, before entering into a detailed examination of the LIFE, that we are here adding something to what was said in the conclusion of the last Book (B. II. p. 414) on the LAW OF SPIRITUAL DISCERNMENT belonging to the WAY. The whole subject cannot by any possibility be brought before *our* minds, exactly in the same manner and order as it was brought before theirs who first heard our Lord's authoritative unfolding of it. To *us*, all these Laws, whether they be injunctions for practice or directions for discernment, have been long familiar: at least as insulated commandments, or as fragmentary portions of the Divine teaching. What we are aiming at, what we have affirmed to be, for this period of the Church's Life, specially necessary, is a true discernment of that vital connexion which binds these divinely proportioned and mutually dependent members into a living Body. And it has appeared on reflection, that this main object will be furthered by presenting each of these LAWS OF SPIRITUAL DISCERNMENT belonging to the LIFE, in living connexion with its own Body of practical or WORKING LAW, more effectually than by deferring its consideration, as our Lord has done on the Mount in His rigorously perfect order, until this whole WORKING LAW has been gone through and expounded, in its own real and intelligible, though not absolute and final, completeness.

Another reason for thus apparently infringing this

Divine order is, that attention may be awakened to its *Reality*, and to the truth that it cannot be *practically* infringed, without serious, if not irremediable, ill consequences. To illustrate these evils, and so the essential wisdom of the ORDER which precludes them, let us take an example from that first portion of the WAY, the LAW OF SPIRITUAL DISCERNMENT belonging to which has already been touched on. Let us imagine two children in each of whom its father is earnestly desirous that the true Christian Life should, under God and in his order, be effectually unfolded; and let us conceive each father anxious to avail himself of every means within his power for forwarding the object he has at heart. Let us assume, further, that the special Christian grace which both these parents are, in the first place, most anxious to see awakened and unfolded, each in his own child, is the spirit of Christian charity in one of its practical directions, namely, that of Christian generosity,—the spirit of freely imparting his good things to others, in order to his deliverance from that opposing spirit of self-indulgence and selfishness which might otherwise issue in confirmed hardness of heart. Let us suppose each parent equally bent on subordinating himself wholly to Christ's order and teaching in this matter, and on thus becoming a fellow-worker with God, in the Christian nurture and bringing up of his child; and that whatever practical difference is found in their respective schemes of education arises from no intentional infringement of that Divine order, but from a want of genuine insight into its real character. Further to point our

example, we will imagine the very same lessons given to each, and that the only material difference is in the order of their inculcation.

The father of the one is careful, both by precept and example, to inculcate, in the first place, the duty and the blessedness of giving. He is in the habit of taking his boy with him into the houses of the poor, of entering into and relieving their wants before his eyes, and thus interesting him in their fortunes and sufferings, of enabling and encouraging him to relieve them by giving up something which he may call his own,—the hour of sport he delights in, the longed-for plaything, which his little store would just buy—or by bravely mastering the sickness of heart and shrinking which he at first feels on entering the hovels of wretchedness and disease so different from his father's house.

Even should a common beggar meet them on their way, he will, for his son's sake, be less clear-sighted than as a mature Christian man he is wont to be: he will, for his son's sake, suffer the rain of his bounty to fall even on one who may abuse it. Whilst pursuing this course he will, at the happy moments, when his son's mind has been softened and opened to such impressions, talk with him earnestly of the duty and the blessedness of giving. And thus he will go on steadily, until that duty and that blessedness have struck deep and living roots in the ground of his child's heart. Nor, until satisfied that this has been already in good measure accomplished, and that the tendencies and temptations to *ostentatious* giving are really beginning to shoot up within him, and to cling, like

stifling and exhausting parasites round this heavenly plant, will he deem it wise to dwell much on warnings against such after-growths of ill. And it is even with a lingering and gentle hand that he will at first endeavour to disentangle and remove these choking weeds, lest with them he should root up also the tender plant of good he has from the first been fostering, and which he knows to be the germ in his child's spirit of the kingdom of heaven.

When however this new Power and Energy of giving has once taken root in his son's heart, and its blessedness and sweetness have been inwardly felt there, the wise father is aware, from all his own observation and experience, as well as from his Lord's perfect teaching, that its first besetting temptation arises from the pleasure of being praised for giving, from the sweetness of admiration won by this conquest over self; and that these feelings, if unchecked and unmortified, cannot but eat out the very Life of that true or Christian spirit of giving, whose implanting and growth in his child had so long been the object of his prayers and labours. Now, therefore, his chief efforts are directed to the foiling this new enemy, whose lurking presence, his eye, sharpened by paternal love, detects in many an unsuspected region of a vain-glorious world; and to the gaining this now central object, he bends his precepts, his example, and his warnings. And when, by God's grace on his efforts, this worldly idol of a true Christian charity has been cast down and broken in the Temple of his son's heart, and its genuine living Form firmly seated in that holy place, then chiefly

it is that this earthly father, wise with a heavenly wisdom, has recourse to the discipline of that final LAW, whereby the living germ of Christian justice and mercy, already guarded from its besetting *inward* temptation, is at length freed from the *outward* peril of wasting itself on the incorrigibly evil and profane.

The other parent, meanwhile, inculcates on his son the same precepts and instruction, but inculcates them in a different order. He dwells, first, on the real and great difficulty of giving rightly, of finding persons on whom our charity will not be thrown away; who will neither be harmed by our liberality nor ungrateful for it, which is indeed an injury, both to themselves and us. Eloquently and convincingly he follows out, through all their remote consequences, the evil results even of our well-meant errors in this matter. He dwells on the spreading and consuming plague of pauperism, on the known tendencies of indiscriminate charity to foster it, to stifle industry, and, finally, to recoil on the head of the charitable man, and to involve giver and receiver in one common ruin. Nor are examples forgotten of that darker ingratitude which returns evil for good, and rewards perseverance in misplaced benefits by systematic attempts at extortion or by personal contumely and wrong. And if giving, when viewed from this one point, be thus beset with innumerable evils, so with regard to borrowing and lending, counsels of caution are never wanting, whether from Holy Writ or from the utterances of wise and good men, presenting in some one of their many moods of mind, some one aspect of a many-sided truth; and even that not seldom in words

characteristic of the person who gives utterance to this partial truth, rather than expressive of the simple truth itself. Thus his memory may be easily stored, his judgment and character influenced, by many prudential maxims from the Book of Proverbs, whose spirit is, "he that hateth suretiship is sure," and he may be apt to quote,

Neither a borrower nor a lender be :
For loan oft loseth both itself and friend ;
And borrowing dulls the edge of husbandry.

Having thus carefully guarded his son against those false forms, or idols of TRUE GIVING, which regard the OBJECT of his gifts, and having effectually delivered him from the evils of misplacing his bounties and his charity, this father's next care is to deliver him from himself, from the no less deadly and more insidious evils of OSTENTATIOUS GIVING ; and to relieve his graver instructions, he points attention, when occasions occur, as they often will occur, to ludicrous or contemptible examples of this failure. Last of all, he exhorts his son to give freely, to give and lend to them that ask him. Now the first parent has followed our Lord's order, the second has inverted it ; and the results will not fail to show that this order has at least one important practical aspect.

Again, as this Divine ORDER has such an intelligible bearing on the development within our souls of this, and, as might easily be shewn, of every other entrusted grace and unfolding Energy of the Christian character, so has it ON EACH DISTINCT EXERTION of these new Energies of a holy Life, and ON THE DAILY EXERCISE BY EACH INDIVIDUAL of such implanted graces and gifts. FIRST, AND

FOREMOST, he must provide that these graces and Energies belonging to his daily renewal be INDEED EXERTED, that the acts by which their Life is manifested and strengthened, be by him ACTUALLY PERFORMED in such manner as he is from time to time of power to perform them, BEFORE he allows himself narrowly and fastidiously to scan the purity of the motives on which he is thus strenuously, and in the main faithfully, acting. And we may be the more sure that in thus beginning he is in Christ's order, because he is in the order of Faith, and of what may well be called spiritual necessity. For first, he acts out the words of Christ to the uttermost of his present power and insight, which is of the essence of Faith: and next, it is evident that if we wait to do our good deeds till we can do them on perfectly pure motives, we shall never do them at all. And though the ORDER here spoken of, may not be always, nor indeed should be, (at least for the advanced Christian) an ORDER IN TIME, it is an order equally real and important. It is not less true or less essential that such a one should provide FIRST, that the good work itself should be done; NEXT, that it should be done, not to men, but to God; LAST, that it should be done to those who will really be benefitted, not injured by it; even though all these distinct considerations should occur at once, and, as it were, spontaneously to the mature Christian's mind, and though they should all be reconciled and embodied in each genuine act of his enlightened charity.

We shall perceive from time to time, what if space permitted might be shewn generally, that throughout this higher portion of our enquiry, an ORDER of this kind is

implied; and that though it may not always involve *succession in Time*, it is not on that account a less, but a more real and important order.

Having, however, been led to illustrate this principle at some length with regard to ALMS, as at once the fontal and central Reality of the Christian $\Delta\kappa\alpha\iota\omicron\sigma\acute{\upsilon}\nu\eta$, which is essentially a DISTRIBUTIVE Justice,—a Justice ever growing out into Mercy,—a Righteousness UNTO Holiness; we shall find it less necessary to dwell on those further manifestations of the same principle, which present themselves in the WAY of PRAYER, and in the WAY of FASTING. Though here also it may be well to clear our views by pointing out the reality of such an order, before we proceed to consider more exactly the several Laws which are ordained to determine in their true character, and to guard within our souls, from whatever forms of evil may beset them, the now actually communicated Energies of our Christian and spiritual LIFE.

We may, indeed, at once extend our previous illustration to the two remaining branches of the WAY. For as of ALMS, so with regard to PRAYER, the Practice itself must first occupy our attention and our energies. We must be first sure that this PRACTICE OF PRAYER has indeed struck root in the soul, before we run the risk of weakening its hold by dwelling much on the imperfections inherent in that practice, or on the evils, the faults, or weaknesses, too often connected with its apparent, and even with its real exercise. We must beware of presenting this image of the Pharisee in all the hatefulness of his ostentatious and hypocritical prayers, too early or too vividly to the

lively and retentive, but undistinguishing mind of childhood, whether natural or spiritual. For if, before the Life of Prayer has already struck root there, this yet unstable mind be pre-occupied by such images as connect all exercise of Prayer with whatever is odious and contemptible. the essential difficulty of engrafting and fostering this Spirit of Prayer cannot but be fearfully heightened. And the peril becomes very great, lest in a mind so pre-occupied, all exercise of Prayer should be inseparably associated with hypocrisy, and regarded not distinctly indeed, but yet most practically, as something closely allied with the hateful and the profane.

Nor, again, till the Spirit of Prayer is formed within him, till it has been strengthened by exercise into a living practice, till it has in Christ's order and Way been freed from the evils of an ostentatious, or of an empty formalism (*βαττολογία*), and endowed as well with fitting Utterances, as with somewhat of a healthy vigour and living energy, will it be wise to drag before the tribunal of his yet unspiritualized and unsanctified reason, those profound truths with their attendant questionings, which regard the real efficacy and answering of Prayer, and which, though of power to confirm his Faith in that efficacy, if presented in season, are no less calculated to shock and stagger it, when prematurely urged. For let us ever remember, that the realities of Prayer are inward and spiritual realities; and that we are wantonly foregoing the aid of our most powerful ally, if we enter on such high arguments and questionings, with any one in whose spirit the Life of Prayer is yet unformed and unquickened. Let

us remember that the mere Reason unimpregnated by this spiritual LIFE, unconscious of these Realities, is not yet duly informed and prepared for deciding aright on what concerns them, and that by thus prematurely pressing for its decision, we are exposing it to a great and needless peril of deciding against God's truth, and are arming all its pride for the permanent defence of that decision. For until this higher LIFE begins to stir and move within us, until Christ is indeed being formed there, our natural experience does but too often and too terribly contradict these great Truths regarding Prayer, and thus our reasonings, unenlightened by any spiritual experience, are no less prone to reject them: so that it becomes almost an axiom of worldly philosophy that Prayer is not answered; and by such a philosophy, this strong threefold assurance of our Lord that it is answered, and that thus there is a real and effectual COMMUNION between heaven and earth, is habitually slighted and despised.

Now had our Teachers been less hasty, we need never have been brought within the peril of this unbelief: we should have escaped the consciousness of this inward contradiction which so deeply endangers, if it destroy not, our Faith in the efficacy of Prayer; and we should have hailed the teaching of our Lord as revealing to us fully and explicitly that great central and most joyful Truth of the Spiritual World, which our own prophesying spirits had already in part revealed to us, because they had already received earnest of its reality.

Let us then strive, both as Teachers and Hearers, that through the living practice of Prayer in the ordained

WAY of Christ, we may receive earnest into our own souls of its efficacy, and be thereby inwardly convinced that God most really answers it, before we peril our Faith and our Hope in Christ on the result of our reasonings concerning His *yet outward* assurance that this is and must be so.

When we have thus received earnest of the heavenly Gift, and tasted the Powers of the world to come, then indeed may this great witness of our Lord be brought home with power to our hearts. Then we perceive that the Commandment of doing to others as we would they should do to us, in which the LAW OF SPIRITUAL DISCERNMENT regarding Prayer is concentrated and bound up, is also, as our Lord affirms it to be, of absolutely central and universal application:—that on it hang, not only the Law and the Prophets which were before Him, and which lead up to Him, but all this His own more perfect and royal Law, all these his own deeper and more excellent prophesyings.

We now perceive, in and through Christ and this his great Commandment, how the very same Spirit of Fatherhood of Sonship and of Brotherhood penetrates and binds together both worlds. We perceive through our earthly father, that our Heavenly and Real Father is, not an inexorable Fate, not the first link of an interminable and unalterable chain of causation, not a mere pervading soul of the world, devoid of moral attributes and of a personal Will, and thus incapable of holiness himself, or of caring for its implanting and growth in his reasonable creatures; but— which includes an answer to all

these groundless and debasing falsehoods,—OUR FATHER WHICH IS IN HEAVEN, who differs from our fathers after the flesh, not in that He is less, but in that He is more loving to his children than they can be,—not in that He is less, but more ready than they to grant our prayers, to commune with us in spirit and in truth, and to make us daily more and more capable of that real and holy Communion with Him wherein lies the chiefest good as well of our present as of our eternal Life.

It is, I say, this pervading Reality of Fatherhood and Sonship which binds heaven and earth into one. As we do to our children, so and more also and better, our Father does to us. As our Father, as our elder brother, (who is the Son of Man, as he is the Son of God,) does to us, so OUGHT we to do to our children, to our brethren; and in proportion as we are delivered from that power of Self which is our remaining unrenewedness, and which is ever dragging us backward from the fulfilment of this central LAW, in the very same proportion do we enter into our ordained, our real, and enduring Blessedness.

And let us remark the wisdom with which this central LAW OF SPIRITUAL DISCERNMENT first breaks the force of our strong enemy, in order that it may next deliver us from his thralldom; how it takes full advantage of all the knowledge we already, from whatever source, possess of the right and of the holy; how it even enlists this unrenewed Self on the side of that mercy which is our best Righteousness. We are to do to others, not as in our evil or mingled practice we actually do to them; not as they, under the warping influences of an infirmity like our own, actually do

to us ; but as we would they should do unto us, as we then desire and will them to do when our desires are purest, and our will holiest, when the iron self is taken out of our spirits, and the trembling needle of conscience, freed from this disturbing power, turns for a moment to its real pole, and in that moment reveals to us our appointed course.

We have before (B. II. p. 381) affirmed that the Address, OUR FATHER WHICH ART IN HEAVEN, is most rightly contemplated as equally belonging to every clause of the Prayer, whether it be an Aspiration, a Petition, or an Ascription; that it stands centrally above all that it may closely communicate with each ; that it contains in living germ the whole Prayer ; since He who has granted us to address Him as Our Father, and in that Address to acknowledge His Power also as well as His Love to be unbounded, has in that one gift really granted us all things. By this LAW then OF SPIRITUAL DISCERNMENT which, both in outward Order and inward Reality, corresponds to the very centre and heart of the whole Prayer, this one all-comprehending grant is finally confirmed ; and that, in the presence and by the testimony of two witnesses—of our reason informed and quickened by the Spirit of God, and of that Parental Love which of all our human affections is holiest and partakes most of the Divine. And these two agree in one, each bearing witness to those great utterances of Christ and the Spirit, ASK, AND YE SHALL RECEIVE ; SEEK, AND YE SHALL FIND ; KNOCK, AND IT SHALL BE OPENED UNTO YOU. Each confirming and establishing the same great central TRUTH, that in God's Holy Order THERE IS COMMUNION—Mutual,

Real, Living Communion—between Him our heavenly Father and us his earthly children.

Indeed, throughout the whole unfolding of this central Christian Idea and Reality of Prayer, whether in the PETITION FOR MERCY, which is its characteristic utterance, or in the TEMPER OF MERCY, from which alone it can effectually proceed, or in the LAWS which practically determine for us its way and Method, or in this final LAW OF SPIRITUAL DISCERNMENT which reveals to us its essential character and grounds, the same *mutualness*, if we may so speak, the same reconciliation and oneness of the Divine with the human, is everywhere manifest. Here at length the Affections and the Laws which determine God's dealings with us, are *first clearly* seen to be the same Affections and Laws which must determine our dealings with others. Here at length the true Law, inward and outward, of all holy Being is revealed, imposed, and accepted as ONE AND THE SAME LAW.

Thus, the proper Blessedness and reward of that Merciful Spirit which grants Prayer, is that its own prayers for Mercy shall be granted. Thus again, (which is but the same fundamental Truth translated into Action, and embodied in Law,) when we pray effectually for Mercy we are merciful: or, which is still but another aspect of the same Truth, if we *would* pray effectually for Mercy we *must* be merciful to others, we must cultivate and exercise the Spirit of Mercy: for, if we do so, our prayers are granted; if not, they are denied. Observe also that our Lord does, as it were, irrevocably commit us to this principle of *mutualness*, by embodying it in the Petition itself, FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRES-

PASS AGAINST US ; and that immediately afterwards, when once the whole Prayer has been given, He strongly and pointedly insists on it again ; by both which circumstances the central as well as the *mutual* character of this great Christian Reality, of a Prayerful Mercy and a Merciful Prayer, is still more clearly and forcibly brought out : inasmuch as no other Aspiration, Petition, or Ascription in the whole Prayer, is distinguished by a condition thus actually embodied in it. Nor does our Lord, whether before or during or after the giving of the whole Prayer, thus at once and pointedly refer to any other clause but this, that He may illustrate and enforce it ; whilst he at once reverts to this central Petition immediately after He has completed the giving of the Prayer. And although its four last and very important clauses, which follow this Petition for Mercy, have intervened, He passes over them all in silence that He may fix and dwell on this : as though this were of all the others most intimately and permanently present to His mind, and were indeed that pervading and quickening Spirit of the whole Prayer which it most nearly concerned Him to implant, to cherish, and to guard in the minds of His disciples.

So far, therefore, from being surprized that this *Mutualness*, this reconciliation and oneness of the human with the Divine, and so with itself, should be again insisted on in the LAW OF SPIRITUAL DISCERNMENT regarding PRAYER, and brought out therein to its fullest truth and generality, we might well be astonished if it were not so ; and the rather, since we have now perceived that this Spirit, which is central in the Christian PRAYER, must be also the central

and pervading Spirit of the Christian way, and so at once of the Divine TRUTH and of the spiritual LIFE: that on it hang not only the Law and the Prophets, which were until John, but the final Law of Christ and the all-revealing prophesyings of His Spirit.

With regard to the last LAW OF SPIRITUAL DISCERNMENT belonging to the way, that, namely, which reveals to us the essential character of FASTING, and guards it for us in its spiritual Reality, a few remarks, in addition to what has been already said (B. II. p. 426), will be necessary, before we proceed to a more orderly examination of the Laws which determine and guard the right exercise of those new Energies which constitute the Christian and spiritual LIFE in man.

We have already affirmed that the special Truth announced to us through this last LAW OF SPIRITUAL DISCERNMENT belonging to this way is the essential hardness and difficulty of that way, not in its beginnings only, but throughout our whole course in it, even unto the end. It informs and prepares us both for the straitness of the gate, and for the narrowness and difficulty of the way. We learn from it that though the hardest striving may indeed be at the entrance, we must lay our account with much of difficulty and hardship, both in making our entrance good and in our further heavenward progress. And this Teaching contains a Divine Truth, which is also, from the very nature of the case, a necessary truth. For, whatever be the progress of our sanctification, there is ever within us a remainder of corruption and of unrenewedness; and so long as this remains, that is, to our life's end,

our advance must, at each point of our course, be felt by us as really hard and difficult. But here again this great spiritual Truth, though most conducive to such advancement when seasonably presented, ought not to be forced upon the beginner in all its naked generality, in all its inevitable, and to him it may well be discouraging, certainty.

We have seen that this is so with regard to those final Laws of this higher order which are applicable to the WAY OF ALMS and to the WAY OF PRAYER, and we shall easily perceive that a similar principle must hold with regard to the WAY OF FASTING.

Even lower analogies, where this principle is not so prominent, teach us that every beginning is hard, and that the beginner ought not to be disheartened and repelled by an abrupt disclosure of all the manifold difficulties which must beset his progress—more especially in those cases where, as he advances, new powers and energies will be generated and unfolded in him to meet and overcome them.

Thus, for example, a sensible father is not ever telling his son whom he is training to be a soldier or a sailor, of pain and wounds and death. Nor would he think it prudent to dwell exclusively or frequently, before such a listener, on the ghastly sufferings which too often accompany shipwreck. When however the strong and growing boy has already made voyages and been in action, when he has felt the spirit of professional duty, of honourable service and high enterprize; and when all manly energies of soul and body are now quickened within him, then it is

possible and good for him to affront all these perils and hardships with a fearless soul, then he can and ought to dwell on them all beforehand, and even whilst they surround him, with a steady eye which shrinks not from their terrors. And even the thorough seaman practically acknowledges the value of this principle. In the darkest moment of peril or of suffering he permits not his mind and body to be paralysed by dwelling on it as peril or as suffering. He looks it indeed steadily in the face: he confronts and grapples with it: but he grapples with it not as danger but as duty. And soon, in that sense of vigorous and skilful exertion in the order of duty, which Aristotle has well affirmed to be the main constituent, if not the very essence, of human happiness, he loses the overwhelming consciousness of danger and of evil, and he sees them only as bracing him for renewed exertion.

Now, in applying this analogy to what is before us, it must be borne in mind, that this last part of the way which regards *FASTING* implies the whole way; in other words, that our self-subordination to the right Method of Refraining presumes our self-subordination to the right Method of *ALMS* and *PRAYER*—of Christian Justice, that is, and Christian Mercy. Our refraining and being kept from what is wrong, both as to the substance of the work and as to the manner of doing it, puts the key-stone to each good work, to each act of reconciled Justice and Mercy. And in this refraining from whatever would vitiate these acts, whether as violating the revealed *TRUTH* and *LAW* of our Being, or the Right way in which that revealed *TRUTH* is gradually to become the actual and inward *LAW* of our

Life, consists the essence at once of our FASTING and of all the difficulties we so feelingly experience on the Christian WAY. Herein chiefly lies the daily taking up and bearing our cross, as we daily follow Christ. This is first the straitness of the gate, and then the narrowness, or rather the tribulation (ὁδὸς τεθλιμμένη), of the WAY.

And these observations we have premised because, though our Lord's Order has here also a real and important bearing as an Order *in Time*, we shall find its bearing on our Christian LIFE *at each and every moment* of that LIFE, and without any reference to succession in Time, to be not less practically important; and that a distinct conception of this spiritual Order becomes more and more indispensable as our investigation advances.

In climbing a rugged mountain we fix our eyes steadily on the path beneath our feet, so that we may plant them firmly and freely, and avoid the loose stones and holes and bordering precipices which beset our track: for we well know that to stumble here is dangerous and may be fatal. Now each of these distinct exertions of eye and foot and mind are combined into one and have their practical result, in each successive step we take; though a failure in any one of these exertions would effectually interrupt, if it did not fearfully terminate, our progress; and though (which is material for our present illustration) there would be no place or occasion for cautiously avoiding the perils incident to our upward course *unless we were actually engaged in that course*.

Here, and in the parallel case of our Christian upward and rugged WAY, the refraining from false steps is both in

itself a negative thing, and is essentially consequent on our positive strivings to walk uprightly and freely forward in that way; though, at the same time, this Refraining can no more be separated from our actual progress than that upward striving itself. Moreover, its being by our Lord thus clearly pointed out as a distinct and essential element of THE WAY, is doctrinally important, as showing that this tendency to failure and evil is not accidental, but inherent in our actual Being.

Thus, when we walk in that rugged way which winds upward to the Mount of God, each step we take must be firm, for it rests on Righteousness and on Him who is our Righteousness—free, for it is taken in His Spirit and in His Power, the Power and the Spirit of Mercy—cautious, or it discerns not, and refrains not from, the perils which on all sides beset it; and so must stumble, and, unless borne up by His good Spirit, must irrecoverably fall.

Thus then it is that this LAW OF SPIRITUAL DISCERNMENT, in completing the WAY OF FASTING, completes the whole Christian way, and practically accomplishes the manifestation of that way or Method, in its essential grounds and true Spirit.

The foregoing examples may assist us in apprehending the practical import of that Divine Order which sets forth and enjoins *the whole* of the WORKING LAW belonging to the TRUTH, the way, and the LIFE, before it presents *any part* of this finally completing LAW OF SPIRITUAL DISCERNMENT.

Thus are we taught the elements of that Real Order in which we must apprehend and receive into our souls the

things that belong to our peace. First, let us repeat it, we must take heed to DO THE THINGS OF THAT LAW WHICH IS THE TRUTH to the uttermost of our actual power and knowledge. Then, as this obedience advances, we must take heed to do them daily more and more IN CHRIST'S APPOINTED WAY. And thus, finally, if we start not aside, nor cease from this TRUTH and this WAY, there will issue in our souls those Living Energies of an obedience ever becoming more willing and more real, which are also Energies of a genuine Insight or Spiritual Discernment, and which, to whatever extent they are thus called into existence, require the discerning and loving acceptance of their own proper Law, to determine them towards their right objects, and to guard them in their right exercise. Many examples and analogies might be brought to illustrate the principle that true Insight results from right and earnest Practice, and to exemplify the danger and the evil of pretending that our real and available Insight in any department of Art or Science or Life, is far in advance of our practical or working acquaintance with the substance and details of that department.

But though these analogies are numerous and varied, none of its lower manifestations embody the principle in that full reality which belongs to its very highest. Still its higher and its lower examples are capable of mutually illustrating each other : for though the principle itself more really pervades the higher, it not seldom manifests itself more immediately and more clearly in the lower. Thus it is far more really dangerous in things spiritual than in things natural, to imagine that we possess any worthy

discernment of them in their true Being and ultimate Laws, before we have made ourselves practically and thoroughly acquainted with the Things or Realities themselves; before we have diligently perused, touched, tasted, handled those Realities in the spirit of an earnest Faith ever growing out into a real Love for them. Nevertheless, this danger being subtler as well as greater in things Spiritual, is not so immediately discernible by us, nor by any means so generally recognized as the analogous danger which besets and impedes our progress in Science, in Art, or in rightly doing "that which before us lies in daily Life." With regard to the last, especially, all agree that though a man unpractised and inexperienced in that which he would teach may, to a certain extent, be capable of setting forth traditional wisdom or knowledge, these can be really *his own* only in so far as he has appropriated them by his own practice and experience. And the reason why this principle stands out so clearly in our daily Life, is that here our knowledge, to be of any use at all, must be thoroughly our own. For the things and the questions which in this region daily meet us to be done and answered, are so continually varied and complicated by unlooked-for circumstances, that no purely traditional wisdom or knowledge will enable us successfully to grapple with them.

To the countrymen of Bacon and Newton it is unnecessary to insist on this truth, either as it manifests itself in the pursuits of physical science, or as it daily meets them in the business of Life. It is indeed the very soul of that younger Philosophy which, in this department at least

of knowledge, is honourably distinguished by ever-growing fruits, from her elder rival. For that rival would willingly claim a genuine insight into the most comprehensive Laws of the natural world, without the patient labour of an inductive ascent to them, through particulars exactly observed and understood, and through those Laws of subordinate generality which result from such a knowledge of particulars in themselves and in their mutual relations.

With regard to Art, were we as well acquainted with its Laws and Methods, its Processes and Objects, as with those of Science, we should perceive that this Department being more nearly allied to practice than Science, is more thoroughly pervaded and informed by the same principle. Here also a living and creative Insight in whatever branch of Art we may cultivate, is at once the result and the reward of a large and thorough acquaintance with those practical details in which its principles are embodied, and of a self-subordination to its methods so long continued and so laborious, that the whole history of Art presents few who have effectually realized it, without the strong compulsion, during its earlier periods at least, of some inevitable outward necessity.

Now in these lower examples, the falsehood of that pretension which lays claim to a real, or, as in Art, to a creative Energy of Insight, without an earnest practical submission to the Method through which this excellent Gift is in God's order communicated to us, is a falsehood not necessarily of a very deep die. Moreover, it bears with it its own punishment, in the ridicule, if not in the indignation of mankind. And perhaps such light galling

shafts may more fitly chastise it, at least when it has been unconsciously indulged, than the heavier weapons of a stern moral warfare.

But when we thus deceive ourselves with regard to our Spiritual LIFE, and falsely imagine that we are indeed possessed of its new and holy Energies without having faithfully subordinated ourselves to the actual practice of that WAY or Method through which they are, under God, inwrought into our souls, this is an evil far more deep-seated and dangerous. If such be our state, then ought we to be indeed thankful for whatever may contribute to undeceive us,—for the rebukes of our friends, however sharp and painful, and if these suffice not, then even for the mockery and scorn of our enemies. For the Love of God can make use of these means also to shew us to ourselves; and whoever is not by some means roused from this state, is in imminent peril, even though he may preach successfully to others, of being himself a castaway. However melancholy the truth it is still most assuredly true, that in things Divine we may communicate to others what we do not actually possess ourselves, what indeed we never shall possess, unless we more faithfully subordinate ourselves to God's ordained WAY for inwardly endowing us with it. Yet this mournful truth contains also much of consolation, not only in the manifest and provident love with which our Lord has guarded us against the danger it involves, but in its brighter aspect, that so this heavenly treasure may be poured forth on mankind, even from earthen vessels: so this Life-containing and Life-giving TRUTH may be communicated to others by Earthly

Ministers, even before it has fully become LIFE, a true and heavenly Life, in those Ministers themselves.

We shall find that the principle in question throws much light on Christian education, and on the general subject of our investigation, The Province of the Intellect in Religion. It is in virtue of this principle that a man may present for the acceptance of others, and even for his own, a higher and more excellent form of Spiritual Truth than he has himself hitherto realized in his own Life. And if it be asked by what Method he may do this, the Sermon on the Mount is throughout an answer to this question.

Though he cannot yet in his OWN LIFE at all fully or worthily present the Spiritual Realities of holiness, which he would under God communicate to his brethren, he can at least present the true Ideas and Names of those Realities, as they are by our Lord given in His Beatitudes, and exemplified in His Life. He can present those Realities as they are further translated for him by Christ into the practical and intelligible language of holy Law, into those LAWS which determine and guard them in their true character, and which fit them to be received by us through all our powers of understanding, of believing, and obeying.

Further, it is manifest that whilst thus communicating to others the TRUTH which maketh free, and the obedience to it which is by Faith, there is *no necessity* for his pretending to any degree of spiritual insight which he does not really possess. Whether the Divine TRUTH has in his own soul fully unfolded itself into the Divine LIFE, and into its accompanying Energy of Spiritual or Real Insight, or whe-

ther he must as yet rest mainly on the assurance of Faith, firmly believing wherever he has not yet clearly seen,—still he has received and he actually possesses THE TRUTH: still, however imperfectly it may in his own soul be quickened into LIFE, he has and holds this TRUTH, which is essentially COMMUNICABLE TRUTH,—of which the greatest Glory is this very COMMUNICABLENESS. He knows the TRUTH, and the WAY he also knows, or may know if he will study it, through which in God's order that TRUTH is to become LIFE. And this WAY is also an intelligible and communicable WAY: a really practical and applicable Method. And just as he himself received this TRUTH and this WAY *before* the LIFE, together with the LIVING INSIGHT resulting from them, was or indeed could be unfolded in him, even so and for the very same purpose, of unfolding in others that LIFE, is he of power under God to communicate to them this TRUTH and this WAY.

This principle does, I say, render the evangelizing of the World and the Christian Education of Mankind, not merely a thing to be believed in and hoped for, but a thing in which we may each and all of us be intelligent Fellow-workers with God, as becomes His redeemed and reasonable creatures. In its light we perceive at once how we may and ought so to work together with Him towards accomplishing this great end of our Lord's Life and Death, whatever be our own actual state of Christian Advancement.

We see that it is by striving after a right and effectual communication of the DIVINE TREASURE to others, even whilst as yet we ourselves possess it not inwardly in any

full and satisfying degree, that this treasure is effectually increased in our own souls. But do we further affirm that a continual unfolding of this Christian and spiritual LIFE in him who is to communicate the Christian and Spiritual TRUTH, is an unimportant or an indifferent matter? Do we affirm that if he as yet possesses only the TRUTH which maketh free, he can do the work of an Evangelist, and of a Christian Prophet and Teacher, with the same effectual and growing power as if he possessed the LIFE also? Far from it. On the contrary, God in his mercy—a mercy we must beware of abusing,—has provided this possibility in order that men, whilst their spiritual LIFE is still weak and feeble within them, whilst they are as yet only passing from death unto LIFE, may not be incapable of communicating to others the TRUTH, which in their own souls is now daily becoming LIFE, which under God is daily working out for them their own freedom; that they may daily transmit and impart, even as they are daily receiving, the heavenly treasure. To *rest* in this state, which is essentially a state of Transition, is a miserable and unholy thing: to rest in it *consciously and contentedly*, is not only an inconceivable and monstrous thing for those who have at all apprehended the meaning of Christianity, but it is the beginning of spiritual death; for in things spiritual, ceasing to grow is all but ceasing to live. Accordingly, with such a cessation of our own vital growth must in a great measure cease our Power of thus lovingly and effectually imparting the TRUTH. Only as we have this inward and outward witness in the experience and the fruits of a

growing holiness of a daily renewal,—only in so far as we find that Christ's WAY continues to be an effectual WAY of sanctification for our own souls, can we effectually persuade others to walk in that WAY, or even really desire to persuade them. You know, they may well say to us, that the TRUTH you are presenting for our acceptance is God's TRUTH: you know that the WAY you are persuading us to walk in is Christ's ordained WAY for converting this Divine TRUTH into a holy LIFE within our souls. You would persuade us of the Blessedness as well as of the Holiness of this new LIFE, and that this holiness and blessedness consist in an ever-growing Energy of Spiritual Discernment, and of Fruitfulness in good works. Further, you would teach that this WAY is a practically intelligible WAY, a WAY that may actually be pointed out and learnt and walked in. If, then, the continuing to walk in this WAY cannot but issue in the continuing to bear such blessed and ever-growing fruits, and if such continued increase be of all things most desirable, why does no such increase shew itself forth in your own Life? We will not walk in your WAY: for your own conduct which is before our eyes convinces us either that it leads not to the Blessedness you speak of, or that this Blessedness is not indeed worth the labour of walking in it.

And, even independently of such unanswerable questionings, how can we heartily, or even sincerely, persuade others to walk in a WAY which we have tried and found wanting, which we are indeed no longer walking in ourselves? This would be a more palpable form of untruth

than the pretending to a degree of spiritual insight above that which we actually possess, for it is more possible to be guilty of the latter falsehood unconsciously than of the former.

In order then that we may continue effectually to communicate this Divine Gift, we must ourselves continue to receive it effectually: and though our power of thus imparting it depends much on our actual STATE, on the CHRISTIAN STATURE we have already arrived at, it depends even more on the energy of our CHRISTIAN GROWTH. When men see real and unmistakable improvement going on in character, it persuades them more of the efficacy of the means employed, than when they observe a higher degree of perfection which has about it no marks of living progress. If they have seen in it no evidences of growth through a devoted self-subordination to the Will and Law of God, they may regard such excellence merely as a direct and marvellous manifestation of His Power, and not as the result of any intelligible Method of gradual advancement under His Laws. And here those lower analogies which we have already touched on may again aid us. If we contemplate the state and prospects of Art or of Science, in any country or period, we find that in both these, Growth rather than Stature is that really hopeful evidence of their healthy condition, which leads men most deeply to sympathize with their progress, most strenuously and effectually to aid and work together with it. In Art, surpassing excellence tends rather to oppress and discourage exertion, especially when the methods by which it was attained are lost, or when there is no faith in the recovery

or in the existence of such methods. With regard to the Giant of Painting, or of Sculpture,

who overwhelms
All effort by despotic excellence ;
His glory comforts not, but burns and dazzles
The subject realm of Art.

And this is still more true when there remains no record of his artistic parentage and training, of the discipline and the exercises whereby he grew out into that heroic stature which is the object of our idolatrous astonishment.

One chief reason why this is not now equally true of Science is, that the existing Philosophy of Science is pre-eminently a Philosophy of Method, that it is intensely conscious of its own Method, and fully bent on rigorously carrying it out at whatever sacrifice. Hence we have, in Physical Science, little hero-worship. Those by whom its interests have been, or are now being, most effectually promoted, have worked in strict subordination to this known and intelligible Method, and their just fame has been in no small degree proportionate to the entireness of this self-subordination. For on this, as men have deeply felt, depends the continuance of that state of growth and unfolding which alone can be a healthy and vigorous state, whether of Art, of Science, or of Religion.

We find indeed that those who are most deeply penetrated with the spirit of this Method, are ever most intolerant of all pretensions to theoretic insight, advanced a single step further than they are warranted by a rigorous induction of the particular truths on which this insight must be founded. And we see them thus intolerant, not only towards mere sciolists, but also towards

men whose powerful minds, however impatient of this slow and to them mechanical process of induction, are yet so apt for logical deduction and so thoroughly disciplined in it, that they are rightly designated, by way of contrast, as great *Deductive* minds.

Whether, however, we regard this as an original difference of mental constitution, or as a superinduced preference for one of two distinct methods of philosophizing, or as partaking of both, we are justified by the history of Philosophy in affirming, that each great "Master of those who know," has been distinguished by a predominant aptitude for one or for the other of these Methods; though indeed in some happily constituted and disciplined minds the two have been nearly balanced.

As we become familiar with the real characters of these two Methods, we shall find that, though essentially distinct, they are practically less separable from each other than has often been imagined; and that even those thinkers who have most frequently employed the one, and even received from it their characteristic designation, have made large use of the other also.

Thus, for example, whatever may be Aristotle's just renown, as the great Master of Logical Deduction, those who are best acquainted with his works will be most disposed to affirm that he is also a great Inductive Philosopher, though they may well deny that the Method of Induction had or could have then ripened to the perfection, or borne the golden fruits, which have since rewarded its culture by Bacon and his School.

We shall find, indeed, that every important and fruit-

ful intellectual exertion involves *both* these Methods or forms of thought ; that he who is most thoroughly versed in the Method of Induction, and who subordinates his intellectual efforts most faithfully to the Laws of that Method, must be hardly less versed, and certainly not less rigorous, in logical Deduction from ascertained or assumed Principles. In order that his Philosophy may be indeed fruitful, both for himself and for others, he must be able to determine what those Principles are, by an exact observation and comparison with each other of the subordinate Laws and particular facts over which they bear sway ; and also to infer from such Principles, when once ascertained, or even when assumed, the less general Laws and truths which they involve.

It is indeed true that these two distinct Processes or Forms of thought are, practically speaking, more separable from each other in the investigations of Physical Science than in those which would throw light on man's Moral and Spiritual Being. Yet even in physical science it would be difficult to point out any complete and fruitful train of thought which does not involve both these distinct processes, not only in itself but in each mind which has contributed to its completion.

Thus, for example, the astronomer, whilst he is determining the orbit of a new planet, or even the point in space which it actually occupies at a given moment, and whilst, with this end in view, he is first assuming this orbit or point, and then patiently submitting to the labour of a lengthened and rigorous logical deduction from that assumption, is compelled, both at the beginning of his

process and throughout the whole of it, to take with him and to rest on that comprehensive Law of Gravitation which results from the great Newtonian Induction. Nor can he carry through his Deduction from that Law to a successful issue without the aid of new elements for his reasonings, and still renewed corrections of these, both of which he must, from time to time, obtain by observation and Induction, either for himself or through others working under him.

And if we examine the records of those investigations or processes of thought which seem most purely Inductive, there will ever be found in them some element of the antagonist Method, some hypothesis actually made, before the reasoner was fully borne out in making it by his previous Induction, and finally accepted or rejected by him, according as his Deductive reasonings from that hypothesis led to conclusions consistent or inconsistent with truths already established. In the one case, we find such hypotheses have been received as at least contributions to a true theory; in the other, discarded as worthless, or valued only as having done something towards the gradual exhaustion of error. Nor is such a process held to be inadmissible by the greatest purists in Inductive reasoning, even though the hypothesis in question may have been made by one person and afterwards verified or rejected by another, or by the combined or successive labours of many.

Now by following out the principles we have been speaking of, through the region of moral Science, we arrive at a point of view from which the Province of the Intellect

in Religion may be advantageously contemplated. In so far as Religion exercises our intellectual Powers, it will be found to do so in both these directions. The Method by which we solidly apprehend religious truth, or attain a real and grounded knowledge of things spiritual, is also twofold, and partakes both of the Inductive and Deductive character. With regard to God's Moral and Spiritual Universe, the true philosopher strives after a knowledge of its Realities and of the Laws which govern them, that he may subordinate himself to these Laws, and thus avail himself of those realities, *parendo imperans*. And in order that he may accomplish this, he finds himself compelled to employ largely mental processes, closely analogous at least to those two great polar Methods which, through their friendly antagonism, had enabled him to apprehend the truths and the Laws of God's material creation.

True it is that in passing from the Material to the Moral Universe he finds that the Inductive Method, which had predominated when the former was the subject of his thoughts, must now yield precedence to the Deductive. He finds further that, in the higher regions of a Spiritual Morality, he is incapable of *originating* any hypothesis which will lead him to a true theory of man's Spiritual or Real Being and of its proper Law; and that although, by originating for himself such hypotheses of that Being as his largest Induction from experience and history will enable him to make, he may advance far in the exhaustion of error, he will never, by this method alone, arrive at a full and practical apprehension of the truth. This fact will not, however, be found to prevent but to

encourage his effectual exercise of both these Methods in the domain of the very highest Moral Science; though it will be found to involve a necessity the most absolute FOR A POINT OF DEPARTURE *from* which his Deduction *must* begin, *in* which his Induction *must* end—if, at least, his application of these Methods is to be really available for his well-being, permanently and growingly fruitful for his Spiritual Life: if they are indeed to deliver him from that Aleian field of barren or harmful speculation where man's Intellect “wanders long in endless mazes lost.”

To this necessity for a point of departure his Deductions in the higher Morality are subject in common with his Deductions in Physics. And with regard to the other necessity, namely, that his Inductions in the higher Morality should lead him up to the same given or determinate point, this will be found in practice not so much to bar their genuine freedom as to furnish him with a means of testing and verifying them, which *in this department* is necessary, and not otherwise attainable. Practically speaking, indeed, the employment of Inductive reasonings, even after we have become fully aware of the general Laws which these reasonings must tend to establish, is no unusual condition of physical investigations. Knowing already, it matters not for our present argument how, some physical Law of considerable generality, we make large Inductions from the department of Nature which it governs, with no expectation of disproving this Law, or of discovering a different one, but rather that we may discern this already known Law in the light of an evi-

dence fuller in itself, and coming home more feelingly *to our own minds*; that we may ourselves enter practically and permanently into the manner in which each of its particular examples leads upward to the general Law. Nor is the *freedom* with which we make these Inductions practically fettered by the known existence of such a foregone conclusion, or by the firmest conviction that such a wider Law does, as it were, lie ahead of us in our Inductive course, and that any subordinate Laws which that course may reveal to us must ultimately merge in it.

Now if this be the case in our reasonings concerning the Material Universe, much more must it be so in those which concern the Moral; for these do and must, as we have seen, especially in the Christian and Spiritual department of Morality, partake, more largely than any of our other reasonings, of a Deductive character.

And as the chain of these Deductive reasonings is not weaker or less available because its first golden link is presented to us from on high, so neither is the value of our Inductions in the same department, or even their freedom, diminished, but rather heightened by the firmness of our Faith in those great REVEALED LAWS of our Moral and Spiritual Being, from which all our Moral Deductions must originate, towards which all our Moral Inductions must converge.

It is indeed in the Christian Philosophy only that these two Methods are reconciled in the highest perfection of each,—that Induction and Deduction meet and are at one in that higher Insight or Intuition which is ever resulting

in man's spirit in proportion as the Divine TRUTH is, by the WAY of Christ, inwrought into his soul as a new LAW written in his heart, and as a new LIFE manifesting itself in his working the works of God. Here we have presented to us by our Lord, that they may thus be the first links of our Deductive, and the last of our Inductive reasonings, that TRUTH which is the absolute and perfect LAW of our Being, that WAY by which this TRUTH is actually to become and remain at once its inward and outward Law, and lastly, that LIFE which results from this TRUTHFUL LAW being permanently inwrought into us, or written in our hearts. And whether our object be the discerning and receiving this TRUTH, or this WAY, or this LIFE, or the receiving and discerning all these, as it must needs be, for in God's order they come not to us separately or alone, we must do so by Methods which, though in principle the same with those whereby we solidly apprehend the things that are seen, are yet ennobled and enlarged by their application to these things of God's Spiritual Universe.

Thus for example, with whichever of these two hands we attempt to lay hold on the Being of things visible, or whether we strive to grasp it with both at once, as we must grasp it if we would keep our hold, the LAWS of that Being are for the most part the highest objects of our research. Or if in a certain sense we are called upon to subordinate ourselves to these Laws when discovered, (as, for instance, to remodel our navigation in accordance with the new Truths or Laws of Astronomy,) how remote is this from the full reality of that sense in which we are called on to subordinate ourselves to the Christian and

Spiritual Law of our own Being, when once that LAW has been revealed to us. When the true Law of our movement round the sun was found out by Kepler and Newton, the discovery was in a very important sense complete and final: for here the *true* Law was also the *actual* Law,—was not only the Law which *ought* to obtain, but the Law which *does* obtain, and which unceasingly and unerringly determines this movement. In the Spiritual World, however, it is otherwise: for even after the true Law of our Spiritual or Real Being, and of its relations to God, its spiritual centre, has been discovered to us, there remains behind another and a more arduous enquiry. This true or *right* Law of our Being is not, as in the former case, the Law which *actually* obtains in that Being, and *actually* determines its movements. So that besides the discovery of that TRUTH, which is the REAL LAW of our Being, there is in this higher region, what there was not in that lower material realm, another discovery required, and one certainly not of minor importance; the discovery, I mean, of the WAY or Method by which this its *real* LAW is *to become* both inwardly and outwardly the *actual* LAW of that Being.

Nor is it by this one addition only that the range of these two Methods is wider, and their objects nobler, in the Spiritual than in the Material Universe. We find that range again enlarged by another great and twofold object, when we reflect that from the reception, through Christ's ordained WAY into our inmost Being, of that LAW which is its TRUTH, there results in us a new LIFE; and that the chiefest energy of this LIFE is a new Energy of

Insight, of Real or Spiritual Discernment; and when we reflect further that this LIFE, however free, is yet endowed with Laws which determine and guard it in its freedom, and that this Discernment, however quick and piercing, has also its own processes both of logical Deduction and of gradually obtained experimental knowledge; though, as these advance towards their perfection, they are ever issuing in a discernment of the Holy more and more immediate and intuitive.

Here, however, we must bear in mind the principle whose importance, throughout this latter part of our investigation, has been already in part perceived. It is only in so far as these higher Spiritual Realities are actually inwrought into our souls, and are thus actually subjected to the temptations and the danger of falling off from their true objects, and fixing themselves on false ones, that we can profitably study and solidly apprehend the Laws which determine and guard them.

Before these higher Energies of Spiritual LIFE and Spiritual Discernment are in some available measure unfolded within us, these their proper Laws remain for us, of a significance similar to that which the universal Law of Love had for the Jews. It could not, when first given be obeyed by them, yet it was *then* given to them, as a witness to the highest truth of their fully unfolded Being,—as a beacon-light kindled on a mountain whose top they could not then climb, to guide all their upward strivings. Hence though really *given* in the elder dispensation, it was not included in the Decalogue, for, since God is not a hard Master, that which is impossible for those to whom

it is given, cannot be given to them as absolutely binding. It received not then its full twofold development; and our Lord finally presents it both elsewhere, in its most comprehensive form, and here, in the LAW OF THE KINGDOM and the LAW OF THE WILL, not as an old but as a new Commandment. Such indeed in a most important sense it was: for now at length its twofold fulfilment has through Him become possible in a single act of the renewed mind. For to love him who first manifested His love for us even unto death, is now become a possible thing, and is also at once to love God and to love man.

Such early Revelations of a Spiritual Law are by no means wholly inoperative on those to whom that Law is revealed, however incapable they may as yet be of obeying it in all its Spirituality. And this principle is a most important one for our present argument. All the higher forms of Moral and Spiritual Law have a bearing of this kind, as well as a bearing on our immediate obedience: more especially these LAWS of the Christian LIFE, and of its accompanying Spiritual Discernment, which we are about to consider more at large.

Even whilst we are as yet incapable of worthily obeying them, they furnish us with DETERMINATE POINTS OF DEPARTURE for our moral Deductions and inferences, and with FINAL OBJECTS AND AIMS for our upward strivings, practical as well as intellectual, towards a genuine Spiritual Morality. And thus these great primary and ultimate principles are ever ready to direct, sustain, and encourage our progress, to whatever extent we may gradually become capable of that living Induction and Deduction which these

Principles demand, in order to their being solidly and largely realized in our own souls.

That Deduction, however, must embrace far more than the merely apprehending these principles of our spiritual LIFE, in their logical connexion and coherence, by the light of analogous principles obtaining in our natural Life, even as that Induction must be a far more living process than a mere intellectual ascent from the moral facts which fall under our own personal and historical experience towards these high and determinate principles of our Spiritual or Real LIFE. More inwardly and deeply than by such methods must these ever-growing Realities of our spiritual LIFE, with their ever-accompanying LAWS, be apprehended by us and received into our souls.

We know, from the great Principles laid down in the Sermon on the Mount, that the threefold LAW OF THE NAME, THE KINGDOM, and THE WILL, which is there presented as THE TRUTH, is indeed the TRUE LAW of our Being, not less really than Kepler's Law is that of the planetary system; and just as a previous knowledge of Kepler's Law, and a previous confidence in its truth, hinders not the young and vigorous astronomer from arriving at that Law independently, by actually going through the laborious observations and investigations necessary for its full verification to his own mind, which, indeed, he is habitually doing whilst engaged on the daily and nightly labour of his profession; so the earnest Christian rests not content in merely receiving by hearsay this great threefold Law of his own real Being, or in the contemplation of it, as intelligibly and beautifully consistent

with itself and with lower forms of truth already familiar to him. He, like the astronomer, not weakened, but strengthened and guided by the first principles already discovered to him, takes steps which, though not in *pari materiâ*, are yet strictly analogous to those taken by this student of the material and visible heavens. For he also sets himself diligently and continually to *observe* the great LAW of his own real Being, not merely in the barren generality of its ultimate principles, as these may exist for his mind separate from their varied living expressions and manifestations, but in all those manifold practical forms of a living obedience in which these high principles clothe and exemplify themselves. And he acts thus, as knowing that the LAW of God's Spiritual Universe is, like the LAW of His material creation, no other than A CONCENTRATED EXPRESSION OF THE DIVINE WISDOM AND WILL with regard to the realms it is ordained to govern; that its only explication which he can thoroughly understand, and livingly receive, is its explication in Christ's WAY or Method, that is, in the form of his daily Christian Duty; and that the only application (on his part) which will really give him THE KIND OF APPREHENSION AND POSSESSION OF THIS LAW WHICH ITS NATURE DEMANDS, IS THE ACTUAL AND CEASELESS APPLICATION, THROUGH AN UNCOMPROMISING OBEDIENCE, of every portion of his Life and conduct to it, and of it to every portion of his Life and conduct.

This is HIS OBSERVATION OF FACTS; this, his genuine and fruitful INDUCTION OF PARTICULARS in that Science which alone has absolute Reality. So, and not otherwise, does this Divine LAW at length dawn on his soul as the Holy Law of

all Real and Enduring LIFE. So is he blessed by beholding with the eyes of his own spirit, not of another's, the living Form of TRUTH.

Then at length, as really possessing, he can also rightly and practically apply this Law to those manifold forms of duty which are ever arising out of the changes and chances of this mortal life. In the language of the mathematician, he can now not only solve problems in his own Science, but he can so solve them as to obtain results immediately applicable to practice; that is, if we may still use the same language of Material Science, his power of Deduction in things spiritual has unfolded itself *pari passu* with the exercise of the kind of Induction they demand; and from the reconciliation of the two Methods, there will also be found to have resulted in his soul some available and living Power, or, at least, some already formed and growing germ of a genuine Spiritual Discernment.

Again, as these two Methods are applicable to that TRUTH which is the *proper* LAW of our Being, so are they to the ordained WAY through which this TRUTH is to become its *actual* LAW. And here, if analogies derived from the severer forms of Science which chiefly contemplate matter as unorganized, carry us but a little way, those belonging to Biology, and especially to the higher forms of natural Life, will advance us further. Medicine, for example, as the knowledge which has for its object our natural health and well-being, may be rightly contemplated under two distinct aspects, as it is a Truth, and as it is a Way,—as it is a knowledge of the healthy or diseased condition of the human body, and as it is a skill in the methods or

means through which its various disorders are to be done away with, by its restoration to a state of sound health. These two objects of that Science or Skill, which regards man's natural Life, are clearly and completely separable in contemplation, and they are so, to a considerable extent, even in practice. And a knowledge of the various states of health and of disease is a province of Medicine and of medical education distinct from a knowledge of the means necessary for restoring health under given conditions of disease. And this distinction is real and important, whether we do or do not distinguish these two branches by the names of Pathology and of Therapeutics, or by any other. Still, however full and accurate may be a physician's knowledge of the various states of disorder and of health, we should have little confidence in his skill if, absorbed in the contemplation of diseases, he had omitted all study of their remedies, all practice of the art of rightly applying them.

Thus, Medicine presents us with a better illustration of our distinction between the TRUTH and the WAY than the more exact Sciences, because it is an Art as well as a Science; or, which unites the two, a Skill: and more especially because it is a skill having to do with Life, and because the Life with which it occupies itself, though natural and not spiritual, is capable of a sound as well as of a disordered state, and is further capable of being restored, by the use of right means, from the latter to the former of these conditions.

But again, though we naturally speak of the Physician who has our confidence as being skilful and experienced

rather than scientific, and though his successful application of remedies comes before us as the practical manifestation of his experienced skill, we could not safely trust to that skill, unless it rested ultimately on a deep and accurate acquaintance with the scientific basis of his profession. Here, as in the corresponding remedial methods and processes of the spiritual LIFE, the underlying TRUTH manifests itself in the habitual practice of the right WAY; the result being here also a Gift of genuine and growing insight, both into disorders and their remedies. And further, though we must largely use both these Methods, in this Skill regarding our natural Life, in order to acquire its TRUTH as it is a Science, we must use both still more fully and variously, in order to possess ourselves thoroughly of its WAY, as it is an Art.

Here our Induction, to be really available, must involve most extensive and accurate observation of individual cases and constitutions, and of the remedies which we have found available for each; our Deduction must contain inferences and conclusions from them equally extensive. And though the results of all the study and all the practice through which a great physician has lived may seem more like a natural insight than an acquired skill, and though he may not at each moment himself bear in mind all the facts and inferences on which his prompt and right decision rests, that decision is, nevertheless, a result of all these, no less really for himself than beneficially for his patient.

But the illustrations of our subject to be derived from this Remedial Skill regarding our natural Life are not yet exhausted. There is further possible a wrong as well as a

right use of our returning or restored energies of health, and hence we require a further knowledge empowering us to avoid the one and to accept the other. And although this new insight will be principally exercised in guarding us against the already known causes of our disorder; this avoiding the conditions of ill health, will be found gradually to assume also the more positive form of rightly exercising the new powers of Life which we feel springing up daily within us—for indeed the not rightly exercising these is itself a proximate cause and condition of relapse, or even of some more malignant disease. And this knowledge, and the acting up to it, we shall find to be always necessary, even in our highest state of health and vigour. If we fail here, we shall assuredly fall off from this state: for whatever we may think in our moments of abounding youth and Life, even bodily health is not a thing which does or can continue unimpaired, unless we really submit ourselves to its ordained and unalterable Laws. If its energies are wastefully squandered, if they exert themselves on objects other than those which God has ordained for their healthy exercise, then assuredly they will soon be withered and dried up, or become energies of fever and madness, not of health and temperate vigour. However spontaneous and self-sufficing these mysterious powers of Life may seem to be, they are still subordinate to essentially inviolable Laws. And the more these are Laws of freedom, enforced by no immediate or outward compulsion, the more inevitable is their final award, the more terrible and enduring are the retributions they inflict.

Now in these its highest principles and truths, our Natural Life presents even more than a close analogy to our Spiritual LIFE. These nobler and more inwardly apprehended Laws which present and keep present to us the genuine Objects and the healthy exercises of our vital energies, will be found to correspond intimately to those final Laws of our real and enduring Life, which we are about to speak of more fully, and which we have called LAWS OF SPIRITUAL DISCERNMENT. And, what is hardly less worthy of notice, they will be found to present at once a real point of transition, and a real point of contact between our natural and our spiritual LIFE.

In thus closely contemplating the relations between these two distinct Lives, we shall perceive that the former presents more than a mere analogy to the latter, and is itself more than a mere Type in a lower kind of that worthier and fuller LIFE. That it is so, we might already have been led to infer from the Scriptural views and expressions regarding it.

The Ideas of Fasting,—of our spiritual LIFE being engrafted on our natural,—of our natural Life being clothed upon with our spiritual Life and glorified in it, all prepare us for the truth, that the highest Laws of Discernment regarding our natural Life and Well-being, are those which teach us to perceive in it REAL CONDITIONS, as well as analogical illustrations, of our Spiritual LIFE and Well-being; and for the further truth depending on this, that the knowledge and skill which is conversant with our natural health and well-being must discern these, (if it would discern its own highest end,) as they are ordained to SET

FORWARD, as well as to set forth, our spiritual health and well-being. Thus our natural Life is of power, when rightly discerned and handled, to enrich us, not merely with a Type, but with a SYMBOL, of our spiritual LIFE. For a Type merely illustrates and expounds to us the Reality to which it bears analogy, whereas a SYMBOL EFFECTUALLY MINISTERS TO THE BRINGING IN, TO THE INWARDLY ENDOWING US WITH, THAT SPIRITUAL REALITY WHICH IT ALSO TYPIFIES. And now that we are entering on the contemplation of man's Real or Spiritual LIFE, it becomes more important that we should recognize this most real distinction between a Type and a Symbol; and should also discern and familiarize ourselves with the essentially symbolic character (in this sense) of our natural Life.

Our Real or Spiritual LIFE is not presented to us either by our Lord or by his Apostles as being, in our perfected estate, still less in our approaches to it, finally divorced from our natural Life, any more than our Spirits are presented as being finally divorced from our bodies. We are not unclothed, but clothed upon; and the lower natural Life is not extinguished or annihilated by the higher spiritual LIFE, but gradually penetrated, purified, renewed, and so finally glorified by it. The bearing this truth in mind will be found important, not only for our clearly understanding the declarations of St. Paul on the subject, but more especially for our fully entering into this latter portion of the Sermon on the Mount.

We shall find that the *μη περιμνήσητε εἰς τὴν αὐριον* is in the very highest Christian and Spiritual Truth a Law of *absolute generality*,—a Law which determines and guards

our Spiritual as well as our natural Life in the highest truth of both, or rather which determines and guards them both as they are indeed one with each other ; so that the LAW OF ABSOLUTE DEPENDENCE ON GOD FROM MOMENT TO MOMENT becomes the highest practical Law of our whole LIFE in its complete integrity and unity. And we shall find further, that neither with regard to the natural nor the Spiritual Life, does this Command to avoid and deny all fretful anxiety about the food and raiment proper to each, annul or in any way oppose the command to pray daily and earnestly for both these kinds of food and raiment, and diligently to seek and labour after both, (its rightful priority being in all our strivings reserved to the spiritual or real food and raiment,) by those appointed means which in God's order belong to the obtaining them.

Our Lord is indeed continually reminding us, especially throughout the Sermon on the Mount, that, in the highest truth, the two become one. Nor is this the least important of the great truths embodied in the Eucharist, wherein the bread of our natural Life being rightly, that is, prayerfully, thankfully, and charitably received, becomes also the bread of our Spiritual LIFE. And the same truth is powerfully commended to us in the Lord's Prayer, in which we are taught to bring these two kinds of bread into their true unity, by praying for both in one and the same Petition.

Thus we learn that when the Spiritual LIFE within us is indeed begun, it can be sustained and nourished even by the bread of our natural Life. And again, our Lord

gives us the highest possible manifestation of the same truth after his resurrection, when being clothed with the glorified and spiritual body wherewith He was about to ascend to the Father, He shews His disciples clearly both that this was a real body, and that it could be sustained by bodily food.

CHAPTER II.

LIFE OF THE KINGDOM.

AFTER the preliminary remarks contained in the last Chapter, we shall be enabled to move more freely in examining that latter portion of our subject which is now immediately before us, and which contains the Laws that determine and guard our Christian and Spiritual LIFE, both in so far as this LIFE has already penetrated and leavened our souls, through a faithful and effectual reception of God's revealed TRUTH in his ordained WAY, and also as it still requires to be in the same manner more fully and perfectly inwrought into our whole Being.

One principal difficulty which here besets our exposition, is the necessity of presenting in succession, and so of separating, Ideas and Truths which are bound together by the most essential and intimate unity, though indeed, were our discernment clear enough, they would still be seen as distinct ideas and truths, however their oneness with each other might predominate over their distinctness.

This particular kind of difficulty has, it will be observed, gone on increasing from the first. The TRUTH of holy Being manifests itself in several Commandments and Bodies of Law, which however really and closely connected with each other, are yet each of them revealed to us, and enjoined on us, as distinct objects of our reverential contemplation and observance.

And even with regard to the WAY through our walking in which this TRUE OR RIGHTFUL LAW OF OUR BEING is actually to become its dominant Law, to be written in our hearts, and to actuate our lives; although the unity of this WAY is for us practically greater than the unity of THE TRUTH, inasmuch as obedience to several distinct Commandments of that whole truthful Body of Law is involved in every forward step we take along the Christian WAY, this WAY is still capable of intelligible division into three distinct branches. True it is, as we have already seen, (B. II. p. 364), that in the first portion of this WAY, namely, the WAY of Christian Righteousness, we are endowed with the germ of the whole WAY, and of its threefold development as Righteousness, Mercy, and Abstinence from evil. And it is further true, that this same WAY OF RIGHTEOUSNESS, when contemplated as the transition-point from the TRUTH to the WAY (B. II. p. 360), does also give the unity of a faithful, hopeful, and living obedience to those fragmentary portions of the whole LAW OF TRUTH, which are daily presented to us in the order of our Christian duty. Still even the Christian Righteousness, though it is a Righteousness unto Holiness, a living Righteousness whose root is the Righteousness of Christ, and whose stem and branches are Mercy and Purity of Heart, may be rightly contemplated in the distinctness of these its constituent elements, as well as in their living oneness with each other. It may indeed be that we can perform no single act of Christian obedience deserving the name, which is not in one sense an act of Righteousness or Justice; in another, of Mercy; in another, of Refraining from evil: yet we are

still of power to perceive that Justice and Mercy and Purity of heart, however reconciled and at one in Christ and in His true followers, are not absolutely identical with each other, but may be contemplated, expounded, and enforced, as distinct Christian graces and duties; and to perceive further, that each several act of duty may exercise some one of these Christian graces and Blessednesses, if not exclusively, yet more largely than any other.

If we contemplate the three great portions of the Sermon on the Mount which reveal successively the TRUTH, the WAY, and the LIFE, we shall find that as in the first the Distinctness of its parts predominates for us over its Unity as a whole, so in the last such a visible Distinctness of parts is for our eyes all but lost in the prevailing glory of its Oneness; whilst in the central Christian WAY, these two elements of Unity and Distinctness are more nearly balanced, neither discernibly preponderating over the other.

That we should thus discern Unity as specially predominant in the Divine TRUTH, so soon as through Christ's ordained WAY it has become an inward LIFE from being an outward LAW, would be sufficiently probable, were it only from the nature of the case, and from the many analogies which present the same principle in a lower kind; it being always exceedingly difficult to discern and disentangle the several Laws which determine any Being's Life, by the mere contemplation of that peculiar form of Life in which they all result. And we are further prepared for such a principle by our former examination of those three final Beatitudes and Clauses of the Prayer, which immediately and intimately correspond to this LIFE.

That examination, however inadequate, or rather that brief glance, sufficed to shew us this predominance of Unity with each other over Distinctness, in the three last Beatitudes.

We saw that the true Peacemaker must, as it were by a spiritual necessity, become and be a Sufferer for Righteousness' sake, and so (if only his LIFE remain in him, and he perish not from the right WAY,) a Sufferer for the sake of Him who is our Righteousness. Yet it is no less clear that to make Peace, is not the same thing as to suffer for Righteousness, and that neither of these is identical with suffering for Christ.

To make Peace is the exertion of an Active, to suffer for Righteousness, of a passive Energy; whilst to suffer for Christ reconciles both these in one. For this SUFFERING FOR CHRIST, which is the highest passive *ἐνέργεια κατ' ἀρετήν*, or Energy in the order of Righteousness unto Holiness, whereof our renewed or real Being is capable, can be fully and worthily accomplished only in the strength of a real LOVE FOR CHRIST, which in like manner is our highest active Energy in the same order. And this twofold holy Energy being a more glorious Reality than it could enter into the mind of Aristotle to conceive, has its result not in *εὐδαιμονία*, but in *μακαρία*, not in pagan happiness, but in Christian Blessedness. Moreover, since this holiest and most blessed Energy of the Divine LIFE in man is especially an Energy of PEACEMAKING, it is of power to form around itself Households like flocks of sheep, even in the wilderness; and so it is ever being clothed upon with that OUTWARD, as well as inward, perfect or genuine LIFE, that *βίος τέλειος* which Aristotle felt was wanting to the

Platonic idea of a complete human felicity, though his light could not suffice to shew him the true nature of those outward circumstances—of A CHURCH, namely, and a CHURCH LIFE, without which Plato's otherwise worthy idea of human happiness must remain purely subjective, and so essentially incomplete and imperfect.

I am well aware that these two final Beatitudes of Suffering for Righteousness' sake and Suffering for Christ's sake, have too often been heedlessly confounded, or regarded as mere repetitions. But a mode of exposition which, if applied to a human author of ordinary power and exactness, would involve a false and contemptuous estimate of his understanding, can be neither a reverential nor a hopeful way of dealing with His living words who speaks as never man spoke, and who has Himself warned us against vain repetitions in a closely kindred matter. Looking more earnestly, we shall find that however intimate the connexion, however real the unity between these two last Beatitudes, the distinction between them is neither less important, nor less intelligible. We shall perceive that it is a distinction than which none can be greater and more real in the whole realm of the higher Spiritual Morality; for it is a distinction which involves the difference between *Persons* and *Things*,—that difference which is perhaps of all others the most real, and the reconciliation of which, in a higher Unity, wherein the created *Thing* is finally and fully pervaded by the proceeding *Spirit*—if this be indeed in God's order possible—will be the crowning glory of that Wisdom, and Power, and Love, which He has manifested to us in Christ.

To suffer for Righteousness' sake is Morality. To suffer for Christ's sake is Religion. And though the Body of Morality may be interpenetrated by the Spirit of Religion, and may so become a glorious and a spiritual Body, this does not annul the real distinction between the Body and the Spirit.

Or if we wish for immediately practical illustrations of this distinction, we have only to look at the works of writers, now, alas! too frequently met with, who though they admit a Law of Right, reject a *Personal* Author of that Law; and who therefore, even if they attain to a Pantheistic belief, can never on this road arrive at, and still less realize for themselves, the one great Objective Verity of a Holy Personal God, and so the corresponding Subjective Blessedness of a holy personal religion.

And now let us endeavour to grasp with our best powers of understanding—to the end we may also inwardly and effectually lay hold on it—this our real or spiritual and enduring LIFE, this LIFE OF THE KINGDOM, which is ever, through Christ and His Spirit, becoming in us the LIFE OF POWER, and so ever issuing and resulting in the LIFE OF GLORY.

This our Real LIFE, as being first essentially and permanently THE LIFE OF THE KINGDOM WITHIN US, may be most rightly and fruitfully contemplated under the image of that Pearl of great price, to which this Kingdom is likened by our Lord. That fair and priceless pearl has indeed on its lustrous surface no spot or wrinkle, or any such thing. Still it is a solid Reality; and being such, it must have its own length and breadth and depth: though, from its

full and perfect roundness, no one of these may be discerned as greater than another. And what indeed are they, this length and depth and breadth of the pearl of Christ's Kingdom within us?

This length is that inward Energy of Blessedness which, in making Peace, can and will and does suffer for His sake, who is our Righteousness. This depth or height is that inward Energy of Prayer and Communion with God which is ever ascribing to Him alone from whom alone it proceeds, all this greatest Blessedness, all this greatest Power and Glory, wherewith man can be really and inwardly endowed. This breadth is that inward Energy of free Obedience to holy Law, which does continually, up to the full measure of accorded might, fulfil the conditions in God's order necessary for feeding and heightening this pure light, which He has kindled within us.

And again, in what shall we find a fairer and more truthful image of that Spiritual Discernment which is indeed a Law unto itself, and which results from the reconciliation of these three Energies of LIFE in the Christian Soul, than in the mild lustre which shines forth from within and from without, from every point and portion of this beauteous Pearl. •

To whatever extent our spiritual LIFE fails to unfold itself in any one of these essential directions of inward Blessedness, of Godward Devotion, of free Obedience to Holy Law, and so of that true or loving Discernment of Christ which is ever resulting from these,—to the same extent it fails of real increase. It is no longer a solid

and living Reality: it becomes a mere surface, a waning shadowy thing, ready to disappear and perish. In all these essential directions we must grow daily; and thus only will our Christian stature be firm and well-knit.

The failure of any one of these elements is practically the failure of them all. If, for example, there should fail within us the vital unfolding of that Blessed Temper and Energy of Peace, whereby being in Christ at one with ourselves, we become of power through the same Christ, and as his Ambassadors, to make Peace, to reconcile, that is, our brethren with their Heavenly Father, and so with themselves and with each other,—such a failure at once renders the corresponding Energies of childly Communion with God, and free Obedience to holy Law, unreal and ineffectual. To whatever extent this Energy of the Kingdom within us, which as it grows strong and flows forth with Power on others, both leads and enables us to suffer for that Just One, actually ceases to spring up within our souls, to the very same extent the Ascription of this holy indwelling and outstreaming Energy to God, as its one true source, partakes of a false and unreal character.

The special end and aim to usward of that Ascription is, as we have already seen, (B. I. p. 115) to guard us from the deadly peril of claiming this inward and living Energy of making Peace, and of suffering in the cause of righteousness, (which Energy is yet *more really* and intimately our own than any thing else we can possess,)—of secretly regarding this inward Kingdom, and the real Power and Glory which proceed from it, as *absolutely our own*, and not as essentially originating from God, and continued

to us by Him from moment to moment. And we would here again insist both on the difficulty of discerning and overcoming this temptation to spiritual Pride, and on the fearful results of yielding to it; inasmuch as this inward claim to be an independent Power, and to glorify ourselves instead of God, is perpetually and with most secret subtlety suggesting itself to our spirits, even when in our words, nay, in our self-conscious emotions of mind, we may be indignantly rejecting it; and inasmuch as this claim, whether made openly and self-consciously or not, is yet, if in the hidden depths of our spirit it be really made, a sin of the most deadly nature, a form of Spiritual Pride which falls not short of Apostasy from God.

But though our Spiritual Pride may be an evil and a deadly thing, if, in so far as we do really possess these entrusted Powers of extending the Kingdom of Peace and of suffering for the cause of Righteousness, we claim these Powers as our own, instead of ascribing them to God their Author; hardly less evil and base is our hypocrisy, if, having sinfully failed to use His ordained means for kindling and unfolding in us such living Powers, we pretend to glorify God for a real inward possession of Gifts and Graces which, through our own fault and failure, we are very far from possessing at all.

We have indeed great occasion to thank God that the comprehensiveness of these Ascriptions, and the possibility of our rightly uttering them in other meanings beside this their chiefest and most inward meaning, may through His Mercy save us from this sin: even though.

whilst we daily utter them, we should be daily and lamentably failing to glorify Him with that new LIFE and all its living Energies which are His; even though we should be failing at all worthily to employ these excellent and holy Gifts for the enlargement of his Kingdom, for the setting forth and further establishment of its Power on earth, for the ministering to that special increase of His Glory, to which it is our most bounden duty, our highest privilege and blessedness to minister, and which consists in our own sanctification and that of our brethren—in the coming ourselves, and the bringing with us many sons, to glory. It is, I say, possible that, for a time at least, we may without such perilous insincerity daily glorify God by these Ascriptions, for all those excellent manifestations, as well symbolic as real, of His Kingdom, His Power and Glory, which have already lifted out of the dust and enriched our poor and fallen race,—which have already shone forth in His Material and Spiritual Creation by Christ; even though we have ourselves hitherto sinfully failed to receive, in any worthy measure, into our own souls these quickening Energies of His brooding and creative Spirit.

And we may further thus glorify Him for all that we firmly believe He alone *can* do,—for all that we hope and trust He *will* do,—that He is already through Christ and the Spirit *actually*, though it may be secretly, doing in our own souls. For these Ascriptions look forward in Faith and Hope to what shall be, as well as backward in thankfulness and joy to what has been, accomplished in us; and by attributing all real Dominion, Power, and Glory, to our Heavenly Father, they render the highest and truest reason

for all those several acts of communion with Him which have just been commended to us in the Prayer. They teach us WHY our eyes should continually look towards and wait on Him, WHY we should unceasingly and with all our strength aspire after and yearn for the coming in our own souls of that Kingdom, in all its living Powers, in all its holy and glorious Energies; WHY we should daily and fervently pray for the coming there of such fitting portions of that Kingdom of Righteousness and communicable Peace, as we are daily strengthened of God to receive and inwardly to digest as the daily bread and wine of our real Life, to the end our spirits may from day to day be more fully clothed upon with that enduring Glory.

Doubtless these also are among the real reasons why, when we have prayed, we are taught to say further, for thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen. Inasmuch as from God alone, and from no other, now or throughout the whole range of eternity, can these only excellent and real things which we have thus been yearning and praying for, by any possibility proceed. Still however it is and remains true, that our sincere utterance to God of these ASCRPTIONS, *in their central bearing on our own personal LIFE in Christ*, implies our personal possession, in some adequate and growing degree, of that KINGDOM of God which is within us, of that POWER of God which though an entrusted, is yet a real and indwelling Power in our own souls, of that GLORY to God which consists in our daily Renewal, in our ever-advancing personal Sanctification. And therefore it also remains true, that without such a real and growing endowment of our own

souls with this inward Kingdom, Power and Glory, we cannot truthfully, we cannot, without hypocrisy and falsehood, ascribe that endowment to God. And if this living pearl of the Kingdom within us, whose size and value and daily growth there depend first on the degree in which we are endowed with this new Energy of MAKING PEACE, even through our own sufferings,—if this pearl, from being a solid and growing thing becomes false and hollow, just as it loses the full Reality of that depth or height which is OUR GLORIFYING GOD IN AND FOR ALL THINGS,—OUR OWN renewal from day to day being the deepest and most real ground whence these ASCRIPTIONS arise to Him;—so, lastly, will this goodly pearl of the KINGDOM shrink as it were and waste away in our souls so far as it wants THE FULL BREADTH OF A FREE OBEDIENCE to those noblest and most comprehensive LAWS, which are set to determine and guard this LIFE OF THE KINGDOM WITHIN US in all its genuine Energies of a real and growing holiness.

These final all-comprehending LAWS—this whole remaining Body of Law—it is which we would now with God's help steadily contemplate; being convinced that it is indeed ordained to guard that LIFE both as it has already proceeded and as it is still proceeding within us; and that it is further of power at once to realize more fully those previous LAWS which are set to guard the TRUTH from which, and the WAY in which, that LIFE must unfold itself within us, and also to convince and reprove us of sin, if we have failed to obey them.

Now in considering these LAWS of the Christian and spiritual LIFE, as it is an indwelling LIFE in our own souls,

we must bear in mind that all real Energies of LIFE have their Being either in Action, or in that Suffering which, as our Lord has taught and shown us, is the highest form of action. Such Energies, I say, HAVE THEIR VERY EXISTENCE IN THEIR EXERCISE, and are more and other than the dormant Powers into which whilst not being exerted they subside. That they should thus periodically rest and assume the character of mere indwelling Powers is no doubt incident to every form of living Energy with which we are acquainted, not excepting even those which characterize our spiritual LIFE: though the positive repose of a free and perfectly balanced Energy which belongs to this highest form of LIFE differs very widely from the negative rest, or dead sleep, of the merely natural Life. Still, allowing that some form of periodical REST is a condition of our Being, even in its most perfect state, this hinders not the truth of that principle to which all experience, all sound philosophy, and, finally, all true religion, bear witness; namely, that it is chiefly in and through THE REAL EXERCISE of our living Powers in their legitimate sphere of active endurance that CHARACTER is formed and confirmed, and that the more these Powers of Life are exerted, in right directions and on their genuine objects, the better and the firmer is the resulting character, and conversely.

The reader of Aristotle will not need to be reminded of the striking prominence assumed by this principle in his Philosophy, nor of the lively manner in which he illustrates, from various forms of practical Life, the truth that men are able and skilful through the energetic practice of their several callings: and that whether they be excellent as

architects or as instrument-makers, it is by building good houses or making good instruments that they become so.

He has indeed formed, or used in a peculiar sense, the word *ἐντελεχεία*, apparently for the very purpose of presenting in a clear and striking manner the important truth by which all these examples are pervaded: the truth, I mean, that we possess our powers fully, then only when we are exerting them on their right objects. And when in addition to this he defines happiness (*εὐδαιμονία*) to consist in the exerting these living Energies aright, (*κατ' ἀρετήν*, or in the order of virtue,) and when we further perceive that this *ἐντελεχεία*, or full possession of our living Powers, implies in its perfection the continuous GROWTH as well as LIFE of those Powers, it is impossible to deny the deep interest even for ourselves of these remarkable conclusions.

In our actual every-day Life, no soberminded person really doubts that men's characters are mainly formed by what they do and suffer, by what they have been in the habit of doing and suffering from their youth up, though there is often a certain unwillingness to admit this in express terms, from an obscure feeling that such an admission may possibly be inconsistent with the doctrines of Christianity. And even of those who would willingly reconcile their faith with their experience, and with the knowledge they have derived from other sources, the most earnest might well reply,—Such, no doubt, is the verdict of the mere human intellect, and of mere human experience; but is the finding of these earthly tribunals ratified by the authority of Christ's Divine Revelation, and so of

man's spiritual experience and spiritualized Reason? Do not fatal errors appear in the grounds on which that verdict was given, so soon as the matter is re-opened in this higher Court? Surely it is one thing to contemplate our actual Being or Life with its inherent powers, as that from which alone our whole Character in its very highest and noblest form is to be unfolded; another, distinctly to affirm that this Being is indeed twofold, and that our actual, which is also our false, Life must be repressed and mortified, in order that our real and true LIFE may be implanted and worthily unfolded within us. Is it, we may well ask, upon an assumption that the former or that the latter of these antagonist principles is true, that this joint verdict of Philosophy and of Experience proceeds? Or, if we would spare ourselves the labour of investigating this point, does the Revelation that our Life is thus twofold really introduce any such new grounds into the question at issue, as at all tend to set aside this verdict, pronounced as it actually has been, by the united voices not merely of Pagan Philosophy and of Worldly Wisdom, but of all genuine Christian Experience and Discernment.

An adequate examination of this question will shew that the really new grounds introduced into it by Christianity, so far from invalidating, strongly confirm the decision already arrived at; and will convince us that if men's Characters were, and were discerned to be, mainly formed by Action and Endurance, *before* the introduction of Christianity, that introduction, instead of weakening this principle, has, on the contrary, both increased its strength and enlarged its range. It requires indeed no great power of

insight to perceive that if this principle holds good under the pagan and worldly notion, that the highest and worthiest form of Being of which man is capable, can be nothing more than an unfolding of what he already possesses, a mere development of the germs implanted in him, or of the character stamp on him at his birth; it must *à fortiori* hold good under the Christian doctrine, that we are capable of a Spiritual LIFE distinct from the carnal Life which is natural to us, and irreconcilably opposed to that carnal or merely natural Life; and that there is, throughout our whole earthly existence, after this nobler germ of spiritual LIFE has once been grafted into our souls, a real and ceaseless warfare between it and the merely natural or carnal Life, the flesh ever lusting against the spirit, and the spirit against the flesh. For, assuming this Christian doctrine to present, as indeed it does, the true state of the case, then, by rightly and continually exercising the implanted Powers of this new and genuine LIFE, we are not only unfolding them into the confirmed Energies of that LIFE, and thus developing its Real and Blessed Character; but, so long as we are really occupied in doing this, our gain is twofold. For—since it consists not with the Laws God has imposed upon our Being that we should be at the same time exerting Energies diametrically opposed to each other in their Character and Object—so to unfold by their proper exercise these implanted germs of our true and heavenly LIFE, so to be ever strengthening its Powers, by exerting them, into confirmed Energies of holiness, is also to be ever weakening and mortifying by disuse the opposing powers of that carnal Life which

before was paramount within us, and which, without this effectual antagonism, must ever, to our endless ruin, have remained so.

And thus indeed it is, in God's highest truth: and thus, as we advance in faithfully and hopefully exerting these new powers of our real LIFE, shall we find it to be in practice. Its new Affections and Energies have indeed such expulsive powers. To exert them on their proper objects is at the same time to mortify the flesh with the affections and lusts thereof, to kill that Spirit of a Worldly Mind in which whosoever lives is dead unto God. Nevertheless in these His most practical and consummate teachings, our merciful Lord dwells not merely or mainly on this higher Law of our real LIFE. He who knows what is actually in man, knows how firmly the world is set in the heart of every child of Adam, and that if this Worldly Mind which is enmity against God be not also *directly and unceasingly* mortified, that Heavenly Mind can neither dwell nor enter there, that Spirit of brooding Peace can find there no rest for the sole of its foot.

And herein we see not only the thoroughly practical but the absolutely universal character of this teaching and legislation of our Lord for man's living Powers and Energies. To every individual soul of man its spirit is practically applicable: to each its voice and import is of this kind—I have now set before you Good and Evil, both as to the Things themselves to be done and suffered, as to the Manner of doing and suffering them, and as to the Good or Evil Life which will thence result. I have shewn you that your whole appointed work on earth from first to last is,

through my TRUTH and my WAY, to be ever receiving from on high and cherishing within you this new and holy LIFE, ever separating from it and casting forth that evil Law and Way and Life. For, however frequently overthrown, this Principle of Evil will maintain itself within you until death, in sufficient force to call forth and unfold all those hidden Powers of spiritual watchfulness, courage and skill, which through the same TRUTH and WAY I have inwrought into your soul. And as I have already placed before you and enjoined on you this TRUTH and this WAY, and guarded you against all evil perversions of each, so now do I place before you this true LIFE, and those holy Laws, which will both mortify and repress the false and unholy Life resulting from such perversions, and enable that real and Spiritual LIFE to be more than conqueror over this enemy, and to unfold itself within you in ever growing fulness.

What then is the first complete Body of this final threefold Law, which is set by our Lord for the determination, the guardianship, and the continual unfolding of our new LIFE, in its first manifestation as THE KINGDOM OF GOD WITHIN US,—a manifestation which contains also in living germ THE POWER and THE GLORY of that inward Kingdom.

The Law already given in p. 21, beginning "LAY NOT UP FOR YOURSELVES TREASURES UPON EARTH," and ending "HOW GREAT IS THAT DARKNESS," is the Body of WORKING LAW with which our Lord endows his Kingdom within our souls for the effectual guardianship of its first unfoldings there. And though this WORKING LAW belonging to the LIFE OF THE

KINGDOM takes account of the new Capacity for Spiritual Discernment, which is inseparable from that LIFE, we shall find presently that it requires, for its practical completeness, a distinct LAW OF SPIRITUAL DISCERNMENT to be added to it. This WORKING LAW does indeed fully suffice for guarding in its integrity the LIFE OF THE KINGDOM, so far as that LIFE unfolds itself continually *from within*; so far as through Christ's ordained WAY and means it is ever transmuting into LIFE those elements of TRUTH which it has *already* received. But another form of Holy Law is still wanting for its determination and guardianship, so far as it must be ever increased and sustained, if it would not wither and die, *from without and from above*; so far as it ever requires and demands to be fed and nourished with further portions of that TRUTH, to be guided more effectually in that WAY, to be ever receiving the new things of that Kingdom, as well as inwardly digesting those it has already received. And that it may do this, that it may not receive poison instead of food, a stone for bread, and for fish a scorpion, it must be furnished with a NOTE, a real and practical mark, to distinguish those who can and will supply it with this heavenly food, and guide it in this right WAY, from those who will not, nor indeed can do so.

With such a distinguishing mark, such a practical and unfailing sign, it is supplied by those Directions which we affirm to be THE LAW OF SPIRITUAL DISCERNMENT, specially belonging to, and finally completing, this WORKING LAW of the LIFE OF THE KINGDOM. To this latter Law it is in the larger Synopsis subjoined, for distinction's sake, in a different character, and it is again printed (in p. 22,)

from its beginning, BEWARE OF FALSE PROPHETS WHICH COME TO YOU IN SHEEP'S CLOTHING, to its conclusion, WHEREFORE BY THEIR FRUITS SHALL YE KNOW THEM.

THIS LAW FOR KNOWING PROPHETS,—those namely who purport to be Teachers and communicators of the Divine Life,—BY THEIR FRUITS, taken in conjunction with the Law just referred to, regarding the true and the false Treasure, we affirm to constitute the entire Body of holy Law necessary, and, so it be faithfully observed, sufficient, for the determination and guardianship of this NEW LIFE OF THE KINGDOM WITHIN US.

And we affirm further that this entire Body of holy Law thus presented in its subjective and objective completeness, may be truly regarded either as determining and guarding generally, in all its great leading lines, THE LIFE OF THE KINGDOM WITHIN US, OR AS MORE SPECIALLY AND FULLY determining and guarding the *first* unfoldings of that NEW LIFE in our souls. We shall indeed find that, in our Lord's perfect legislation, the same principle holds with regard to the LIFE, which we have already found to be true of the WAY. It will be remembered that the Legislation concerning the *first* branch of the WAY not only gave full practical directions for *it*, but did also at the same time set forth the leading lines and pervading principles of the *whole* Christian WAY or Method. (B. II. ch. iii.)

Let us not however, through a desire of shadowing forth this LAW OF THE LIFE OF THE KINGDOM in its completeness, be too long detained from considering attentively that *first* and more subjective portion of it regarding TREASURE, which we have called its WORKING LAW, in contra-

distinction to its more objective portion regarding THE NOTE OF FALSE OR TRUE PROPHETS, which we have designated as its LAW OF SPIRITUAL DISCERNMENT.

This Law then regarding TREASURE consists of two parts; first, of a general Injunction, having both a negative and a positive branch, *not* to amass earthly treasure, *but* to lay up TREASURE IN HEAVEN; secondly, of a series of more immediately practical Directions or Commandments, given in the LAW OF THE POWER, through obedience to which we are to realize our obedience to the general twofold Injunction concerning Treasure.

Now the spirit of these thoroughly practical Directions is, that we are not to spend our main labour and diligence, our chief daily thought and care, still less to employ ourselves solely and with a fretful anxiety, about our success, in amassing earthly treasure: seeing it is not, in God's order, possible that we should thus regard as our chief treasure, thus incessantly think of, and labour for, two distinct and contradictory objects, namely, the treasure of this world and THE TREASURE OF THE KINGDOM. But, though such is the real drift even of the more immediately practical Injunctions about Meat, Drink and Clothing, the perfect consistence of these Injunctions with the more general one regarding Treasure requires to be brought out by the aid of an intermediate truth, namely, that whatever good thing, or supposed good thing, men are constantly thinking of and striving for,—on that TREASURE, be it a false or a true one, they will sooner or later set their hearts: they will set them on it more and more firmly in proportion as they thus give them-

selves up more and more entirely to the obtaining it. And again, to whatever extent they do habitually and exclusively labour for it with body and mind, and thus set their hearts on it, they will also grow to think it the only thing worth earnestly working for, they will come sooner or later to discover in it a true treasure—the true treasure, though it be in very deed a most unreal and false one.

Now the more we ponder this principle the more reason we shall find to regard it as true and important. And we may here notice, by the way, its power of aiding us to distinguish between Opinion and Faith. For though in the highest reality our LIFE is the result of our FAITH, it is hardly less certain that our OPINIONS are the results of our LIFE, and that whatever be the habitual direction of our earnest practice in doing and in suffering, the same will sooner or later become the habitual direction of our feelings and emotions, and so of our thoughts and opinions.

And thus again we shall be assisted in forming some notion of a genuine Spiritual Discernment, our endowment with which is a no less assured result of a confirmed Christian LIFE than this last is of an earnest FAITH in Christian TRUTH. By strenuously and habitually acting out such a Faith, our own actual opinions and views are gradually brought into more perfect harmony with that Truth; till at length our natural Discernment is indeed spiritualized, and we are enabled *to understand and to feel* the great and holy Truths which at first we could only *believe in*.

But what we are specially desirous of noticing at present is the more practical form of this Law concerning

TREASURE, contained in the Injunctions about Meat, Drink, and Clothing. That this is indeed but another and a more practical form of the very same Law, we see in the fact, that these are the chief things which the earthly treasure procures for us, and are rightly taken in general to represent them all: "Having meat, drink, and raiment, be ye therewith content." It is the affluence, the luxurious abundance of these things, regarded in this comprehensive meaning, which the worldly-minded man proposes to himself as his main object; whether he contemplates them directly as things for immediate use and enjoyment, or whether he regards them through the medium of that earthly treasure which procures them for him at will, and so is equivalent to them all. And we are then most effectually fulfilling, in all its practical details, this Law against setting our hearts on Worldly Treasure, when we are most sternly denying our tastes and appetites, our longings and anxieties, for the luxurious enjoyments that treasure can procure; whether the exquisite and costly things which tempt us be meats or drinks or vestures, which all perish in the using, or whether they be goodly houses from which we must ourselves soon perish and pass away.

By such direct and continual mortification of our desires and cares for the things which this worldly treasure represents and procures, and so for the treasure itself, our souls are no longer clogged and bound down to earth by them, and it becomes *possible* that we should yearn for, and receive the Real or Heavenly Treasure.

From the grounds of a heart thus continually being

cleared from the entangling and choking cares and pleasures of this world there *may*, and, if we have rightly subordinated ourselves to God's TRUTH and WAY, there *assuredly will*, spring up some nascent desires and aspirations, some yearnings, however feeble at first, and helpless, after THE HEAVENLY TREASURE, and after the real good things, namely, the MEAT and DRINK and RAIMENT of our spiritual and enduring LIFE, which that Real Treasure represents.

And even as we are continually to repress and mortify that evil and false nature within us which is ever hankering and lusting after the former things, by sternly refusing to indulge its sinful desires and to strengthen its corrupt inclinations by exercising and acting them out; so must we be unceasingly building up, and confirming in good, our Real Being,—the Being which in Christ we *are* already by Faith and Hope, and which, in the same Christ and by His Spirit, it is our bounden duty and highest privilege to be ever *becoming* more and more fully, in the Spiritual Energy of Love and of a sound mind.

Now by considering what this real Treasure is, we shall be further aided in discerning the essential unity which pervades the whole of this threefold presentment, under the forms of holy LAW, of our Real or Spiritual LIFE, and to perceive further, that this unity is clearly though briefly set forth in the first distinct portion of this threefold Body of Law.

And first, by this Idea of Treasure, we are at once thrown back on that which is indeed the key-note of the whole Sermon on the Mount. With Treasure it begins and with Treasure it ends; and from beneath every portion

of its closely woven and seamless web, this fine gold gleams forth on him who diligently seeks it.

The Poor in Spirit are Blessed, because through the consciousness of their real Poverty they yearn for this Treasure; because, without such real and heartfelt yearnings for it, they never can possess it; and because in earnestly aspiring after the Hallowing of God's Name they also faithfully subordinate themselves to the LAW which for them realizes this Hallowing.

For this LAW OF THE NAME issues, as we have already seen, and is summed up, in the command not to covet the Earthly Treasure; so that the soul, freed from its bonds, may indeed aspire after the Heavenly. Again, those who are actually laying up this Communicable Treasure of an inward PEACE are blessed, because for them this first blessed yearning has in God's order been carried forward to its growing accomplishment.

And mark here, how that which was Treasure at first in the TRUTH, becomes Treasure again at last in the LIFE; though in the midst, that is in the WAY, it was more immediately and especially Meat, and Drink, and Clothing. More exactly may we say that throughout it is Treasure, throughout also it is Meat, Drink, and Clothing. But in the TRUTH it manifests itself chiefly as TREASURE, in the WAY chiefly as MEAT, DRINK, and CLOTHING, in the LIFE, almost equally under that one and under these three forms: both ideas being finally absorbed in that of CLOTHING, of OUR BEING CLOTHED UPON WITH OUR ENDURING GLORY.

And why is this so? By what characteristic, by what special quality is TREASURE contradistinguished from those

necessaries, those absolutely essential conditions of LIFE, which it represents and procures?

That special characteristic which God would thus bring home to our minds and hearts, is its COMMUNICABLENESS. It is on this account chiefly that the Kingdom of God in Christ, whether presented to us as that essential TRUTH or TRUE LAW of our Being, which ought to become its LIFE, its inwardly energizing LAW, or whether it is presented to us as having already in adequate measure become, and as daily becoming, the LIFE of our Being, the LAW OF OUR SPIRITS and IN OUR HEARTS, is *primarily* presented, not as the Meat, Drink, and Clothing of that Being, but as its TREASURE.

Meat, Drink, and Clothing, perish in the using: Treasure does not, but increases itself, unless indeed it be buried in a napkin.

Again, meats, and drinks, and raiment, and houses, are things which we *enjoy*: Treasure is a thing which we *communicate*, and in imparting which we impart all the others. It is with this entrusted TREASURE that we are empowered to satisfy those cravings of spiritual Poverty in others, which God is now daily satisfying in us, from His fulness in whom are laid up all the Treasures of His Wisdom and Power and Love. And it is by thus distributing rightly of the Treasure which God commits to us, by thus ministering to the making Peace in the hearts of others, as Christ has ministered and still ministers to the making Peace in our own, that we receive into our bosoms daily increasing measures of that PEACE, that we inherit the great Blessedness of being called Children and Sons of God, by him whose calling is not in vain.

We see then that though this Idea of TREASURE predominates and seems to be all in all in this first Body of Working Law, which determines and guards our Real or Spiritual LIFE, we can be at no loss to know what this Treasure is, both because we have already seen it manifested to us in the WAY, as the real Meat, and Drink, and Clothing of our enduring LIFE, and because in the second unfolding of this LAW OF OUR NEW AND INWARD LIFE, it again manifests itself under the very same forms of Meat and Drink and Clothing. And even if this central WORKING LAW OF THE LIFE fail to teach us the real nature of this TREASURE, or of the food and raiment into which it is convertible, we can hardly contemplate that LAW OF SPIRITUAL DISCERNMENT which secures to us those continual accessions of this TREASURE, which our continual needs require, without learning from it at once what that real nature is. For why indeed are we to discern and to beware of false Prophets, why are we to discern and to accept true Prophets, but that we may continually receive from them the supplies we continually want, not of soul-killing falsehood, but of that TRUTH of God which through Christ's WAY is ever becoming our real and enduring LIFE?

Again, looking back to the first unfolding of the WAY, the ἄρτος ἐπιούσιος is this Treasure of the Kingdom contemplated as that necessary BREAD of our whole Being, which God daily grants to our daily Prayer. This living Bread of Righteousness does indeed contain or involve in itself the Meat, the Drink, and the Clothing both of our Spiritual and of our natural Life; though, in order to our more practically apprehending it, this pregnant idea of our Bread

or food needs unfolding into the three distinct necessities of our LIFE, whether Spiritual or natural,—namely, Meat, Drink, and Clothing, which in the full reality of their meaning comprehend all that is required for the integrity of our twofold human LIFE. And here we may remark in passing, that the argument from inward connexion gives additional weight to that critical interpretation, which would render τὸν ἄρτον τὸν ἐπιούσιον by *the Bread of our Being or Life*, in the sense of THAT WHICH IS NECESSARY FOR THE SUSTENTATION OF OUR WHOLE REAL LIFE IN ITS INTEGRITY AND ONENESS, rather than by *daily*. This interpretation seems preferable also as adding to the fulness and clearness of the Petition, and as avoiding a partial repetition of the same idea, as well as somewhat of reference to *other* days, and indeed of an implied claim with regard to them also. Both these are alien from the spirit of this Petition, to which spirit the not looking beyond to-day, and the asking from God that which is necessary to sustain in its integrity the LIFE of to-day, are essential.

If we consider the illustrations from his visible world which our Lord Himself supplies, while He is unfolding these Injunctions regarding TREASURE into the more thoroughly practical and intelligible Directions regarding the MEAT, DRINK, and CLOTHING it represents, we shall see at once that these, though more than varied illustrations of the same great Reality, do not set forth to us more than the several States and Aspects of that one Reality; and we shall further see from these illustrations how, both in the Material and in the Spiritual Universe, necessary food may be intelligibly and fruitfully contemplated on the one

hand as Treasure, on the other as Meat, Drink, and Clothing.

What then is the image under which our Lord presents to us that further unfolding of man's Spiritual Stature, in virtue of which he is no longer merely or mainly a Receiver and Distributor of the Kingdom's Treasure, but is himself a Possessor of it in some adequate and growing degree, as a living and indwelling POWER in his own soul? How is this entrusted POWER set forth, which is no longer the Power of Christian Truth only, but is also the Power of Christian LIFE and Character,—that Power of Doing and Suffering for Righteousness' sake, as well as of rightly uttering the Peacemaking words of the Kingdom of Righteousness, which proclaims that the Kingdom of God is indeed within him, and requires only one further witness to prove that its Glorious Power possesses him, and is possessed by him, dwelling in him of a truth, to go no more out for ever?

It is under the image of THE FOWLS OF THE AIR that our Lord presents to us and illustrates for our human apprehension this CENTRAL POWER of our new LIFE in Christ, in virtue of which Power we possess that LIFE no longer as PROPHETS only, but now also as KINGS; no longer as merely reflecting on others or on our own forward path that LIGHT which is the LIFE of men, but also as having received, and as daily receiving, its LIVING WARMTH and QUICKENING POWER into our own bosoms. And we shall find that this image does most perfectly express the peculiar and central character of this POWER, which in the region of our diviner LIFE lies midway between the KINGDOM and the GLORY, just as the next image of THE LILIES OF THE FIELD, which in

this order is the last made use of by our Lord, illustrates with the same absolute fitness and beauty, the final perfection and consummate GLORY of this LIFE.

The fowls of the air wait on God daily for the meat of their Life, and He opens his hand and gives it them plentifully and in due season. And though they thus depend on Him from day to day for their food, and must pine away and perish if He sees fit to withhold it, yet is their Life not merely devoid of care and anxiety, but is of all other lives the freest and most joyous; so that in their heavenward flight and exulting song, we have an image of Aspirations and of Praise which may well put to shame our sin-obstructed and lukewarm devotions. Nor let their power of endowing us with such instruction and reproof be deemed fanciful or imaginary. That it is most real not for children only, or for the childhood of the world, or for babes in Christ, but for strong men and for every period of the World's and the Church's Life, is sufficiently proved by our Lord's *here* pointing attention to them. Let us rather, as He enjoins us, consider them earnestly, ἐμβλεψάντες καὶ καταμαθόντες, looking unto them and bowing ourselves down to learn of them, if by any means we may draw from them some portion of the manifold Wisdom which to the lowly and discerning heart they are empowered to convey.

If then we set ourselves to look intently into the State and Being of these free denizens of air, we perceive first that it is a *sinless* state : whatever of evil or of suffering may have fallen on them by a rebound, as it were, from man's primal transgression, they neither do

nor indeed can transgress the Laws which God has imposed upon their actual Life. Hence that Life has a oneness with itself, and a perfection, though in a lower kind, which forcibly sets before us what the unity and perfection of ours ought to be, in that higher kind, which is our real or spiritual LIFE. Again, they, being thus and remaining in God's order, receive at his hands in the same order their daily food; thus presenting to us a most lively image of a dependence on Him from day to day for all they need, which is not only absolute and unrepining, but full of joy and overflowing in hymns of praise. And what is the result? That He feedeth them: though they sow not, neither reap, nor gather into barns. But is this the whole result? or what more is contained in His feeding them? Doubtless that their Life is nourished and unfolded in all its proper powers and functions. But not only is their growth thus daily renewed, not only are they made ever lusty and vigorous in the strength of that meat, but through it they are also ever being clothed upon with the RAIMENT OF THEIR PROPER GLORY,—that marvellous raiment which at once comforts and protects them, which can bear them up towards heaven, and which, if it cannot indeed directly communicate Life, can brood over and quicken its formless germs, and renew their own Life in the Life of their offspring.

What then are the things which in our spiritual LIFE, the inward and real LIFE we are now considering, correspond to these marvels of God's visible Creation? What is the food which we must receive at the hands of God, in daily and cheerful dependence on Him; and what are

the results of our so receiving it? Or is there indeed any food but our proper daily portion of Righteousness unto Holiness, which can be thus at once the Meat and Drink and Clothing of our Spiritual Being, of our Real LIFE? That MEAT we receive when in Faith and Hope we pray for OUR DAILY BREAD OF RIGHTEOUSNESS; that DRINK we receive when from the ground of a merciful heart we pray for THE PARDON OF OUR DAILY TRESPASSES, and are gladdened by the pouring forth into our souls from on high of the wine of forgiveness: finally, in that NEW LIFE which is thus nourished and unfolded, and in the loving exercise of its sustaining, brooding and quickening Energies, we are KEPT from day to day, when in our daily prayer and in the spirit of an earnest and hopeful charity, we say unto God, LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL.

Again, in that lower and typical Life of the fowls of the air, these two distinct things, MEAT and DRINK, may be rightly contemplated as one single thing, FOOD, which is also their only Treasure. And similarly in the worthier LIFE, of the Christian and Spiritual Man, although Justice and Mercy are the Bread and the Wine of that LIFE, yet now in Christ and for the Christian, Justice and Mercy are at one; and are, in their new oneness, his only Treasure. Also from these, in proportion as he thus daily receives them into his soul, and prays daily and earnestly to be KEPT from sin, there daily springs forth that other new and excellent Reality of a GUARDED PURITY, of a Power proceeding at once from within and from without, defending his spirit on the right hand and on the left

from the fiery darts of the evil one, sustaining it on the right hand and on the left, even as wings in its heavenward flights.

But it may be asked, are we justified in thus following out the image which our Lord has employed: and is not this a fanciful and unchastised exercise of that Symbolic Sense whose right use is at once so important and so difficult? Far from it,—for we are thus illustrating generally the exquisite perfection and symmetry of this portion of our Lord's Teaching, and also directing attention to a principle which has already manifested itself in the TRUTH and in the WAY, and which will be found to pervade the whole Sermon on the Mount, and to connect itself closely with the very highest and most important doctrinal views.

It is this, that THE LIFE also, as here presented, is brought nearest to our human apprehensions and feelings, and is most readily and practically grasped and held fast by us, *in this its central element of POWER*. It is indeed in these CENTRAL PORTIONS, whether of the TRUTH, the WAY, or the LIFE, that Christ does more especially manifest Himself to our human apprehension; and to these therefore we must, in our strivings after a true obedience, mainly address ourselves. By so doing we shall find ourselves most effectually sent back and shut up into a faithful obedience to the *first*, most effectually carried forward to a free and loving obedience to the *last* portion of each. In THE TRUTH (B. II. p. 331,) we found the LAW OF THE KINGDOM, with its corresponding ASPIRATION and BEATITUDE, to be thus practically CENTRAL, to be as it were the handle by which we might most easily grasp the whole TRUTH. And we even

perceived, in sufficiently ample detail, how obedience to each Commandment in order belonging to this Central LAW OF THE KINGDOM, thus threw us back on the underlying necessity of obedience to a corresponding Commandment in the LAW OF THE NAME, and also carried us forward in the direction of a free Energy of obedience to the corresponding Commandment in that LAW OF THE WILL which, in the order of this absolute TRUTH of our Being, is final.

Similarly with regard to the WAY—which *as a whole* also is essentially central, since it leads from the TRUTH to the LIFE, and since it is the METHOD ordained for realizing the former in the latter—we found that the WAY OF PRAYER and MERCY, of a Merciful which is also a Prayerful Spirit, was, in the same intelligible and practical sense, the true middle of this central WAY, the very heart of hearts in this Christian Method. For although, in the order of our Sanctification or progressive building up, we must be just before we are generous, righteous before we are merciful, yet we shall most effectually walk in and use the whole Christian WAY and Method, if our main endeavour be—in the order of Justification,—to enter and to grasp it by this its real centre of Prayer and Mercy. As Mercy firmly laid hold on, and inwardly possessed, is ever sending us back to Justice its absolutely necessary ground, ever carrying us forward to Purity of Heart its unfailing result, so is the Light of Prayer ever directing aright and satisfying our Hungerings and Thirstings after Righteousness, ever resulting in those unutterable intercessions, that unceasing watchfulness of the Spirit of God striving with our spirit, whereby we are effectually kept from evil. And

as we have already seen that this principle has a really important bearing on the TRUTH and the WAY, so will it be found to hold no less intelligibly and practically in that last portion of the Sermon on the Mount, which concerns the Christian and Spiritual LIFE in the soul of man: and this whether we consider that last Portion, in the BEATITUDES and in the ASCRIPTIONS which correspond to it, or in these its three distinct though inseparable BODIES OF LAW.

To exemplify this principle separately with regard to the last three BEATITUDES and ASCRIPTIONS, would be superfluous; and our immediate concern is rather with these LAWS OF THE LIFE which correspond to them. With regard then to this whole threefold LAW, we would affirm that its most essentially practical development will be found in that CENTRAL BODY OF LAW which in our scheme corresponds to the POWER; and that, by bestowing our chief diligence on the fulfilment of this central portion, we shall best succeed in realizing an effectual obedience to the whole threefold LAW OF THE LIFE. That such is really the character of this central Body of Law, we shall see more and more clearly as we more steadily contemplate the image by which it is here set forth.

The Life of the fowls of the air does indeed contain a very perfect and beautiful illustration, *implicitly* of THE WHOLE DIVINE LIFE, *explicitly* of ITS CENTRAL REALITY. The perfection of this image, both in itself and in the degree of its unfolding, is indeed somewhat marred by our translation of the word $\tau\rho\acute{\epsilon}\phi\epsilon\iota$, "feedeth." This, though it can hardly be called a false rendering, fails in conveying the full power and import of the original: fixing our minds too

much on the mere communication of food, too little on the consequent sustaining and unfolding of Life and growth and strength,—on that communicated POWER, whereof the communicated food is an ordained mean. The English derivative *atrophy* will feelingly shew, to those at least who have ever witnessed this fearful disorder, that a child may be fed without being nourished ; and they will readily infer that, as in the natural so in the spiritual LIFE, the latter is the centrally important and essential reality. The being nourished, the having our strength and growth—all our proper powers of Life—duly and effectually unfolded, this, I say, is the CENTRAL REALITY here presented and dwelt on ; and though that mere communication of food, on which this living POWER primarily depends, as well as that LIFE which, in all its manifold and marvellous Energies, results from this communication, are both of them really involved or implicitly contained in the central REALITY OF LIVING POWER UNFOLDED BY NOURISHMENT, yet neither the FEEDING by which we GROW in health and vigour, NOR the MATURE LIFE which thence gradually results, is here dwelt on, or even explicitly presented by our Lord ; but only the UNFOLDING WITHIN US of a living POWER WHICH WE DERIVE FROM GOD BY ORDAINED MEANS, AND FOR WHICH WE MUST DEPEND ON HIM FROM DAY TO DAY ABSOLUTELY AND UNREPININGLY.

The same remarks are applicable to the rendering of *τροφή* in verse 25, by meat, with the additional one, that this translation is, to the ordinary English reader, wanting in comprehensiveness as well as in exactness ; first, by fixing attention rather on the mere substance of food, than

on that nourishing property in virtue of which it sustains and unfolds our living Powers; second, by fixing attention only on one kind of food, Meat namely, whereas the obvious construction of the sentence would assign to τροφή the meaning of Food generally, whether meat or drink,—a rendering which would more effectually present the Idea here paramount, of that Nourishment, both meat and drink, whereby the Powers of our Life are daily supported and renewed.

The fowls of heaven are endowed by their Creator with a Life which is of power, as a living language, to express, to our actual and not yet spiritualized apprehension, *the whole* of the Divine LIFE in man—the entrance into his mind, and heart, and spirit, of that new KINGDOM, the unfolding there of that new POWER, the resulting there of that new and real GLORY which cannot be hid, but must beam forth on others as well as fill him with inward light.

We have seen already, in part, how this lower and natural Life does, when viewed in its completeness, thus marvellously shadow forth that higher and Divine LIFE in all its essential elements, in its necessary underlying conditions, and in its ultimate results, as well as in that CENTRAL REALITY OF VITAL POWER SUSTAINED BY DAILY NOURISHMENT, which it is more especially intended to express and illustrate. And we cannot fail to observe how thoroughly the Body of Directions or Laws regarding our Spiritual LIFE, which are illustrated by this image, are in unison with it.

The TREASURE which before was rightly regarded as TRUTH is NOW to be contemplated by us as LIFE: for in-

deed it has now become LIFE. The fundamental requirement, the ever underlying condition of this LIFE, as it is a continuous, still-unfolding LIFE, as it is the ground of spiritual health and strength and energy, is, THE BEING FED—the receiving into our souls our daily portion of this Treasure, which is thus daily stored up within our spirits, daily assimilated to the LIFE OF THE KINGDOM WITHIN US.

But what we would here especially point attention to, is the intimate correspondence of the illustration we have just been contemplating, with the Laws or Directions which it is meant to illustrate.

Just as healthy growth by nourishment is the central Reality of LIFE, whether natural in the Birds, or spiritual in Man, even so, that Body of Directions concerning this LIFE, which we distinguish from those which precede and follow it, as being THE LAW OF THE POWER of this new LIFE, is that central Law through obedience to which we most effectually lay hold on and realize this LIFE in our own souls.

The first Body of Law, namely, the LAW OF THE KINGDOM WITHIN US, which forbids the amassing worldly, and enjoins the amassing heavenly Treasure, *contains* indeed a thoroughly practical import, but it does not fully and practically *unfold* that import.

Such a thoroughly practical unfolding is reserved for this central LAW OF THE POWER, which is specially illustrated by the Fowls of the air. We might be at a loss to know what setting our heart on treasure really is: I mean in a practical sense:—in doing what particular things, and in cultivating a taste for what particular things, we are doing this more general thing, or

cultivating this more general taste for laying up treasure on earth. For this taste, this particular bent and sway of our nature towards laying up earthly treasure, is not necessarily identical,—does not at first sight seem to be very closely connected, with the taking thought, or being chiefly anxious about our natural Life and its wants, about what we shall eat, what we shall drink, and what we shall put on. Nay, the two tendencies might even seem to be opposed to each other; for all have heard of misers who, for the sake of laying up this very treasure, have denied themselves more rigorously in meat and drink and clothing, even than really religious men. On such examples, however, we can base no sound and general principles, for these are excesses which belong confessedly to a real, though it may be a partial, derangement and alienation of mind: nay, we may in these discern traces of a penal and corrective discipline, in the way of natural consequence, applied to the very sin which is here forbidden. For do we not also in such examples invariably find that it is indeed through an over anxiety about the meat and drink and clothing of this Life, passing, by its very intensity, into an insane dread of losing them, that men madly deny themselves the things of that Life, and so not seldom that very Life itself, on which yet they have so firmly set their hearts. But, in any mind not thus wholly uncentred and disorganized through disobedience to these very Laws of our healthy Being, this Second Body of these Laws, that namely which concerns meat and drink and clothing, and which corresponds to the POWER, will be found to constitute a real and a thoroughly prac-

tical unfolding of the first Body of Laws which concerns the laying up of TREASURE, and which corresponds to the KINGDOM.

And first, both these forms of Law bear, not upon insulated Acts, but upon Habits or Practices such as we know, even independently of our Lord's direct teaching, do not only indicate, but form, strengthen, and confirm a certain type of CHARACTER, an $\eta\theta\omicron\varsigma$ corresponding to themselves. Secondly, though they are both, in the first place and essentially, practical or Working Laws, yet they also partake of the character of that Final Order of Law, which we have called Laws of Spiritual Discernment. They are of power, that is, TO INFORM OUR JUDGEMENT, as well as TO DIRECT OUR LIFE. They are capable of being applied, in the knowledge of things spiritual, as, in the knowledge of things natural, men apply what are called Forms or Principles of Verification. They are, that is, Laws which prove to us, by the greater or less Power which we experience in ourselves for obeying them, whether our self-subordination to those immediately practical Bodies of Law which precede them, and which determine the TRUTH of our Being, and the WAY for implanting that TRUTH in our hearts, has been more or less earnest, real, and full. In so far as our obedience to what precedes them has not been thus faithful and genuine, these LAWS OF THE LIFE convince and condemn us of sin, they shew us wherein we have failed, and they send us back to lower forms in the School of holy LAW.

And again, to whatever extent our obedience to those earlier unfoldings of holy LAW has been faithful and true, these later LAWS OF THE LIFE convince us of Righteousness,

they give us that most blessed absolution and testimony which consists in an inward sense of power to obey, in some adequate and growing measure, these broader Laws of the Christian and Spiritual LIFE. And to whatever extent we have thus obeyed in Faith, and Hope, and so have had unfolded within us these capacities for obeying from the heart this broader and more inward Law, it becomes for us essentially a WORKING LAW as well as a LAW OF SPIRITUAL DISCERNMENT. Only however in so far as this Christian $\eta\theta\omicron\varsigma$, this new and real LIFE has been thus formed within us, CAN we really obey these Laws,—can they become for us WORKING LAWS. Any obedience to these not growing out of this new and inward Reality, is false and hollow; and its fruits, if any such there be, are as apples by the Dead Sea shore; or they are dead and withering grapes stuck on the vine from without, not those fruits which like the child Ephraim, are pleasant to God and man, those swelling and blooming clusters which grow on it out of the hidden, up-springing Energies of its inward Life.

Both these characteristics of practically directing our LIFE, and solidly informing OUR JUDGEMENT, or, in our Lord's own weighty words, this Power to convince us of Sin, of Righteousness, and of Judgement, are more fully unfolded in the second than in the first of these LAWS OF OUR INWARD AND REAL LIFE,—in the LAW OF THE POWER, that is, than in the LAW OF THE KINGDOM. In other words, the daily mortifying all inordinate desires for the enjoyments which earthly treasure can procure, is the way in which any one really in earnest, will set about mortifying his inordinate

desire for earthly treasure itself. Thus it is that the very roots of his covetousness, being continually wounded and cut across in every fibre, wither at length and die within him. Why indeed should he covet the mere representative of earthly pleasures, when he has once learnt to forego and despise the realities, the pleasures themselves?

And so with regard to the other Power of these LAWS, the power of informing our judgement as to our real state before God. We may deceive ourselves, and too often do, as to the general question whether we are worldly-minded or heavenly-minded, whether we are habitually laying up the false or the true treasure; or as to which of these is our main pursuit. But we must shut our eyes far more resolutely and more perseveringly when this question is no longer one vague and general question easily met or put aside, without any shock to our self-complacence, by an equally vague and general answer; but has divided itself, as it were, into a countless number of questions far more importunate and inevitable, as to whether each and all of these several enjoyments and luxuries which wealth can procure, are, in their collective power over us, more than conquerors over the joys of Faith, and Hope, and Love, over the Antagonist Power exercised on us by our heavenly and enduring Treasure. Accordingly we find that those who most effectually desire to become aware of their real state before God, to the end that under Him they may advance in a living obedience, or, if they have failed herein, may indeed repair their failure, are wont to examine themselves, not so much by asking generally, whether their treasure is on earth or in heaven,

as by that other more detailed and searching examination into the actual state of their affections towards *each and all of those enjoyments*, which this earthly, or which that heavenly and real Treasure, represents and sums up in itself.

Moreover, if it be said that to make this argument complete there should, in this LAW OF THE POWER, be a similarly practical unfolding of the LAW OF THE KINGDOM in its *positive* Injunction to lay up treasure in heaven, we reply, first, that such a practical unfolding has already been made in the preceding LAWS OF THE TRUTH and OF THE WAY, and that to whatever extent these preceding Laws have been and are habitually fulfilled, to the same extent the new POWERS of our real LIFE do, under the influences of God's Holy Spirit, continually and freely spring up in our souls. And we reply, next, that such a more practical unfolding, so far as it is necessary to identify this TREASURE OF LIFE or Living Treasure with the TRUTH and the WAY before revealed, finds a yet more fitting place in that final Body of WORKING LAW which immediately follows, and which effects this more practical unfolding by the Injunction, SEEK YE FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS, AND ALL THESE THINGS SHALL BE ADDED UNTO YOU ; which injunction, taken in connexion with the TRUTH and the WAY to which it sends us back, does, in a thoroughly practical manner, unfold the more general Injunction, to lay up TREASURE in heaven.

Another reason there may well be why here, and throughout our Lord's teaching as regards the LIFE, we should be more explicitly and practically enjoined to

mortify the Power of evil than to cherish and unfold the POWER of good within our souls. We are thus taught that this indwelling POWER of good is a living and growing POWER unfolding itself *spontaneously* under God, *in so far as it is freed from evil*; and also that this evil with all its deadly tendencies continues to abide within our hearts as a real and formidably hostile Power. So that even at this more advanced stage of our spiritual LIFE, when that new LIFE has indeed become quick and strong within us, the most practical mode of forwarding its growth is to give much diligence in clearing away the hinderances which would otherwise stifle and choke the vigorous unfolding of its Energies.

Thus we see in the LAW OF THE POWER a truly practical determination and guardianship of our real and inward LIFE—not merely as receiving ever into itself the food which must sustain it—not as having already attained to a definite spiritual stature; but IN ITS CENTRAL STATE AND CONDITION OF HEALTHY AND VIGOROUS GROWTH, ἐν τῷ τρέφεσθαι—in the continuous act of being daily nourished by God, and of daily growing stronger in the strength of that nourishment. And thus we are justified in affirming that our Lord's illustration of this Central State and Reality of man's spiritual LIFE from the fowls of the air, has all the absolute fitness and beauty which we have ascribed to it.

This image then contains within itself the power of illustrating the whole of our true or spiritual LIFE, as it is a LIFE derived from God and dependent on Him from day to day. AS we are FED with the BREAD of Righteousness

unto Holiness and actually receive of the heavenly TREASURE into our own souls, it illustrates the KINGDOM AS NOW actually coming in our hearts, the LIFE OF THE KINGDOM AS NOW actually being quickened within us. But if we would discern it exactly, it illustrates this first Reality of THE LIFE *implicitly*; inasmuch as the word *τρέφειν* fixes attention not on the mere reception of food, nor indeed necessarily on food at all, but on the nourishing and strengthening quality of food,—on the Growth and Power resulting from whatever means of nourishment God may see fit to employ. And even as the first Reality of the whole LIFE OF THE KINGDOM within us, namely, the actual reception of its treasure *as food* into our souls, does as it were retire from our gaze in this illustration, in order that the central Reality of that new LIFE, namely, GROWING POWER, may be brought out more effectually and into a fuller light: no otherwise is it with regard to that final GLORY which results from this ever-unfolding spiritual LIFE and POWER, and with which, in proportion as that LIFE is thus quickened within us, we are ever being clothed upon. Our Lord's silence with regard to the all but perfect illustration which this image presents of the GLORY as well as of the POWER of this new LIFE in man, seems at first remarkable; for as we have already seen, there can be no doubt of the extreme aptness and beauty of the image itself as illustrating the real GLORY of this spiritual LIFE in man in all its great leading characteristics, whether as proceeding under God spontaneously out of a genuine reception of that LIFE'S proper food, and out of the spiritual health and growth and strength thence resulting;

or as the glory of an effectual Protection from evil, or as the glory at once of our highest Aspirations after our Heavenly Father, and our lowliest broodings over His earthly children, that this LIFE may in them also be quickened ; or, lastly, as that highest GLORY which is at every moment upborne on the right hand and on the left, with the power and the will of ascribing all glory, inward and outward, earthly and heavenly, to God alone.

This image of the LIFE of the kingdom from the winged things of heaven is indeed so wonderful in its perfection and beauty, when we regard it as an image of *the whole* of that LIFE received, unfolded, and perfected within us, that we may hardly hope to find a more exquisite type of this ENTIRE LIFE throughout the whole range of creation. And thus we see that, through this image, we are enabled both to grasp with our mind this WHOLE LIFE, and to grasp it *by* that Reality of a Real Indwelling and Unfolding POWER, which is its central and essential Reality, the Reality by which, with the hands of Faith and Hope and Love, we may lay hold on it and keep our hold most firmly. To grow in grace, to increase in the Power of our Spiritual LIFE, is all in all. This gathers our LIFE into its real centre : for it implies our being continually fed and nourished, it issues in our going on from glory to glory, in our being finally sanctified and glorified.

But, though this image is capable of effectually bodying forth to us both THE WHOLE SPIRITUAL LIFE, and this its central Reality of AN INDWELLING AND GROWING POWER, there are, in God's great storehouse of living words, others capable of still more admirably presenting, even to our

yet unspiritualized minds, other aspects of this same great Reality. For example, the laying up for ourselves of TREASURE more perfectly shadows forth the KINGDOM as it is at first inwardly received by us, and as it thus contains for us a most real though as yet an undeveloped and unquickened POWER, as it is not yet converted into the meat and drink and clothing, not yet assimilated and transmuted into the strength and the glory of our New and Real LIFE.

And thus the LILIES OF THE FIELD, that last, and most attractive image of our Spiritual Life, though they illustrate NOT OUR INWARD RECEPTION, AND OUR CONSEQUENT COMMUNICATION TO OTHERS, OF THE KINGDOM, so clearly as the amassed and distributed TREASURE; NOR its living POWER and vigorous GROWTH within us, through daily nourishment from the hand of God, so fully and largely as the Fowls of Heaven; are still of power to illustrate its GLORY more admirably, and to our human sympathies more engagingly, than either of these:—more perfectly, it may well be, in the order and for the purposes now before us, than any other image whatever which the material creation can supply.

Before, however, we give ourselves to the contemplation of this fair though lowly emblem of that Real Glory of a Renewed Mind, wherewith it is the Father's Will that our Being should, through Christ and the Spirit, be continually and finally clothed upon, let us dwell a little longer on this central POWER OF LIFE AND GROWTH, daily nourished with its proper BREAD OF DAILY DUTIES SET BEFORE US BY OUR HEAVENLY FATHER, AND BY US ACCOMPLISHED IN THE SPIRIT OF

PRAYER AND OF AN UNANXIOUS DEPENDENCE ON HIM. If we look to the corresponding LAW OF SPIRITUAL DISCERNMENT, we find it contained in these words : “ NOT EVERY ONE THAT SAITH UNTO ME, LORD, LORD, SHALL ENTER INTO THE KINGDOM OF HEAVEN. MANY WILL SAY UNTO ME IN THAT DAY, LORD, LORD, HAVE WE NOT PROPHESED IN THY NAME ? AND IN THY NAME CAST OUT DEVILS ? AND IN THY NAME DONE MANY (*δυνάμεις*) WORKS OF POWER ? THEN WILL I PROFESS UNTO THEM, I NEVER KNEW YOU : DEPART FROM ME, ALL YE THAT WORK (*ἀνομίαν*) LAWLESSNESS.” In these awful words we see a most important and most practical unfolding, as well in its subjective as in its objective bearing, of the immediately preceding LAW OF SPIRITUAL DISCERNMENT, teaching us to distinguish false from true Prophets.

We see now what the fruits are, and what they are not, by which we are to know a genuine Christian Prophet, a really accredited Ambassador of Christ. It is well to have prophesied in His Name ; but it is not enough—even though we have rightly set forth the TRUTHS of His Kingdom. To have been practically and personally instrumental in overthrowing the hostile Kingdom of Darkness suffices not : nay—what may well make us tremble more inwardly, whether as Christians ourselves or as Ambassadors of Christ,—to have effected in our own persons positive and solid works, works of real POWER, miracles it may be, in the Name of Christ, does not, without something more, constitute a claim to the true FRUITS which mark us out as genuine Ambassadors of Christ, or which are for our own souls the fruits of righteousness unto holiness, and the end everlasting LIFE.

We may have well preached to others, and yet be ourselves castaways. We may have wrought great things in Christ's Name, yet be, and remain, strangers to the inward Power of His Kingdom—to that only true and living Power of His Kingdom, which he will acknowledge as a Power glorious and holy in itself, and leading us on through holiness to Glory; that Power which belongs not to the workers of lawlessness, but which is in all respects willingly subordinated to His Righteous Law and Holy Will.

THIS LAW OF SPIRITUAL DISCERNMENT regarding the POWER unfolds that regarding the KINGDOM, in a thoroughly practical and intelligible manner; and it enables us effectually to discern, whether our own Lives as Christians and as Teachers of Christianity, and the Lives of those from whom we would receive further accessions of Divine TRUTH and Christian guidance, are endowed with the genuine POWER as well as with the true Form of Godliness: thus delivering us from the misery of being deceived ourselves, and of deceiving others in a matter of infinite concernment. Indeed we cannot but observe that, as we advance towards the completion of this wondrous Body of Teaching, and as the more practical or working Order of Laws is gradually more and more penetrated, whilst approaching its close, with spiritual light, so do the Laws properly belonging to the order of Spiritual Discernment acquire continually greater and greater weight of Practical Import; until here at length in this region of living POWER, which in the Spiritual LIFE is central, they seem to interpenetrate, and almost to exchange with each other their

distinctive characters: that which belongs to the order of SPIRITUAL DISCERNMENT assuming the predominant character of a WORKING LAW, and that which is in the order of PRACTICAL OBEDIENCE becoming a Direction for THE UNDERSTANDING WHICH IS THE KNOWLEDGE OF THE HOLY. Nor ought we to be astonished at this; for it is when the TRUTH has at length, through the WAY, become the inward LIFE of man, that his Intellect now spiritualized, through obedience to that LAW which is THE TRUTH, and through its consequent reconciliation with the similarly purified Affections, can and does issue in the renewed and emancipated Will. So that all the Laws whose office is to determine and guard this nobler condition of his Being, may fitly partake of a more spiritual character; addressing themselves as they do to the new Insight, to the growing Spiritual and Intellectual Discernment wherewith his daily-renewed Being is now actually endowed.

It is at this point also, as from what has been said it must needs be, that the objective bearings of holy Law are reconciled and at one with its subjective bearings, as well in that order of Law which directs our practice, as in that which informs our judgement.

Thus it concerns us very deeply as individual Christians hoping for the manifestation, in ourselves also, of that Glory which shall be revealed, that we should rightly discern the distinctive Notes here given by our Lord, of that GENUINE POWER OF THE KINGDOM OF GOD, or of the Divine LIFE within us, which alone can, in his order, be clothed upon with the inward and outward manifestation of this GLORY. But on the other hand, since we must at every period and

stage of our Christian LIFE belong to a Church or Christian Society, from Members of which we must receive spiritual Gifts according to our wants, as well as impart such according to our entrusted Powers, it becomes hardly less important even to our own spiritual growth and well-being that we should rightly distinguish these marks in *others* as well as in ourselves. In this final Legislation of the LIFE, our Lord deals with us as with true and living Members of His Church : not merely as we are PROPHETS—Receivers, that is, and Communicators of that Knowledge of His Truth which is to become an inward POWER, and so an inward and an outward GLORY ; but as we are KINGS—already, that is, in no unworthy measure, Depositaries of this real inward POWER, which is ever unfolding itself, under the guardianship of its proper Laws, into the GLORY of a holy Energy really and freely exercised by us, in joyful obedience to the revealed Will and Law of God, and through whatever forms of suffering and self-sacrifice that obedience may require of us. This last Glory is the Glory of that Real or Spiritual PRIESTHOOD established under Christ and the Proceeding Spirit, and it is ever becoming the GLORY of our full and final Sanctification, of our full and final Blessedness.

Thus we see that Christ is here legislating for His People in that most real and most blessed state of their spiritual LIFE, with which from the very first he has purposed to endow them, and for which all His previous teaching and Lawgiving is but a preparation, a building the altar, as it were, and a laying the wood in order, to the END THIS FINAL SACRIFICE OF THE WILL OF SELF TO THE

WILL OF GOD, may by each of us, as endowed with this real PRIESTHOOD as well as with that PROPHETIC AND AMBASSADORIAL OFFICE, and that INDWELLING KINGLY POWER, be continually offered up.

Again, as the LAWS OF SPIRITUAL DISCERNMENT belonging to this legislation of the POWER are thus deeply and intelligibly practical, both in their subjective and objective direction, so is the Body of WORKING LAW belonging to the same central legislation penetrated throughout with a light at once spiritual and intellectual (*φῶς λογικὸ-πνευματικόν*). For the LAW given, REASON is also rendered; and that reason based on nothing short of an eternal and spiritual, and yet a humanly intelligible, necessity. For let us observe well and bear in mind ever, that the reason here presented by our Lord, why we should obey these Injunctions, is pointedly presented to us as resting, not on any positive and arbitrary ordinance, but on the eternal and unchangeable Order of God's Spiritual Kingdom.

WHY are we habitually to mortify our laborious carefulness and anxiety about the meat and drink and clothing, which perish in the using? Because if we do it not, the Worldly Mind, the Mammon-serving Spirit, is *actually and of necessity* cherished and grows strong within us. And when we ask further, WHY should it not be thus cherished, why should we not thus serve Mammon? the reason rendered is, that we CANNOT serve both God and Mammon. The reference which was made *tacitly* to the eternal and essentially righteous and so unchangeable Laws of God's moral government, in the Injunction not to lay up treasure on earth, and therefore not to be anxious about meat,

drink and clothing, comes before us now in too explicit and distinct a form to allow of our misapprehending it. Not only does our Lord here prevent us from pleading ignorance of this Law, but He prevents us even from pleading for its reversal in our own favour, for He distinctly tells us that this *cannot* be, that its reversal is in God's order *impossible*:—Ye CANNOT serve God and Mammon. Nay, He is careful to confirm the Spiritual Necessity of this Principle, and further to reveal the extent of that moral realm over which it bears sway, by the words, *no MAN can SERVE TWO MASTERS*. And the absolute generality of the Principle is evident, if only from the reason He proceeds to give for this declaration: inasmuch as that reason applies to all Beings endowed with Intellect and Affections, and applies with greatest force to those in whom these attributes are most largely developed. For it is of the Affections, to love or to hate,—of the Intellect, to despise or to hold to. See therefore how the Idea and Reality of POWER—of an INDWELLING POWER derived indeed from God and ever ascribed to Him as its source and Author, but still of A LIVING POWER IMMANENT IN MAN—pervades every portion of this central region of the LIFE, every Commandment of this central Body of its Law.

No part of this Law is presented as a *mere* Injunction, as an *arbitrary* Command. We are told to do thus and thus, because if we do not so, it is *impossible* that the living POWER of the Kingdom should be unfolded within us, because if we do not so, it is *impossible* but that the antagonist POWER of a living Death should supplant and cast forth this POWER of an endless LIFE: so that these Laws are no longer Laws in the same sense as are the

Laws of the NAME for example, but are rather WARNINGS OF WHAT CANNOT BUT TAKE PLACE in the event of disobedience on our part.

Again, this idea of A REAL INDWELLING POWER—OF WHAT CAN OR CANNOT BE DONE BY US—which especially pervades the whole of this CENTRAL REGION OF THE LIFE, brings home to us the truth already affirmed, namely, that the whole LIFE may, *by this centre*, be most effectually grasped, not only as a great Spiritual Idea, but as a LIFE to be continually realized in practice. When a man has once discerned clearly that a certain thing *can* be done by him, that it is actually within his POWER to do it, there remains only one further condition of its being *actually* done by him; and that is his Will. If, when he CAN do it, he also WILLS to do it, it is done. If he wills it not, it remains undone. And in one important sense it may be truly said, that *he* has a firmer grasp on its practical accomplishment who actually *can* do it though he *wills* it not, than he who does not possess the Power of doing it, however strongly he may will its accomplishment. That in another, and a no less important sense, the converse principle expressed in the proverb, where there is a Will there is a Way, is practically true, we shall hereafter find occasion to observe.

But whether we contemplate this POWER, in the BODY OF LAW appointed to determine and guard it, or in its normal Godward Utterance, THINE IS THE POWER, or in its inward Reality, as that BLESSED TEMPER WHICH IS OF POWER TO SUFFER FOR RIGHTEOUSNESS' SAKE, we shall find that in all these it is distinguished by the same thoroughly practical character.

Take for example the last mentioned of these, THE

SUFFERING FOR RIGHTEOUSNESS' SAKE, and see how immediately and clearly it manifests this character. This suffering for Righteousness is, *practically speaking*, the fearlessly doing His Words who is our Righteousness, to the full extent of our actual knowledge and power:—the suffering itself not being a thing we either do or ought to seek for, but which inevitably meets us on the path of our faithful and hopeful obedience. Now we learn from Himself, that SO TO DO HIS WORDS IS THE WAY TO KNOW OF HIS DOCTRINE; and from His beloved disciple John, that SO TO DO HIS WORDS IS TO LOVE HIM; and we may of ourselves perceive that these two declarations are in harmony with each other; for when once we have, by doing His Words, *really and solidly* discerned the Truth of His Doctrine, the Beauty of His holiness, we cannot but love it, and so love its Author. We cannot but be led onward from SUFFERING FOR RIGHTEOUSNESS' SAKE, as holy men of old also suffered,—seeing THE RIGHTEOUS ONE but dimly—to SUFFERING FOR CHRIST'S SAKE with that personal and cleaving Love for Him the Personal, Human, and Divine Saviour, from which Love nothing can separate us, and which alone can finally deliver us from the Anathema of the Law. For he that loveth not the Lord Jesus Christ, has not yet emerged from this evil state, but is still Anathema Maranatha. Nevertheless it remains practically true, that though we cannot in God's order compel ourselves to love Christ, since Love is a freely proceeding Energy of the Spirit, we can in His order compel ourselves to do and to suffer for His Words, or His Righteousness. This ability He actually grants us, and then it is through our faithful

exercise of this accorded Power, that the nobler and freer Energy of a personal all-enduring Love for Christ springs up within our souls.

To the consideration of that final Blessedness, as contemplated in its guardian Laws, we are now fast approaching: nor need we be detained by any further formal notice of the Ascription, *THINE IS THE POWER*; for it will be at once perceived that this, though in one sense merely the genuine Godward Utterance of this indwelling POWER, does in another, constitute a distinct and essential Element of the Divine LIFE in man. It is indeed a Reality no less necessary, but rather more so to our solid Blessedness as Sufferers for Righteousness' sake, than the inward POWER itself of so suffering: for at the very instant when this POWER within us ceases to be thus ASCRIBED TO GOD, it becomes an Apostate Power, a Power of Darkness.

Many other regions there are within this CENTRAL REALM OF LIVING POWER most worthy of our deliberate attention. But our aim has been throughout, and is still, to present a suggestive outline, rather than the living Form itself, of that great Constructive Idea which pervades the Sermon on the Mount. Nor would we willingly deprive others of that firmer hold on this great Idea, or of that deeper delight in its contemplation, which will result from a free exercise on it of their own thoughts.

We will now, therefore, pass to a brief consideration of that final GLORY of the Christian LIFE, which may be contemplated either as an Inwardly-proceeding, Blessed, and Holy Energy of Suffering for Christ's sake; that is, of loving the Lord Jesus Christ, and, in the strength of that

Personal Love, doing His Words, and joyfully enduring the sufferings which belong to such a loving obedience; or as that outstreaming truthful Energy of Praise, which then most earnestly and continually ascribes this great Glory to God alone, when it has most truly and effectually become an inward glory, intimately pervading and hallowing our whole Being in Intellect, Affections, and Will; or lastly, as that full and loving Discernment of holy Law which is in order to a full and loving Obedience to the same, and which completes our guardianship and protection from the terrible evil of being *ἀνομοι*, or lawless, and from the consequent hearing of that awful sentence, *Χωρεῖτε ἀπ' ἐμοῦ πάντες οἱ ἐργαζόμενοι ἀνομίαν*. Depart from me, all ye that work Lawlessness.

The first two elements of this highest Blessedness and Holiness of the Christian and Spiritual LIFE in man we have already touched on (B. I. pp. 87, 118). But though these are indeed the full Length and Depth of that Pearl of great price which is the Kingdom of God within us, there remains, there is still wanting its BREADTH, to give that Pearl its solid and palpable Reality. That Breadth is the full Breadth of holy Law: or—since Law is now inward—is a free and joyful obedience to it in all its exceeding Breadth. Accordingly a single glance at that final LAW OF SPIRITUAL DISCERNMENT which corresponds to this GLORY shews us in what light its OWN WORKING LAW, and in it the whole living Body of Holy Law, is to be discerned, if we would discern it aright. By this final Law the spirit of *ἀνομία* and of *ἀντινομία*, of Lawlessness in every sense, is cut off and cast forth at once and for ever. And it is

hard to say whether the mild spirit of teaching and of warning which shines through this last all-comprehending Law, and through that vivid image of utter ruin on the one hand and of final salvation on the other, which illustrates it, is not even more deeply awful than the severer tone which pervades the earlier portions of our Lord's legislation on the Mount. For through such teaching we are led to perceive that, with regard to this inward Reality of THE LIFE IN MAN'S SPIRIT, whether it be the LIFE of Good or the Life of Evil, no denunciations of positive vengeance however terrible, no promises of positive reward however attractive, can take anything from or add anything to the awful Truth, that the good LIFE thus formed within us, through Him who is the TRUTH and the WAY, *is* LIFE EVERLASTING; the evil, FINAL RUIN AND ETERNAL DEATH. And—since eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, these great Spiritual Realities themselves, and they can therefore only be presented to us in a figure and through sensible images—no image can so effectually set forth, on the one hand, that final ruin, that Living Death, in which this evil Life, when fully formed within us, inevitably results; or on the other, the unutterable Blessedness of our being finally clothed upon through this TRUTH of God and in this WAY of Christ, with OUR ENDURING AND GLORIOUS LIFE, with that House from Heaven which is founded on the Rock of Ages, and against which the gates of hell cannot prevail.

In this final teaching, the real distinction between WORKING LAWS and LAWS OF SPIRITUAL DISCERNMENT is all but

lost sight of, in the glory and the oneness of a yet higher Law, namely, the all-embracing unalterable Law of God's Spiritual and Eternal Kingdom: that Law of Absolute Holiness to which all other Laws bend and do obeisance, but which itself bends to none. Of this highest Law the practical form for us is, THAT WITHOUT HOLINESS NO MAN CAN SEE GOD, but must perish from before his face for ever. And the image of ruin on the one hand and of safety on the other, in which our Lord thus mercifully veils, even whilst he reveals, this unalterable Truth, sets the seal of his final sanction on all those gracious yet awful words which had but now proceeded from his mouth:—

THEREFORE WHOSEVER HEARETH THESE SAYINGS OF MINE AND DOETH THEM, I WILL LIKEN HIM TO A WISE MAN THAT BUILT HIS HOUSE UPON A ROCK. AND THE RAIN DESCENDED, AND THE FLOODS CAME, AND THE WINDS BLEW, AND BEAT UPON THAT HOUSE; AND IT FELL NOT, FOR IT WAS FOUNDED UPON A ROCK. AND EVERY ONE THAT HEARETH THESE SAYINGS OF MINE AND DOETH THEM NOT, SHALL BE LIKENED UNTO A FOOLISH MAN THAT BUILT HIS HOUSE UPON THE SAND; AND THE RAIN DESCENDED, AND THE FLOODS CAME, AND THE WINDS BLEW, AND BEAT UPON THAT HOUSE, AND IT FELL; AND GREAT WAS THE FALL THEREOF.

This momentous Truth, that Holiness of Heart *is* LIFE and BLESSEDNESS and PRESENCE TO GOD now and for ever, and that unholiness of heart is death and misery and eternal banishment from the light of his countenance, is here set forth to us:—clearly, that we may not through our ignorance of it perish everlastingly,—mildly, and after the TRUTH and the WAY of our effectual deliverance from this

unholiness have been fully and practically set forth, that we may not be overwhelmed by a revelation so awful to Beings conscious of their own actual and besetting sinfulness; and that all our powers and energies may not be paralysed by blank dismay and astonishment. For now in Christ, through His sufferings and His teachings, it is given us to contemplate this absolute and appalling ruin, as a ruin into which, without Him, we must irrecoverably fall,—from which, by Him, so we refuse not, we are and shall be raised:—and raised to what height?—Even to sit with Him in heavenly places, to be with Him there where He is, and to partake for ever of His exceeding Weight of Glory, after we have for a little while and lightly partaken of the burden of His afflictions.

And how—more practically and effectually than by thus opening the eyes of our Spiritual Discernment to this final, Divine, and unalterable Truth, that Holiness is Blessedness, Unholiness, Misery, now and for ever,—could He have sent us back to that earlier TRUTH and Truthful LAW, to that WAY which he has just been revealing, with set purpose of heart to submit ourselves faithfully to His TRUTH in all things, and ever hopefully to walk in His WAY?

Thus the Discernment which leads us to accept His TRUTH by obeying it, and so to walk in His WAY, and hence further to receive into ourselves His LIFE, is our highest Intellectual as well as Spiritual Discernment, since, as St. John assures us, through thus keeping His word, not only is our love of God and our knowledge of Him perfected, but we become inwardly conscious that the

knowledge so acquired is a real and solid knowledge ; “hereby do we *know that we know* Him—*γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν*—if we keep his commandments. And if this Wisdom of Discernment be then most perfect when it takes the most practical form, as in John xiv. 15, “If ye love me, keep my commandments,” and again, John xiv. 21, “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, and will manifest myself unto him:”—so shall we find that the special Commandments or Directions which in this highest and most comprehensive teaching occupy the place of WORKING LAW, have indeed really and inwardly a most practical Import, though their outward Form might seem to befit a Law of Sabbatical Rest, of Spiritual Contemplation and Discernment, rather than of active and energetic Obedience. We shall however perceive that there is here no real change in the Order and Method which pervades the whole Sermon on the Mount, still less anything approaching to confusion ; if only we bear in mind two principles. The first is, that when our Doing His Words is not an *opus operatum*, not an Apparent, but a Real Doing, such a Doing as results from a faithful self-subordination to that LAW which is the TRUTH at once of God and of man, and a hopeful walking in Christ’s appointed WAY,—then it is that by Doing the Words we have the eyes of our Spiritual Discernment opened to Know of the Doctrine whether it be of God ; so that, in that highest living Truth with which our Lord is here dealing, His final Declarations concerning Every One that Doeth, and

Every One that Doeth Not, the words He has just been uttering on the Mount, do really and in their deepest import constitute a LAW OF SPIRITUAL DISCERNMENT, however practical may be their Form, and however comprehensive and effectual their bearing on practice. That such is indeed the essential and distinctive character of this final twofold Law, we might be led to infer, if only from the fact that our Lord here sets forth to us the not doing these His words, as our FOLLY, rather than our Sin; the doing them, as our WISDOM, rather than our Righteousness or Holiness. So that this all-comprehending failure, the failing to DO HIS WORDS, involves not merely all *Sin* but all *Foolishness*, even that last and highest Folly or Madness which consists in the cutting ourselves off from the very possibility of acquiring that True Wisdom which is at once our Spiritual LIFE and our Spiritual DISCERNMENT.

The other principle is that, in proportion as THE LIFE grows strong within us, our appointed work begins to partake also of the character of REST: and therefore we must not be surprized if the Laws which determine and guard our WORKINGS at this more advanced stage of our spiritual LIFE determine them rather towards the repose of an inward and balanced Energy than towards definite and varied forms of outward action.

The admission of such a principle does in no degree do away with the necessity of a faithful uncompromising obedience;—of our fulfilling the Christian Law to the uttermost, in all its exceeding breadth, in all its minutest and most practical details, through real and continual suffering and self-denial.

On the contrary, unless such a self-denying and suffering obedience be presumed, there can be no well-founded hope that this balanced Energy of Inward Peace and Rest, which is also the noblest and most effective Energy of Outward Work, will under God unfold itself in our spirits.

Bearing in mind these truths, let us now proceed to examine that Body of Law which, in accordance with the hitherto unbroken Order and Method we have discerned in the Sermon on the Mount, may be rightly designated as the WORKING LAW, corresponding to that last and most spiritual unfolding of the Divine LIFE in man, which the progress of our Enquiry has at length brought under examination in its guardian LAWS, as before in its INWARD SPIRIT of suffering all bitterest persecutions and revilings for Christ's sake, (B. I. p. 87) and in its GODWARD VOICE, which ascribes this highest Excellence and GLORY, whereof the renewed spirit of man is capable, to God alone as its real Author and Source, (B. I. p. 117).

The Body of Law in question, with its illustrations, is contained in these words: "WHICH OF YOU BY TAKING THOUGHT CAN ADD ONE CUBIT UNTO HIS STATURE? AND WHY TAKE YE THOUGHT FOR RAIMENT? CONSIDER THE LILIES OF THE FIELD, HOW THEY GROW; THEY TOIL NOT, NEITHER DO THEY SPIN: AND YET I SAY UNTO YOU, THAT EVEN SOLOMON IN ALL HIS GLORY WAS NOT ARRAYED LIKE ONE OF THESE. WHEREFORE, IF GOD SO CLOTHE THE GRASS OF THE FIELD, WHICH TO-DAY IS, AND TO-MORROW IS CAST INTO THE OVEN, SHALL HE NOT MUCH MORE CLOTHE YOU, O YE OF LITTLE FAITH? THEREFORE TAKE NO THOUGHT, SAYING, WHAT SHALL WE EAT? OR, WHAT SHALL WE DRINK? OR, WHEREWITHAL SHALL WE BE CLOTHED?"

FOR AFTER ALL THESE THINGS DO THE GENTILES SEEK : FOR YOUR HEAVENLY FATHER KNOWETH THAT YE HAVE NEED OF ALL THESE THINGS. BUT SEEK YE FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS ; AND ALL THESE THINGS SHALL BE ADDED UNTO YOU. TAKE THEREFORE NO THOUGHT FOR THE MORROW, FOR THE MORROW SHALL TAKE THOUGHT FOR THE THINGS OF ITSELF. SUFFICIENT UNTO THE DAY IS THE EVIL THEREOF.

We see at once, and from manifold indications, that we are here in the domain of final results, of a real, freely proceeding SPIRITUAL LIFE and SPIRITUAL DISCERNMENT. The whole of this LIFE which is also LIGHT—*from* its beginning as the KINGDOM actually entering into our hearts, *through* its unfolding as the POWER, and *to* its perfection as the GLORY of that KINGDOM fully and finally established in the renewed Will,—is now before us, illustrated in each of these states of its development by those lower realities of God's visible or material Kingdom and Power and Glory, which are most exquisitely adapted for setting them forth, first to our natural understanding, and then and through this, to that understanding which is the knowledge of The Holy. And we have seen this new LIFE OF GOD IN THE SOUL OF MAN, not only thus divinely illustrated for our apprehension, but also determined for us in its truth, and guarded in its purity, at each of these Moments of its progressive unfolding, by Laws or Directions no less divinely fitted for their ordained office.

We have seen this TREASURE as it is the daily received FOOD of our Real LIFE, as it is one with our real MEAT and DRINK and CLOTHING, thus practically set forth to us in its

Truth, thus practically separated for us from its besetting Idols. And, since this Treasure is committed to earthen vessels, and we must all receive of it from such, as well as directly from our heavenly Father, we have had the vessels which can pour it forth on our hungering and thirsting souls no less effectually separated for us from those which can neither contain it themselves nor communicate it to others. And though a human teacher might perhaps blamelessly have employed this same image of Treasure, while aiding us to distinguish the genuine Communicator of spiritual gifts whom we must accept, from the false Prophet whom we must reject; it is not so with our Divine Teacher. For the very essence of what He would here teach consists in something which the image of Treasure cannot set forth. So far as the idea of Treasure is available for illustrating this more spiritually-instructive Law, it does indeed still appear therein. "Beware of false prophets," says our Lord, "which come to you in sheep's clothing, but inwardly they are *ravening* wolves." They pretend, that is, to covet Spiritual Treasures and Gifts, that they may impart them, whilst in their hearts they covet earthly treasures and gifts, that they may devour them. So that instead of being Peacemakers, they bring into Christ's peaceful fold the ravages, the wars and fightings, which have their root in every covetous heart.

But what the true Prophet pours forth, must be out of the good treasure of his *heart*, must be a genuine off-growth of his Inward and Real LIFE, and must therefore be not properly TREASURE, which, though life-supporting, is itself lifeless, but FRUIT, which not only has the power of

sustaining and quickening LIFE, but is itself a living thing, and a proof of Life in the tree on which it grows.

Again, though its main object is our being enabled so far to discern the spirits of others as is essential to our own edification, or continuous building up, yet has this first Law of Spiritual Discernment an immediately subjective aim also, teaching us to discern our own spirits as well as the spirits of others,—to know ourselves, what manner of spirit we are of. For as all Christian men are in God's truth to be contemplated, each in his measure and according to his entrusted Power, as Prophets also or Setters forth of Christianity to others, whether by their doctrines or by their lives; so are all Setters forth of Christianity to be further regarded as individual Christian men, personally responsible to Christ their Head and Lord. And if the first part of this LAW OF SPIRITUAL DISCERNMENT belonging to the KINGDOM IN MAN, partakes more of an objective character, its latter part is more subjective, more intimately and awfully personal to each individual soul of man, teaching him as it does, not only what IS, but what MUST BE, the fearful and unalterable result of his own failure in bearing real fruit. And in presenting these dread Realities of God's Spiritual Government, our Lord appeals throughout to our own discernment, to the insight we actually have into natural things, and through it, to that higher Insight into things spiritual, which really belongs to the unfolding LIFE of the KINGDOM within us, and which it is the aim of this LAW effectually to develop in our spirits *pari passu* with the unfolding of that inward LIFE.

And here also we have a distinction full of meaning. Our knowledge of the natural Type may be fearlessly appealed to. Here, no secret wish that the natural Law may prove other than it actually is, can so far prevail as to blind our eyes. To the question, "Do men gather grapes of thorns, or figs of thistles?" any other answer than the right one would be ludicrous: and, on our spontaneous admission of the natural counterpart, He instantly engrafts on it that corresponding Spiritual Reality which He may not trust entirely to our unaided, and as yet unripe, Spiritual Discernment. For when He goes on, *So EVERY GOOD TREE BRINGETH FORTH GOOD FRUIT*, it is no longer of the natural tree he speaks, but of the Spiritual:—of the goodly Palm-trees which dwell side by side in the forest of His Carmel; of the Lign-aloes which grow along the waters of life, and whose leaves are for the healing of the nations, of the true fruit-bearing Ephraim, that plant very pleasant in the eyes of God; or to speak without figure, and in the simple truth, it is of the individual Christian man, whose Spiritual *FRUITS* bear witness of the Spiritual *LIFE* which is in him.

Again, when our Lord has thus taught us all that concerns the effectual communication and reception of this Treasure, and has even in this primal Teaching of the *LIFE* shadowed forth also the unfolding *POWER*, and the final *GLORY* resulting from that effectual Reception; He proceeds more fully to unfold, first that central and ever-increasing *POWER* of which, as we shall find, the growing Joseph is the symbol, and next that *GLORY*, hidden at first but afterwards to shine forth as the stars, which has its symbol

in Benjamin, and its perfect manifestation in Him, who is at once the Son of Sorrow, and the Son of the Right Hand of the Most High.

On this central POWER we have already dwelt at some length: and the peculiar character of the images under which it is here set forth, and so of the POWER itself, will perhaps stand out more clearly by a comparison with those which illustrate the final GLORY of our renewal, through the Proceeding Spirit, in our Will which is the Spirit of our Mind.

The very words, KINGDOM, POWER, and GLORY, in which we are taught to utter our Ascriptions to God, might themselves unfold to us the deep truths they contain, even though we penetrated not beyond their simplest and most obvious meanings. If we were required to assign any one necessary ground of an earthly Kingdom's greatness, any element of its national Life which, though not itself a living and developed Power, must lie at the root of all such Power; to what more universal and more universally acknowledged condition of such solid and self-sustaining Power could we point, than to a great and flourishing Revenue, an ever-available and undrained Treasury? The TREASURE of the KINGDOM is not itself the POWER of the KINGDOM; but in the Treasure the Power lies hid. The communication of Treasure is not immediately the communication of POWER, but it is so mediately. A primary condition and element of POWER is thus imparted; and, if this Treasure be rightly used, we have, in imparting it, virtually imparted Power. Again, as the Glory of a nation consists not in its mere revenues, though

those are indeed necessary conditions of a solid national Glory, so neither does it consist in its mere POWER. Its Treasure must be worthily employed in unfolding the national Resources at home and abroad. And the true statesman will postpone any amassing of Treasure as the representative of national Power, to its wise application in fostering the real Power which it represents; knowing, as he does, that in the general well-being of his country, in the industry and enterprize, the intelligence and affections, of a sound-hearted and sober-minded people, he is to look for the Reality of national Power,—for the Conditions of national Glory. Again, the Treasures and resources of a Kingdom may have been rightly husbanded, rightly used and developed into Power: and the Nation may so have become great, and taken its rank among the foremost nations of the earth. Such national Power is indeed a condition of national Glory; and, so far as this Power is rightly and wisely employed, it is ever resulting in the increase of a true National Glory. Nevertheless this Power, though a condition of such Glory, is distinct from it: and, if unrighteously or unwisely used, it results, not in national Glory, but in national disgrace and humiliation.

The actual state, however, of the Kingdoms of the World involves so much of what is morally doubtful, so much of what is manifestly evil, that we turn willingly from the illustrations they afford, to contemplate those purer and humbler realms, whose subjects have never been raised to the dangerous privilege of personal and responsible Being. We turn willingly to consider the Lilies of the

field, if by any means we may apprehend their silent and lowly wisdom, if we may discern how they grow, and how their Stature is ever becoming one with the Raiment of their Glory.

Nor is the transition sudden or abrupt : for the Glory of Solomon may well set forth to us the very bloom, the highest and palmiest Pride, of the Glory of the Kingdoms of this World ; and yet not Solomon in all his glory was arrayed like one of these. In this glory, at once lowly and Divine, the proudest earthly Glory is contained, as the less in the greater,—is as it were absorbed, and itself glorified. In Solomon the Glory of the Kingdoms of the Earth comes to its perfection and personal Head. Up to him the visible Glory of the Jewish National Life was on the increase, though this rising tide had its receding waves. From him, the light of that Glory was ever waning towards its final extinction. And if this be so, we shall readily grant further, that there were circumstances of visible Glory in that Jewish National Life, which the Life of no other nation can parallel.

Well then may the Lilies of the field be chosen to represent more especially THE GLORY of that Kingdom of God which is within us, the very highest perfection whereof our Spirits are capable, of that DIVINE LIFE which we have in Christ, and by the Proceeding Spirit. In their Life, the Treasure on which they live—the Food which sustains them, comes not forth to our observation. How they Grow and are Strong in the midst of their weakness, is also for us a hidden thing and a mystery. But their Stature is too stately, the Beauty and Sweetness and

Purity with which they are Clothed, too exquisite, their Glory too divine, to be hidden from our admiring love. That central Reality of a Living POWER growing *out of* a Divine Nourishment, and *into* the free and marvellous Energies of a Heavenly LIFE, which it was the ordained office of the winged things of heaven to bring out into a clear and brilliant light, does in these fragile creatures retire, as it were, into shadow. Whatever be the hidden sources which nourish their Life, whatever may be the strength derived from that nourishment, we see not the small rain and the gentle dew secretly passing to their roots, nor the wind of heaven which is ever visiting and refreshing them. And with regard to POWER, so far from becoming lusty and vigorous as the eagle, their stems are scarce able to sustain their drooping heads, and even this little strength seems given them merely to support their short-lived Glory, and to fade.

If we bear in mind that it is indeed chiefly through the things of his visible creation that God presents to us the higher and unseen Realities of the spiritual world; that the use of this living language remains still essential to the further edification and stirring up even of the advanced Christian; whilst to the unrenewed mind, the spiritual Realities of the Kingdom must *of necessity* be *first* presented under such symbolic forms—for the worldly mind discerns not the things of the Kingdom in their own spiritual Reality, neither indeed can do so; and if, with such a true sense of the depth of importance and breadth of application belonging to this Method of spiritual teaching, our eyes are steadily fixed on the perfect examples

of it now before us, we cannot but feel with inward joy that we are indeed gazing on the earthly foot-marks of a wisdom essentially Divine.

The same sense of an absolutely Holy Wisdom brought down within man's reach and grasp, that it may be very near him and so may dwell in him, steals over us and possesses itself gradually of our whole minds, when we apply ourselves earnestly to that more extended portion of our Lord's Teaching, which has this principle for its pervading Spirit. I mean when we contemplate the Parables, as growing together into a real Unity, as each of them presenting either exclusively or more fully than any other, some one aspect of the great and solid Realities of the Kingdom. But though we may from this larger field of observation derive, as it were, a broader and more extended consciousness of a Divine Wisdom mildly communing, in their own favourite language, with our souls; though the whole atmosphere which in this region surrounds us seems everywhere filled with the far-off murmurings of the vast and deep ocean of that Wisdom; yet is our feeling of a Holy Presence still more intense and startling, when we find that this Energy of a Divine Wisdom, clothed in a few forms of perfect fitness and beauty, can at once penetrate to the inmost seat of our spiritual consciousness, even as a few of those mighty billows which have rolled shoreward for many a league to break at length in thunder at our feet, tell us deeper things of the central abysses of ocean than all the unnumbered waves which chafe along the beach.

Thus the symbolic language of the Parables is more

copious and varied, that of the Sermon on the Mount more intense and penetrating; and so far as we have hitherto been able to perceive, this difference of character involves a more exquisite and closely-woven perfection in the latter.

The peculiar character of this perfection will be perceived, not less in what is withdrawn from our gaze, than in what is presented to it.

This is perhaps most striking in that Figure or image which illustrates the indwelling POWER as the central Reality of the Divine LIFE in man.

A complete fulfilment of that Order and Method, whereof we have hitherto observed no single breach throughout the whole Sermon on the Mount, would demand that this figurative or symbolic expression for the indwelling, living, and growing POWER of the KINGDOM in man's heart, should effect two main objects; First, that it should *most prominently* present a true and lively image of that POWER; next, that it should be capable of setting forth the WHOLE of that Divine LIFE wherein this living POWER is central.

Now we have already seen enough to convince us that the Image actually chosen, namely, the Fowls of the air, satisfies both these requirements in the most perfect and admirable manner; nay, even in a manner which makes it impossible not to perceive the exquisite fulfilment of a perfectly definite and intelligible Order and Method. This figure is, I say, essentially of power to present truly and beautifully the whole Spiritual LIFE in the Soul of man. Here we see, as it were with our bodily eyes, that LIFE

daily receiving into itself its proper food ; daily unfolding, in the strength of that food, its proper POWER ; daily clothed upon, through the unfolding Energies of that POWER, with its proper GLORY. Nay, we have seen that all the great leading characteristics and attributes even of that GLORY are, in this figure, most excellently and marvellously shadowed forth. Yet on all these illustrations of the Glory, our Lord is *here* silent : and why ? For two clearly discernible and intelligible reasons. It was in the Order and Method of His teaching on the Mount, that this CENTRAL image of the Divine LIFE in man should *really* set forth THE WHOLE of that Life, in order that it might *as a whole* be firmly grasped by its true centre. But it also belonged to this pervading Method, that the same image should *explicitly and chiefly* set forth THE CENTRAL REALITY of that LIFE, namely, its inward POWER or strength, as unfolded by the right reception of its proper nourishment. Accordingly this image does, most fitly of all the others, illustrate that central POWER of our Spiritual LIFE, just as the TREASURE and the growing and foodful FRUIT most fitly illustrate this INWARD LIFE OF THE KINGDOM as it is a *communicable* and as it is at once a *living and a quickening* Reality ; and as the Lilies of the Field do most absolutely set forth that inward and outward GLORY of the Kingdom in Man, which unfolds itself from this indwelling POWER. That the Lilies of the field do really, so we discern them aright, furnish a yet more perfect representation of this GLORY than the Birds of Heaven, whilst in this lowlier symbol, the other two things essential to the Divine LIFE, the reception of

food namely, and the unfolding of POWER, fade and retire from our observation, we have already in part perceived. It will however be an occupation worthy our best diligence, a strengthening labour of love,—if indeed a labour rather than a delight—to bow ourselves down in meditation, that we may consider these pure and lowly teachers more intently; for by contemplating the sensible image, before we study the Laws and Directions which it illustrates, we shall be following our Lord's Order, and so shall most securely and effectually enter into the Spirit of this last, most living, and comprehensive Body of His legislation.

Let us however meanwhile remember, that this fair and instructive Image is here presented to us, neither immediately nor through any indifferent medium, as of colour or form, visible or tangible, but through WORDS,—through reasonable and intelligible language, as to reasoning and intelligent creatures. Without this aid, the image alone could never become a symbol capable of endowing us with living and Life-giving Wisdom. Nor, on the other hand, could Language alone do this, though it be the special exponent of man's reasonable Intellect, unless it were grafted on the Sensible Image, and had that symbolic Reality for its solid and material basis. And this is a general truth with regard to all symbolic teaching whatever, effected through the medium of language.

THE NAMES OF THINGS, and the relations of those Names, however exactly known, cannot effect such teaching, unless we also know THE THINGS THEMSELVES which are thus named and dealt with. This may seem a mere truism, and

indeed it is self-evident when once we allow ourselves to think about it. Nevertheless, from the very intimate connexion in our minds of Names with the Things they stand for, we are perpetually losing sight, or rather losing our practical hold, of this truism, and acting as if it were not even a truth, but a popular delusion. Thus, for example, it would not immediately occur to all, perhaps even not to every religious and thinking person, that a man born blind can by no possibility derive from the first Chapter of St. John so vivid and quickening an apprehension of our Lord's being the true light of the world, as may be derived by one whose eye and mind have been filled with the glory of the visible sun, and of the world which, in its light, is also glorious. And even if, in so very striking an instance, the principle were admitted by all, it would not be difficult to point out a great variety of cases in which it is habitually and practically overlooked. The opposite error of under-valuing—the modifying, we might almost say—the spiritualizing power of Language, as it is Discourse of Reason, over those sensible images which furnish so large a portion of its basis, is also to be guarded against, if we would rightly apprehend this Symbolic Teaching; though it is an error far less generally prevalent than the former.

Thoroughly to apprehend this power is, however, so far from an easy or a common thing, that it is one of the very highest results and rewards of a solid and exact discernment of Language, as that Form or Instrument of Reasonable and Spiritual Communion which is for us here on earth the worthiest and the most comprehensive.

To this subject we shall hope to return in considering those portions of the Symbolic Teaching contained in the Old Testament, where religious instruction is brought home to us more especially THROUGH THE NAMES AND CHARACTERS OF PERSONS, as it is here THROUGH THE NAMES AND PROPERTIES OF THINGS. And there, as here, it will be found that this instruction could not be at once truthfully and effectually conveyed, without, on the one hand, Real Characters and Real Things for its basis, and, on the other, without that medium of Significant Names and Reasonable Discourse through which those Realities are presented to our minds and kept present to them *in those peculiar aspects or points of view* which are conducive to our Spiritual Growth, either generally or at some particular stage of it. The WORDS and the THINGS of God, the Things He has made, and the Words He has uttered, together constitute the Bread of our LIFE, as it is a LIFE—one, yet manifold—a LIFE of Intellect, Affections and Will,—a Life natural, capable of being clothed upon with a Life Spiritual and full of Glory. And as with Him, so in our measure must it be with us. The THINGS of the Kingdom—those inward Realities which are not *things* merely, but the Living Elements of our true Personal Being—must be created and daily renewed within us, that in our mouths the WORDS of the Kingdom may for others also have REALITY, as having in our own hearts a real and living basis.

Now in considering the Lilies of the Field how they grow, the first thing brought home to us is the fact of their Actual Growth—*αὐξάνει*, THEY GROW. Whatever more than this they teach us, this they teach us first, that we

also under God must grow: must be ever growing in grace.

If we learn not from them effectually this their first lesson, all their deeper Wisdom will be thrown away and lost upon us. In considering them, therefore, we must remember first, we must bear in mind ever, the fact, that they grow. Their Being, their Life, is ever unfolding and heightening itself under the eye and the breath of Heaven in Stature, in Beauty, and in Fragrance.

The first lesson they impart is the truth that if we be not already in a state of Christian Growth, if our Spiritual LIFE be not indeed begun, if we are not living from day to day to the best of our ability, and the grace given us, in God's Order and in obedience to His holy Law; then the deeper and lowlier wisdom which Christ has here empowered the Lilies of the field to teach, is not a wisdom for us; we are as yet incapable of apprehending it; it is too excellent for us, and we cannot attain unto it. If we be as yet living in pleasure and dead unto God, if in our daily walk and conversation there be no signs of Christian Growth and Spiritual Life, then for us it were better that the Lily had still preserved unbroken her silence of four thousand years. For indeed if we receive her holy Lessons in such a spirit of profaneness, with a carnal heart and a worldly mind, they will only confirm us in an evil sloth, in a careless and reckless Life. All care for the morrow, we shall then say, is here plainly forbidden. To such a Law, obedience is indeed easy and delightful. Let us therefore, as we are commanded, live freely and joyously; let us eat and drink, for to-morrow we die.

If, however, in the strength of Faith and of a growing Hope, we have received the TRUTH as it is in Jesus; if we are daily striving more and more earnestly, and so more and more effectually, to obey His LAW and to walk in His WAY; if thus that true and heavenly LIFE which is in Him, is ever unfolding itself and growing stronger in us, then are we entering into a power of rightly receiving these His more excellent Teachings. Then we begin to perceive not only *that* they grow, but *how* they grow, πῶς αὐξάνει, that the Lily of the field, though it lives a free and joyous, lives not a lawless or a reckless Life. We begin to perceive that it is these very characteristics which make it so fitting an emblem of that heavenly Life which Christ came to endow us with, which He would enable us to live, even whilst we are here on earth. We learn from the Lily, that in proportion as our obedience to the holy Law of *our* Being, revealed to us in Christ, becomes a complete and real, so does it become, if not an easy, yet a blessed and a joyful obedience, and so do we cease to live a Life of fretful anxiety, and to be cumbered and careful about many things.

Our true LIFE on earth is not indeed the same, or in the same order, with that of the Lily; for the one is a merely Natural, the other is also and chiefly a Reasonable and Spiritual Life. It is, however, from this very absence of all approach to identity, or even real similarity between them, that the Life of the Lily derives its chief power of instructing us with regard to our own. It is not through any real similarity, but through the analogical and symbolic relations which obtain between things natural and

things spiritual, that the former are endowed with their power of effectually illustrating and expounding the latter, and of furnishing us with the main elements of a language wherein we may intelligibly and attractively present them to others.

As, however, the teachings of these outward and visible things of God's creation are far more essential to the unfolding of our spiritual Life than many suppose, so, in order to our receiving and duly profiting by these teachings, we must consider them more deeply than many are wont to do.

What then are the peculiar characters of the Lilies of the field, wherein we are to seek for that special instruction in our heavenly LIFE, which our Lord intends us to find? And, as a question secondary in positive importance, yet hardly less essential to our safety, in what particular respects are we most in danger of misapprehending and perverting this lowly and beautiful symbol of our Divine LIFE?

First, then, we would say—with reference to the cardinal Ideas, here really dealt with, of spiritual STATURE and spiritual RAIMENT, and of that Energy of Unanxious Repose on God which, in the midst even of conscious weakness, is an Energy of hidden POWER and of a finally-manifested though secretly-unfolding GLORY—that this symbol of the Lily does more especially and peculiarly represent the State and Blessedness of Man *as he is renewed*, and to whatever extent he is *already* renewed, in the Spirit of his mind. It illustrates and sets forth this New LIFE as already issuing in its proper Energies of a loving and discerning Obedience, Energies which are determined and

guarded in their Truth by the corresponding LAWS or DIRECTIONS, first against a self-centered, fretful, and servile carefulness, about the unfolding of our natural Life and Stature, and about that clothing upon with its proper raiment, which it requires; and next, and as the very highest and last form of WORKING LAW, against a similar selfish and faithless anxiety about the Stature and the Raiment of our LIFE generally, whether natural or spiritual, or of the two, as now at length in Christ reconciled and at one with each other. This highest form of WORKING LAW, which has its apt illustration in the Law of the Lily's Life, does in fact present to us the first element of that effectual reconciliation between the form of holy Law which determines and guards our Work, and the form of holy Law which determines and guards our Spiritual Discernment; or, in other words, between those two branches of holy Law, which the fourth Commandment of the Decalogue presents in their distinctness, namely, the LAW OF WORK, and THE LAW OF REST.

In the realities of the Lily's Life, and in the Laws which determine that Life, we begin to perceive what real REST is, and in this also to perceive what is real WORK. This lowly and beautiful Life presents to us, in the most attractive manner, that highest and deepest Rest for the Spirit of Man which results from his Will having been brought into harmonious subordination to the Will of his heavenly Father, and shews us at the same time that this Rest, so far from being a merely Negative thing, is of all other spiritual conditions most Positive, both in itself and in its fruits, being indeed that Energy of a Spiritual Repose on God, out of which flow forth freely those Labours

of Love, and that Loving Discernment of Christ, which are the Fruits of the Spirit.

And herein we shall find an answer to both our questions. For we at once perceive that it is only in so far as our Will is thus, through Christ and the Spirit, renewed and at one with the Will of God, that this Law of the Lily's Life can become the Law of our own Life, that we *can* be careful for nothing, that we *can* enter into this deep and living Rest, and be inwardly and outwardly clothed upon with that GLORY of our real Being, that Energy of a holy Repose, which is set forth to us in the Lilies of the field.

And thus we shall see that such a REST is, in its absolute perfection, a state which we never can have fully realized: that however far we may have advanced into this Rest, which is the object of all God's Workings for us, and in us, and of all our workings under Him, it is still a Rest that *remaineth* for His people, and that must, so long as we are on earth, continue to be for each of us a transcendent object and end, which we are ever aiming at and approaching, never wholly attaining: that, in the Poet's words, this glorious Rest

is to imperfect man
An effort only and a noble aim;
A crown, an attribute of sovereign power,
Still to be courted—never to be won.

If indeed we once regard ourselves as having already reached this condition, as being in this respect already perfect, so that we may say to our soul, Take thy Rest,—then, and by that very act, are we at once fallen immeasurably from this blessed estate.

Although, therefore, the inward Law of the Lily's

Life does in a most true and lively manner represent the Law of our renewed and Sabbatical Life, of that true Rest which is possessed here in measure and hereafter without measure, which we both have and shall have in God; and although this Life of the Lily does also set forth our Work-day Life, in so far as our works have become labours of love; yet since we now have, and, whilst we remain on earth, must ever have, Work to do, which indeed belongs to the task-work of Duty, which we know feelingly to be really Work and not Rest, as being actually hard and painful to us; the Lily of the field must ever be the proper symbol and exponent of the perfect Christian and Spiritual LIFE which we are striving after, and can represent the imperfect form and condition of that LIFE which we have at any time actually attained, only in so far as the implanted germs of righteousness unto holiness are already quickened and unfolded in our souls.

Are there, for example, any of our positive duties, are there any acts of Christian Righteousness or of Christian Mercy, which we are already of power to perform, which though they were once felt to be hard and painful, we now actually and daily perform with freedom and joy in the spirit of Love and of a sound mind?

To whatever extent this change has passed upon us, to the very same extent have we entered into that special Blessedness of the Christian LIFE, which is set forth in the Lilies of the Field. Then we toil not, even though we labour more abundantly than they all: for then our toil is become a labour of love, and our hearts are strengthened, not wearied, our spirits sustained and renewed, not wasted

by it. Then we spin not: for the white and living garment which must fit us for the Marriage Supper of the Lamb, and which is the Righteousness of Christ and of His saints, does then weave itself silently under the Spirit, and grows around us that it may become our glory. Then also, like the birds, we gather not into barns: for we know and feel that our treasure is in heaven, that God giveth us our daily bread,—that Bread of our whole Being which is the doing of His Will—in answer to our daily prayer, and that man liveth not by natural bread only, but by every holy Word and Thing which proceedeth out of the mouth of God.

So soon as we have perceived that our Rest, our only full and perfect Rest, must consist in the free and joyful accomplishment by us of God's Will to usward, we have also become capable of profiting by that hidden glory of wisdom with which He has clothed the Lilies of the field.

We perceive that we must be like them, in that they meekly and, as it were, with a still and inward joy, fulfil the Law which God has given to be the Law of their Life and Being; that like them we must learn to draw forth—whether it be from earth or sky, whether from dew or frost, whether from the storm or the sunshine of our Life—purity, beauty, and fragrance: the whiteness of a severe and saintly righteousness, the beauty and the sweetness of a holy Life: that like them we must ever be recreated and refreshed in that wind of God, which bloweth where it listeth; look ever to Him who is our Sun, the Sun of Righteousness; ever derive, from His light and warmth and Power, that inward light, those growing Energies of

good, which, like the gladdening beauty and fragrance of the Lily, may continually spring forth outward and upward to our Heavenly Father, and on our earthly brethren.

Nor let it be supposed that SACRIFICE, the Sacrifice, through Suffering, of Self and the Will of Self to the holy Will and Law of God, that great consummation of the Christian and spiritual LIFE in man, is not by our Lord taken account of, and set forth in this lowly symbol. If this all-comprehending Reality of the Christian LIFE seem to be here less clearly and explicitly brought out, the failure is not in the image itself, but in our power of discerning it. It is hidden from us by the very glory of that perfection with which it is set forth. For we shall not readily, if we can anywhere, find among those creatures of God, which fall below the dignity of reasonable and personal Being, any symbol capable of expressing more perfectly than the Lilies of the field, the entire subordination of the Will and Law of Self to the Will and Law of God. This may not at first appear; and we may no doubt perceive a more immediately and generally intelligible expression of this great Christian Principle of Sacrifice, under other forms. Speaking generally indeed, we are all able to perceive that there is a sacrifice so long as there is a struggle, a reluctance—so long as the victim must be bound to the horns of the altar. But when the victim walks freely to the place of sacrifice, carrying with him the wood on which he is to be offered up, when indeed the sacrifice is most real, when alone it is a perfect, because it is a free-will offering,—then it is that we are very apt to lose sight of the sacrifice in the

very glory of its perfection, and to say there is here no sacrifice of self, for he does it of himself and willingly. Now this more consummate self-sacrifice, this entire and perfectly meek surrender of the individual Will, which has its expression in the *NOT MY WILL, BUT THINE, BE DONE*, this absolute dependence on, and oneness with the Will and Law of God, is very remarkably set forth in the Lilies of the field. In them, every vestige of an individual Will at issue with the Divine Will, in other words, of a Law of their own Being and Life at variance with the Law given to that Being and Life by God, is indeed absorbed and lost in absolute obedience to that Divinely-imposed Law. With an entire and perfect meekness they receive into themselves God's Will and Law for their own. That is, though unconscious themselves, and wholly incapable of any Will or any personal act whatever, they are yet capable—when our Lord interprets their wondrous and attractive language, and suggests to us its deeper meanings—of setting forth the very highest form of self-sacrifice in man, of expressing that spiritual condition which Christ, at the price of His own absolutely perfect sacrifice in the same kind, through Life and through death, has bought for us, and, so we refuse not, has placed us in:—the condition, I mean, of an entire, yet free sacrifice, from moment to moment, through Life and through death, of our own human Will, and of the Law which that Will imposes on our Life, to the holy Will of God, and to that revealed Law of Christ wherein it is unfolded.

This highest consummation of the Christian LIFE, I mean the actual Sacrifice, through whatever suffering, of

the Will of Self to the Will of God, together with the boundless reward of Blessedness which, despite of such sufferings, yea, in the very midst and in consequence of them, belongs to it, is admirably expressed to us, so we rightly apprehend its language, by the Lily of the field. In it we see not only the perfect annihilation of any inward Law at variance with that which God has given to be the proper Law of its Life, but we see that Divine Law prevailing in its Being with such living Energy, as to overcome and subordinate to itself the outward circumstances of hardship, of danger, and of evil, which must otherwise have themselves prevailed to its destruction. Before and whilst blooming forth in beauty and in sweetness, it has undergone many a biting frost, many a searching wind, many a cold and beating rain; and not only has it overcome all these, in its lowly heaven-derived strength, but, in the same strength, it has subordinated them all, and even the sun's fiercer and more withering heats, to that Law which God has imposed on its own inward Life. So that from destroyers, as they threatened to be, they have been made ministers and contingencies of that Glory which surpasses the Glory of Solomon. Thus the Lily expresses to us that highest Doing, which is the Suffering all things rejoicingly, in meek obedience to the Divine Will and Law: and expresses further the deep Blessedness,—the Spiritual Beauty of such Suffering, and the nearly-concerning truth, that this Real or Christian PATIENCE, which is our most consummate Obedience, can only be realized in us and by us, in the strength of an absolute unrepining dependence from day to day, and from moment to moment, on God.

But not only is the Lily of the field thus capable of expressing that special Reality of the Christian LIFE, in which all its other inward realities are summed up, namely, the meek and entire surrender and sacrifice of the Will of self to the Will of God; but it is also able to shadow forth, in language of no less touching beauty, that higher Power, that more outstreaming Energy of this inward Meekness, which is the sacrifice of Devotion; for as her "foot is ever in the grave," so is her calm and pure face ever turned to that visible sun which most fitly typifies the Sun of Righteousness, the true light which lighteth every man that cometh into the world,—so is she ever, morning and evening, yea without ceasing, breathing forth towards this her proper guiding and quickening light, that pure beauty and sweet odour, which she is also continually shedding around her.

And here let us be pardoned for noticing what has seemed to be a good example, both of the exquisite perfection, even in minute details, which pervades the Sermon on the Mount, and of that peculiar modifying and spiritualizing power which language, as a vehicle and instrument of reasonable thought, possesses over the forms and images of the natural creation—that large and important storehouse of its most indispensable materials.

We would indeed willingly be permitted a consideration of what is now before us, somewhat more minute than consists with our general scheme, inasmuch as the proceeding Energies and Acts of a true Devotion are, as has been already shewn, the very highest and worthiest Energies of our renewed or Real Being: such commu-

nion with God of devout Contemplation, Praise, Prayer, and Glorification, being indeed the central Reality, being at once the bloom and fruit of our spiritual LIFE. If, therefore, as the course of our exposition leads us to affirm, the Lilies of the field present that symbol of the Life of God in the soul of man, than which there is indeed none other throughout the whole compass of these Divine words of our Lord more full and perfect; some deeper consideration, some more minute attention, may be not unreasonably bestowed on it.

We have already seen that THE RENEWAL OF THE INDIVIDUAL MAN IN THE SPIRIT OF HIS MIND, presents itself to us most explicitly throughout the whole Sermon on the Mount, as its immediate, practical object. But we have also seen that in the realizing this object is involved and implied the realizing another, namely, THE FORMING THOSE HOUSEHOLDS OF GOD, WHICH ARE HIS CHURCHES, IN THE WILDERNESS OF THE WORLD. And on advancing further we perceive that as such Christian Societies must consist of Individuals who are being thus renewed in the spirit of their minds, so must these Individual Christian men, by the very necessity of their new character and position, be living Members of such Societies, and of that great Society in the capacious bosom of which all these smaller ones, and all the members which compose them, are comprehended. In brief, the unfolding of the Individual LIFE is here presented *explicitly*, that of the Church LIFE *implicitly*—both most really and effectually.

The grounds of what is here asserted have, in the main, been already brought forward; although in our

survey, which has aimed at faithfully rendering so important a feature of the Sermon itself, this unfolding of the *individual* Christian LIFE is paramount. In the fact, however, that the Prayer, which as Christians we are to use daily, and on which, as a pattern, all our prayers are to be formed, is essentially the prayer of a Society, and not of an Individual, we have an evidence, implicit perhaps in form, but in import and power most explicit and distinct, that the Church LIFE and spirit is essentially the highest and truest LIFE and spirit of Prayer. And accordingly we find that in the less closely-woven portions of Scripture, this truth regarding Prayer is quite explicitly revealed in the promises bestowed on the gathering together in Christ's name even of two or three, and on their agreeing together beforehand as to what they shall ask.

But in this highly-wrought and harmoniously-proportioned Temple, every lustrous stone contains the inward as well as the outward light of some precious truth. Nor will the brightness which beams from that Temple be a light to our feet, unless we behold each of these jewels in its proper place, unless we discern each of them, not only in its own exquisite beauty, but also in its exquisite fitness for that place, and in the warm and tempered light which is thus shed forth from all. Here, as in every perfect work, much must be left to the delighted gaze, to the loving perusal of the beholder.

Now this essentially social and uniting character of Prayer, and, in due subordination, of all the higher and holier Energies and Acts of the spiritual LIFE, is here again implicitly, though really, presented in this natural symbol.

We are not enjoined to consider the Lily, however fair and pure in its loneliness, as dwelling apart in that loneliness, and separate from its kindred. We are to consider the Lilies of the field, not merely in the beauty and fragrance of each individual flower, but in the deeper fragrance and more glorious beauty, which clothes as with a garment of light, their fair assemblage. We are to consider THE CHURCH OF THE LILIES as together sending forth to heaven the incense of their morning and evening sacrifice, as together breathing around them continually the purity and the sweetness of a holy Life. And here let us observe that the marvellous language in which all these quickening truths are providentially conveyed to us, gives a point and precision to this idea, which the image itself, independently of such a medium for presenting it, could not bring out, and which our own language, in many respects a less elaborate and perfect instrument of thought and feeling, fails to express.

The genius of language, lynx-eyed among the Greeks, saw at once that in creatures not endowed with a personal and responsible Will, still more in those which, though possessing Life and Growth, possess them not self-consciously, there was a certain broad ground of unity which was wanting to man, contemplated in the essential Individuality of his Personal Will. If indeed we look closely to this, it will be found that the distinctions we make between individuals belonging to any one order of Being, finally rest on some real or imagined element of a Personal Will, as the ground of that noticeable diversity of character which takes the individual out of the broad unity of his class,

and makes it possible to contemplate and speak of him in conjunction with other individuals differenced by some other diversity of character from the mass, as constituting a number or plurality of individuals.

The Greek language does, I say, very simply and clearly present to us this idea, by habitually assuming and expressing such a unity, as obtaining in *things* however numerous, in animals also, and even in persons, when these are contemplated *as Things* rather than *as Persons*, that is, as affording no indications of a real Diversity of Character, of an individual personal Will, or of any thing analogous to such a Will.

And herein is exemplified the great value of language generally, and specially of this very perfect language, as an instrument for conveying to the mind spiritual ideas and truths, even through natural images. By its selecting, modifying, combining, and rejecting power, we are enabled to arrest and to dwell on those special aspects of the natural image, which effectually illustrate and set forth to us the corresponding spiritual Reality. Thus, turning to the example before us, the acute Greek mind has perceived, both in the image of man's spiritual LIFE presented by the fowls of the air, and here in the Lilies of the field, an aspect and character of unity overlooked by our duller apprehension; and has embodied this idea of unity, in the peculiar form of language referred to, *καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει*, Behold the Lilies of the field: how *it* grows. Nor let us hastily lay it down that the idea thus embodied in one of the permanent forms of this noble language, is unimportant in

itself, or that it here contains any meaning short of its fullest and deepest import.

The unity which this form of language expresses, though in itself only a partial as well as a negative and material unity, has yet its own reality; and—which is our main concern—it is actually of power to set forth, in a very lively manner, that complete positive and Spiritual Unity which belongs to every Society of Christian men, in so far as the Members of that Society are indeed renewed in the spirit of their mind. If those orders of Being which are endowed with no element of a personal Character and Will, have, in that very absence, the ground of at least a negative unity; we are led onward by the perception of this subordinate truth to a discernment of the ultimate corresponding truth in the order of Personal and Spiritual Being; the truth, namely, that positive and Real Unity consists not merely in the absence or annihilation of the individual Will, the Will of Self, but in that higher Spiritual Presence which alone can perfect this annihilation, I mean the indwelling Presence in the Spirit of our Minds of that renewed and hallowed Will, which is at one with the holy Will of God. And so we are further led to perceive that the energizing in our Spirits of this holy Will is no less the ground of Real and Positive Unity with our brethren, than the absence of all Individual Will is the ground of a negative and symbolic unity in those orders of creation which reach not the dignity of Personal and Responsible Being.

It would lead us too far from our immediate subject, to follow out the principles here involved, to all their

legitimate conclusions. We may hereafter find occasion to notice more fully their doctrinal bearings on the Personality of the Spirit, not only as a Personality essentially perfect and absolute in itself, but as the essential ground of all genuine Personality in man, of those manifold diversities of Living Energies and Operations which rightly characterize the true Members of Christ's Church as they are Individual Persons, and which, historically speaking, have actually characterized them not less essentially than that central and spiritual Unity, from the bosom of which they all proceed. These Diversities of Operation, or, as we see them, of Christian Character, belong indeed to the very idea of a Church : and it is through their effectual workings together, each in its own determinate office, that the whole Body edifies itself, and is edified in love.

But to return. We have seen that the Sacrifice as well of a perfect Meekness, as of that pure and united Devotion which is its Godward expression, are both admirably set forth in the Lilies of the field ; and by considering them, and listening to the language they silently utter, in their unrepining and unanxious dependence on God, we have begun to understand in part, that *our* worthiest Doing and Giving, is still a Suffering and Receiving ; and that the best return we can make for all that the Lord doeth to us, and *through* us, is to call on His Name, and so to receive at his hands the cup of our salvation, and the bread of our Life.

And indeed we shall perceive that even the things of the Eucharist find no unworthy expression and illustration in this deep utterance of nature concerning that

higher realm of grace, which, under our Lord's interpretation, she is of power to shadow forth.

Among the many points of view from which we may profitably for our souls' health contemplate this Sacrament, few, if any, are more important and comprehensive than that which regards its reception as a confession, in Faith and Hope and Love before God, that our real LIFE, our Life in Christ and the Spirit, is already indeed begun: so that the bread and wine even of our natural Life, when it is received as through Christ and in remembrance of Him; when it is received as given to prayer, with thanksgiving and thankfulness of heart; when, in accordance with his words, it is also lovingly distributed to his poor and needy members; does indeed become of power to sustain our whole Life, both that which is natural, and also that spiritual LIFE with which this natural is from day to day being clothed upon. By this continually-repeated act, we express the unbroken continuity of our faith in this great Truth, that in Christ and through the Spirit of Christ, our natural Life not only is to be, but actually and daily is being, thus clothed upon by our worthier and more real spiritual LIFE; that this lower is ever from day to day renewed into that higher LIFE; so that he which eateth that bread and drinketh that cup, not only *shall have*, but *already hath* in him, eternal LIFE,—is daily and actually nourished, sustained, comforted, and kept as a true Member or living portion of the Body of Christ. Thus it is that the Lily of the field receiving, in lowly and unswerving obedience to the Law which God has imposed upon her Being, of the blessings of Heaven above and of earth beneath, is

empowered to transmute and transfigure them into the Body of her purity, which is indeed a glorious body : into her garments of light and of rest, the robes of her excellent glory. And thus we, ever receiving in faith the ordained bread and wine, which so becomes the effectual nourishment of our whole LIFE in Christ, visible as well as invisible, shall go on in quietness and confidence from strength to strength, and from glory to glory. By this faith we perceive that in giving us Christ, God has ALREADY given us all things, so we will but continually receive them, drinking ever of the cup of our salvation. By this faith we perceive and know that if God so clothe with beauty and with glory the grass of the field, which to-day is, and to-morrow is cast into the oven, He cannot but clothe his own children with a far more real and exceeding glory.

But even as the Lily, if it reject its proper food, if it receive not into itself God's Life-sustaining gifts, if it assimilate not to the substance and living vesture of its glory the offered elements of earth and sky, cannot be clothed upon with its proper purity and fragrance, with the fresh greenness of its glad repose, on which our eyes too so willingly rest, and with the brightness of its excellent Glory, but must wither away and perish out of Life, and be nigh unto burning, that its shame may be hidden in devouring fire,—even so we, if we despise and reject, if we receive not into ourselves by Faith and Hope and Love, these Elements at once Symbolic and Real, of our LIFE in Christ, cannot in His appointed order be daily clothed upon with the deeper Rest, and with the more excellent

Glory of a meek and holy Spirit, of a mind renewed from day to day.

Not on bread and wine, as such, does man live,—not on any created thing, considered merely in its natural power of sustaining his natural Life, can he live that LIFE which he has in Christ as a reasonable and spiritual Being. If he receives these profanely or intemperately, if he receives them not, as daily granted by his Heavenly Father to his daily prayer, with thankfulness and thanksgiving; if, not imparting them to his needy brethren, he omits the sacrifice with which God is well pleased,—then neither can these Life-sustaining Elements provided for him by Christ himself, nor any other word or thing, even though it proceed out of the mouth of God, minister to the growth of his true Being, or afford any nourishment to his real and enduring LIFE: whilst, on the other hand, he will be both inwardly and outwardly, both temporally and eternally, sustained and edified, not only by these, but by every created thing and uttered word of God, if only they be received in Christ, by and through whom they were made and uttered, prayerfully, thankfully, temperately, and charitably.

By frequently contemplating the Sacrament of the Lord's Supper in this special aspect, we shall be delivered, on the one hand, from the evil of regarding it as a mere memorial, having for our souls no real, no inward and quickening power; and on the other, from the greater sin and the deeper evil of bestowing an idolatrous worship on the unconscious elements themselves. We need not the groundless and perilous notion of a magical transub-

stantiation to convince us of the wondrous and transcendent character of that Reality, which in this Sacrament is livingly presented to us. It is not merely that we discern and confess the Real Presence to our souls of Christ in this Sacrament, because we discern and confess His Spiritual Presence there, and because His Spiritual is of all others His most Real Presence. Our faith is of power to discern, in the believing reception according to our Lord's ordinance, of the bread and wine which we bless, a far more real as well as more marvellous transubstantiation than the Romanists pretend to. All living Christians—all who, having entered through the ordained gate of baptism, have, by the pouring forth of the Spirit on them, been quickened into spiritual LIFE,—all these are indeed members of the Body of Christ; all these grow together in the strength of this meat into that Body of Christ which is now being prepared for Him, and which shall at length be presented to Him not only cleansed by the washing of water and the word, but redeemed and sanctified by the more inward and quickening baptism of His blood and of His Spirit; a glorious Body not having spot, or wrinkle, or any such thing, but holy and without blemish. And thus at length will be accomplished that full reconciliation and atonement of the visible with the spiritual, that glorifying of the visible, and that manifestation of the spiritual, which is the marriage of Heaven and Earth, of the Spirit and the Bride, and which the sons of God will celebrate in its final fulfilment, as they have already celebrated the creation which is its beginning, and the incarnation which is its centre, though

this last triumph of atoning Love will indeed be blazoned with more jubilant shouts of joy, and with hymns of holier praise.

We have now gone through, however inadequately, our proposed survey of the Sermon on the Mount, as intelligibly constituting a living and organic whole, and as capable, under that aspect, of throwing light on the Province of the Intellect in Religion. In thus surveying this Portion of Scripture, we have examined the greater part of it at such length as seemed to be required by the object we had in view.

There remain, however, as yet almost untouched, several of those unfoldings of the Second Table of the Decalogue in its more inward and spiritual import, which are contained in Matt. v. 21—37.

We may find an opportunity for offering some remarks on these, during our examination of the first five verses of the seventh Chapter, beginning “Judge not, that ye be not judged,” and ending “then shalt thou see clearly to cast out the mote which is in thy brother’s eye,”—a short, but pregnant portion, which has not hitherto been considered.

In these five verses we shall, I trust, be enabled to recognize that LAW OF SPIRITUAL DISCERNMENT, which gives the same absolute and practical completeness to the whole threefold LAW OF THE NAME, THE KINGDOM, AND THE WILL, which we have already seen given to each of the distinct Bodies of Law contained in the WAY and in the LIFE, by its own proper LAW OF SPIRITUAL DISCERNMENT.

Moreover, that this same principle may be perceived as pervading each of all those several Bodies of holy Law which we have been contemplating, it will be necessary again to notice the very first of these LAWS OF SPIRITUAL DISCERNMENT, namely, that Law of Reverential Affection to Parents which stands fifth in the Decalogue, and which, as we have already maintained, terminates its first Table.

These remaining portions of our Task, together with some further remarks on the whole LAW OF SPIRITUAL DISCERNMENT, which occupies the seventh Chapter of St Matthew—not as it supplies the exact completion required both ideally and practically by each of all the preceding Bodies of Law, but as it is a continuous unfolding of holy Law complete in itself—we would willingly reserve for another Book, as having a more peculiar bearing on our general subject—the Province of the Intellect in Religion.

For similar reasons the consideration of that transitional Portion, which occurs between our Lord's revelation of the Christian Beatitudes and His giving of the Christian Law, and which is contained in Matt. v. 13—20, will be deferred to the same time, should such further progress be permitted.

We may then also find fitting occasion to offer a few remarks on those testimonies of Moses to a greater than himself, which are at once historical and symbolic, and on the light they are capable of throwing on the objects of our Enquiry.























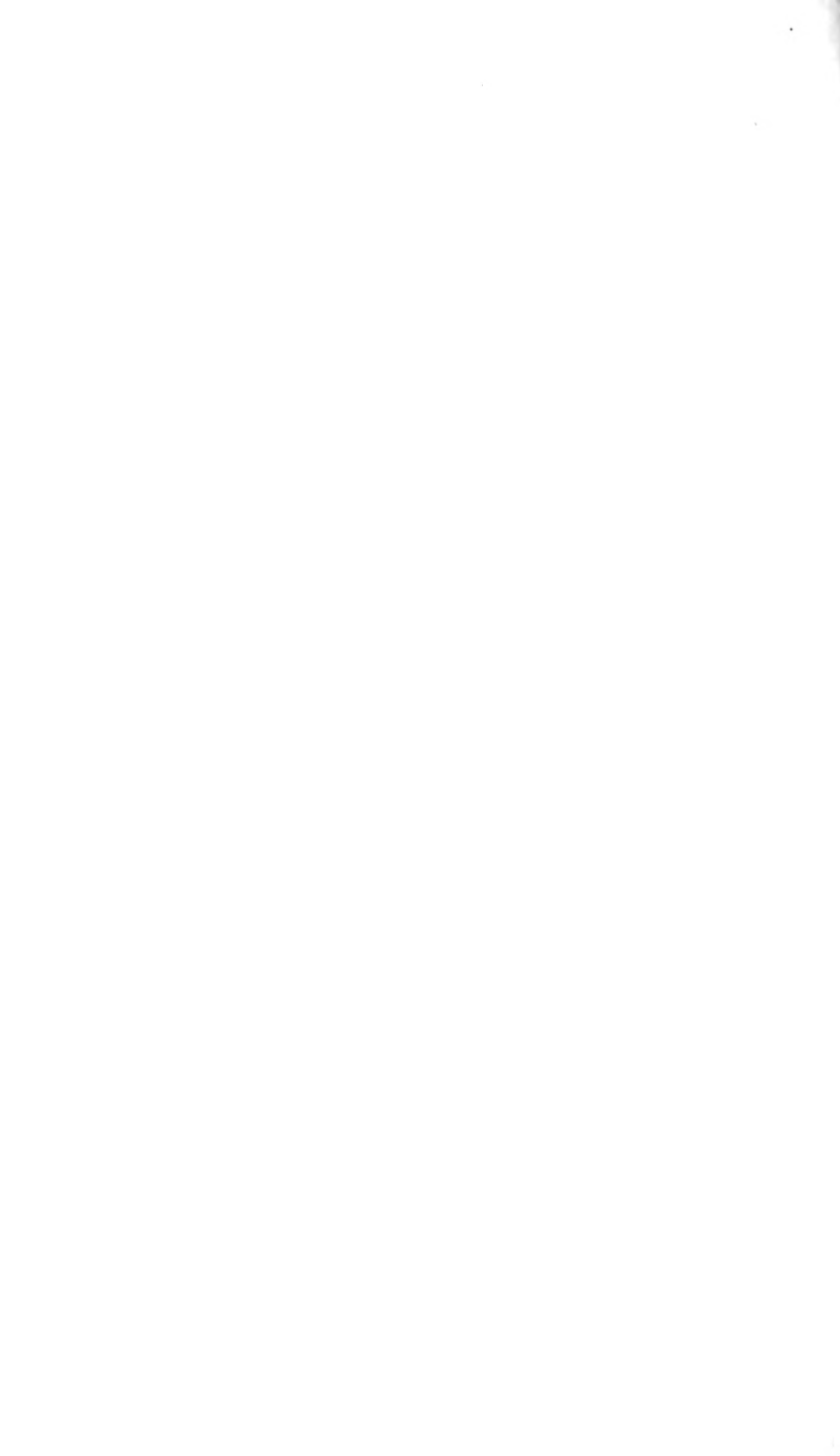




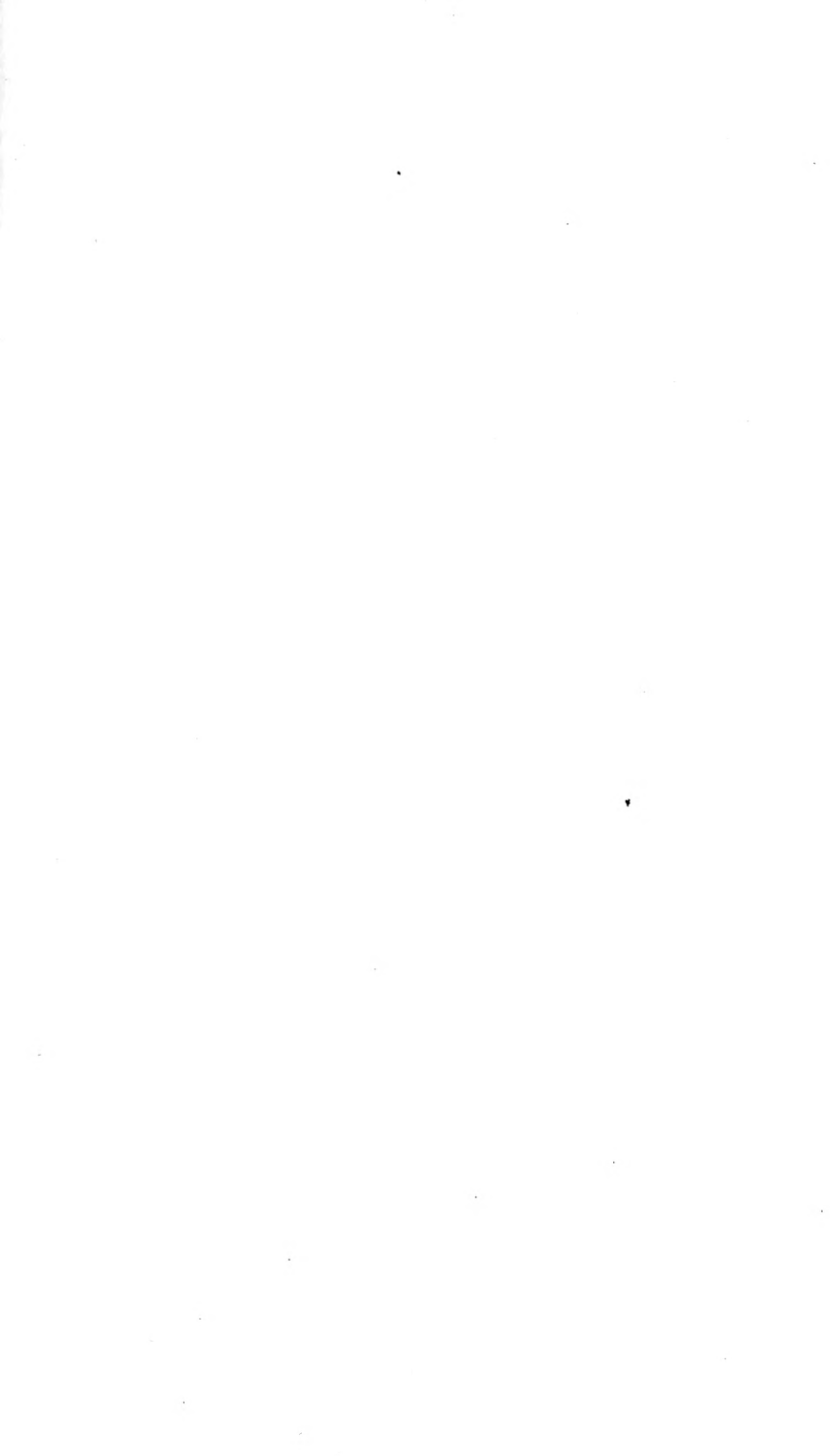






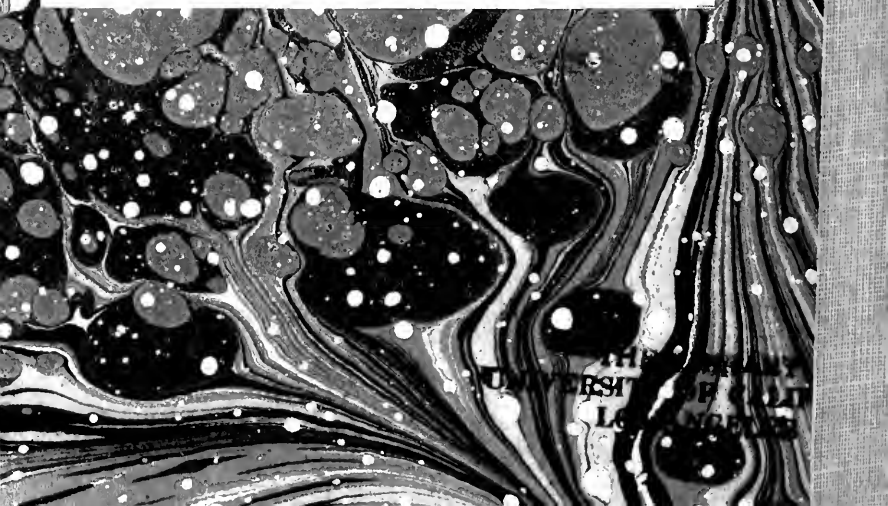






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