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Thesis.

"The Problem of the Relation
of the Laws of God in
the Natural or Phenomenal
and Spiritual Worlds."

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THESIS

"The Problem of the Relation of the Laws of God in the Natural or Phenomenal and Spiritual Worlds"

Introduction

Chapter 1

Modern science is regarded as the great interpreter of Nature. Scientific inquiry has been traced to the religious nature of man. Prof. Windelband speaking of the origin of science says;—"Nevertheless the new endeavors leading to science grew out of the circle of religious ideas and thereby did science prove itself to be one of the functions which had been differentiated out of the original ~~life~~¹ religious life of human society". There are not wanting those who hope and believe that science shall yet become on the human side the great interpreter of the Spiritual World. Just as the first philosophic endeavors of the human mind prompted by religious feeling took the direction of mythical explanations of nature and the laying down ideals for the guidance of conduct,² so prompted by the same feeling many to-day are using scientific explanations to convince the world of the truth of the revealed word of Nature's God. Just as "The historic phyrecydes of Syrus a contemporary of the early Greek philosophers pre-supposed Zeus as the personality giving order and reason to the world and so in this day some of us believe that scientific thought, as it progresses, will show that the triune God works by the same order and reason in the creation of the worlds, and in the salvation of the souls of men. Pythagoras, the founder of what was, perhaps, the first religious organized society among the Greeks, prompted no doubt, by the Spirit of God, not only, "Protested against the social custom of the people of his time because these customs were weakening the moral bond, but also the spirit, in which he founded his school, was of such a nature that scientific interests could and did flourish in it".⁴ I have taken these cases directly from the original philosophers of nature to point out that there lies in the human mind the vital truths of the revealed world, viz;—a personal God ruling the world and a religious nature in man. But moreover it was always so; wherever an humble contrite heart was intelligently serving God, there not only the spiritual but also the intellectual interests of men prospered. Law and order evolved to stimulate and guide conduct and thought, throughout the whole circle of experience. Witness the effect of modern missions in heathen lands. Witness also the nations of Europe and America in contrast with heathen lands.

The problem we have undertaken in this thesis, to set before our minds, shall we hope

1. History of Ancient philosophy, pg. 35. 2. Ibid, pg. 26; 3. Ibid, pg. 27; 4. Ibid, pg. 26.

emphasize the same thought, viz, that religion is a power which is inseparably associated with law and order and in if possible a more vital sense. I said "Set before our minds" for a demonstrated solution is not to be hoped for so long as we can only "know in part". The Concise Imperial Dictionary defines "Problem" thus:—"A question proposed for solution". The above is our problem,

It will be necessary to find some principle that may be seen to apply to both worlds. That is, we need a central conception through which we can work. It is true that almost every man who tries to get a glimpse at reality or to think along original lines, however insignificant or brilliant he may be found it necessary to find some fruitful conception, pregnant with truth, from which he might evolve his point of view or around which he might cluster his conceptions. Thus when it was found necessary to account for the law and order observed in the constitution of the world "Anaxagoras conceived a world-forming Intelligence, working with matter by design"⁴. Thus again we see the minds of men called by the constitution of nature to law and intelligence. And as knowledge advanced these concepts worked out more and more clearly till Aristotle at length evolved the idea of a personal spirit. Thus nearly all in ancient and modern times were aided by using a central thought.

The question is, can we find a conception operating in both worlds and at the same time suggesting the chief points in our problem. I have no hesitation in saying "Yes". Such a conception is none other than the old idea of change. As to the part played by this conception in the whole circle of experience, natural and spiritual, let us take a brief glance. In what we call the material world let science itself point us to our coal-bins, our power-driven commercial and war fleets, our railroad engines, the very bread we eat and the houses we live in, the land we walk on and cultivate, as all being evolved to what they are through change. As to the world of consciousness let anyone for a few minutes introspectively observe the changes in feeling in his own experiences. All human progress in any line involves this conception; our spiritual experience is no exception. The Christian's life is "As a light that shineth more and more". It is also held by many scientists that the whole world of conscious process may be accounted for through this conception operating in almost infinitely small changes at a time and through cycles of ages of duration.

4. Swegler's History of Philosophy, page 48.

Heracletus is regarded as the greatest of the pre-Socratic philosophers and his conception is that change constituted the very essence of all things. But the strongest reason for choosing this conception is that the word "Change" has in itself the power of setting before us a great many of the conceptions implied in our problem. Change first implies cause and pondering on this idea we are led to the conception of a Supreme Cause, an Uncaused Cause, that is, God. Moreover as to the mode of change if in exactly similar circumstances, it always changes in an identical manner this suggests the conception of law and this is the essence of our problem. And again the original idea implied in the term "Law" is the expression of the will of a superior power and this again leads us to God. Moreover change suggests a permanent that does not change as a basis for the conception of the reality which underlies things and this may either lead us back to God or out to the natural world of perception; in ordinary thought this seems permanent when we get the idea of the world of experience it connotes man as part of nature. The operation of law then in man's whole experience appears the main subject of our thought in this problem.

- The Problem -

Chapter 2

"The Problem of the Relation of the Laws of God in the Natural or Phenomenal and the Spiritual World" suggests a number of contained or implied problems. Let us glance at a few of them. First there is the problem of the term "Law" as to what is its essential significance. Also the phrase "Laws of God" will then be seen to mean the expression of the uniform action of God's will in both worlds. But this will necessitate our looking into the validity of any claim set up in the name of science and professing to account for our experience in life without the conception of an intelligent will. Having shown the necessity for an intelligent cause for the explanation for phenomenal experience in both worlds these will then be suggested to bear the marks of their origin. We shall then be led in this order to look into the essential significance of for consciousness of the Natural and Spiritual Worlds. This will bring out first, how much of our experience in life is concerned with the natural world and how the experience of this natural world is related to the experience of the spiritual world. For instance, how much of his personality is essential to his existence in the spiritual world. Does the same

law in any instance hold for all experience ? We shall then endeavor to show that there are certain great laws expressing the essential significance of the great truths of experience in Evangelical Religion as this is related to change and also that these same spiritual laws hold absolutely true for all changes in the natural world. We shall then endeavor to see if the spiritual world can be shown to contain and complete the whole experience of man. This effort will at least set our problem more or less clearly before us.

- Law and its Essential Significance -

Chapter 3

The origin of the idea of Natural Law took its rise in the conception of Heraclitus; "Nothing is permanent ~~save~~ save determind and ever-recurrent forms of change caused by the eternal movement of inherent fire". Windelband says; "In obscure and undeveloped form there originated here the conception of Natural Law. It appeared in the vesture of a mythical all-determining Fate, or an all-powerful Justice, menacing every deviation with punishment. Since it is to be regarded as the peculiar object of reason, he called it the logos-the Reason that ruled the world".¹

We have in the above again an illustration of our old observation that the truths of God's word are written both in nature and in the minds of men. Let us now observe how the modern mind conceives of Natural Law in the Age-developed Form of the Idea. John Stuart Mill defines a law of nature in two different senses. First, a law of nature is a proposition expressive of any sufficiently well ascertained uniformity. Second, a law of nature is an established uniformity which cannot be accounted ~~for~~ by or resolved into simpler uniformities. As we have seen the expression "Laws of Nature" is commonly employed with a tacit ~~with~~ reference² to the true significance of law, viz; "The expression of the will of a Superior".

"The course of nature in general is constant, because the course of each of the various phenomena which compose it are so. A certain fact invariably occurs wherever certain circumstances are present and does not occur when they are absent;

1. Windelband, page 54. 2. Ibid, page 54.

the like is true of another fact and so on".¹ The second definition is the one in which we are concerned. The remark of Mill in the last sentence of the above quotation is of great importance to our problem. Of course no law of nature is capable of demonstration by proof, in both worlds they are verified by observation and induction. "The proof of a law of nature would need on the one hand to exhaust the infinite series of phenomena and on the other to know the essence of things in themselves. Both are alike impossible to us".² "When we ask how from a certain number of particular experiences a universal law can be inferred without exceptions the question is not whether a given phenomena is the expression of a law, that is, whether it is either the cause or the effect. For example, I will allow that heat will always make water boil at 100 degrees, that is, if I ~~grant~~ grant that heat is the cause and boiling the effect. But that is the whole question. If I grant that I at once grant that it is a law. The induction is made; the application to the future and to all time is only a conclusion".³ Now all these remarks are germane to laws in both worlds. Grant that God is the cause of any event and no man would hold other than, in exactly similar circumstances, the same would happen again. The thing turns on the faith of the man to grant that God is the cause. This is evident, except that we are to deny that "Jesus Christ is the same yesterday, to-day and forever". Moreover unless in exactly similar circumstances it will not happen. And in the same way if God is present things are happening according to law.

From the foregoing it would follow that a cause is anything without which a given change will not follow. It is also that which brings about the change. Now note that a law is nothing but an expression by the term "Law" of this invariable sequence. Thus, John Stuart Mill says;—"Laws of nature mean nothing but the uniformities which exist among natural phenomena when reduced to their simplest expression". The great law of nature is "Nothing happens without a cause" and given a cause, the event - barring counteracting forces - will follow. And this point is again important to our problem. Some force alone can act the part of cause. This may be of different natures. It may be the effect of will acting on will as in the case of hypnotism - if we are to regard this as natural, but even if artificial it can hardly be denied that will - a superior will - has power to act as a cause by coercing a surrendered or weaker will. At all events a cause is necessary to an event and law is nothing but a term expressing a fact that, given the cause and barring all

1. Mill (s Logic, pg. 206; 2. Janet "Final Causes", pg. 434. 3. Ibid, pgs. 438 & 439.

counteracting causes the event will follow. Now it surely is true that nothing will happen in a man's religious experience without a cause. It is inconceivable in either world. Here then we have a great spiritual and natural law. For instance Jesus Christ is the cause of eternal life; "He that hath the Son hath the life and that hath not the Son hath not the life". In this sense there are not two laws it is the one law in both worlds. Now note that this was ~~not~~ known before the espousal by science of the law of causality as the "Basis of all Science". There is not a single exception in the whole experience of man.

Now with this conception of law before us, viz, the regularity of change produced by a cause, then in order to understand as fully as possible our problem, we shall have to know something of the forces which act as causes in these two worlds. This is so, since the cause is only intelligible as the action of some force, that under certain circumstances, produces an event in the experience of men; even Hume did not deny that a cause is real as a fact of consciousness and I think Mr. Bradley has truth for his ground when he says;—"A fact is not banished from the universe by being labeled Appearance". All appearances in one sense are real; they are real to a man's consciousness. But more than this is needed to give them reality. The light of reason must be brought to bear upon them. In a question of right and wrong the Bible would never ask a man to pursue any line of conduct against which the nature of all men revolted by force of the reason. Therefore in the conscience of mankind collectively, there lies the word or nature of God. Here then is a point of contact between the Natural and Spiritual Worlds therefore the world is responsible.

Among all the millions of evangelical Christians, differing ever so widely in politics and unessential doctrines, probably not one would deny that Jesus Christ is essentially the cause of eternal life in the souls of men. This conception then of the necessity of a cause to an event brings up the question of the essential nature of this cause. Is it intelligent or mechanical?

- The Connotation of the term "Laws of God" -

Can It be justified?

Chapter 4

The theory that denies the need of an intelligent cause to explain the experience of men is called materialism. In order to demonstrate against this theory the necessity of an intelligent cause to the explanation of experience, let us first notice the scientific conception of substance in its final analysis; - "The attempt to make the nature of the ultimate atoms of substance intelligible leads to the recognition that they cannot be regarded as in any ordinary sense physical at all, they become wholly incomprehensible".¹

The idea of cause is also an essential to man's thought of things and yet science - on which the materials depend - cannot distinguish between cause and effect; "There is only an invariable sequence in the changes of phenomena".²

One might think that this would destroy the hopes of the materialists.

Far from it. Here is the way Mr. Bradley, in his great work, states and refutes their view of the natural world - he uses the term phenomenalism for materialism. "We really want no substance nor activity or anything else of the kind. For phenomena and their laws are all that science requires.....and against its opponents phenomenalism would urge 'What else exists?'; 'Show me anything real, it would argue', 'and I will show you mere presentation; more is not to be discovered and really more is meaningless. Things themselves are not unities in any sense, whatever, except its given collections or arrangements of such presented elements. What appears is, as a matter of fact, grouped in such and such manners. And then, of course, there are the laws. When we have certain things given, then certain other things are given too; or we know that certain other occurrences will or may take place. There is hence nothing but events, appearances which happen and the way in which these appearances do happen. And how in the name of science can anyone want any more"³ The last question suggests a very obvious criticism. The view either makes a claim to take account of all the facts or it makes no such claim; in the latter case there is an end of its pretensions. But in the former case it has to meet this fatal objection.

1. McKenzie's "Outlines of Metaphysics" pg. 114; 2. Ibid, pg. 114; 3. "Appearances and Reality" - Bradley, pg. 147.

All the ways of thinking which introduce annuity into things, into the world of the self -and there clearly is a good deal of such thinking on hand-are of course illusory. But none the less they are facts undeniably and materialism is invited to take some account of these facts and to explain how in its principles their existence is possible. How for instance, with only such elements in their laws, is the theory of materialism itself a possible fact? The theory is annuity which if it were true would be impossible. And an objection of this sort has a very wide range, and applies to a considerable area of appearances. But I am not going to ask how materialism is prepared to reply. I will simply say that this one objection, to those who understand, makes an end of the business, and if there ever has been so much as an attempt to meet this fairly it has escaped my notice. We may be sure before hand it will be wholly futile¹. Mr. Bradley goes on to show that wherever there is diversity in unity the theory fails, is nonsense.....identity is a real union of the diverse. This the theory should deny. But change is not to be denied, for obviously it must be there wherever anything happens. Now if there is change there is by consequence something which changes. But if it changes it is the same throughout a diversity. It is, in other words, a real unity a concrete universal. Take for instance the fact of motion; evidently here we have change of place, hence a variety of places, whatever that means - in any case a variety must be predicated of one something. I have quoted Mr. Bradley that almost all things, including materialists' own theory, is a unity of differences and the theory breaks down in every case. Mr. Bradley brings out very clearly what Weber calls "The mill-stone of materialism"- that is the explaining of unity amidst differences, the getting of the one from the many.

But the chief thing to be noticed here is that the kernel of opposition to the revelations of an intelligent God lies in materialism. It does not only reduce us to the condition of vegetables, as Aristotle said in another connection, but it also means as McKenzie says, that "No man ever does anything". The world of experience, that which we see with our eyes, with the telescope, or with the microscope, outwardly, as well as the world of consciousness that we may see by introspection and reflection, inwardly; all exist and are moved and animated by mechanical causes. The free activity of man is a figment of the imagination.

1. Bradley's "Appearances and Realities", pg. 121 & 122.

But there is another way in which the necessity of an intelligent cause can be demonstrated in opposition to the mechanical conception of the universe. Darwin, in his great work, gave the materialists the conception they needed to help them get over the hitherto impregnable obstacle to their theory; the conception of final cause; and its necessity in any theory attempting to explain experience as a whole. Weber in his "History of Philosophy" states this in a very intelligible way. After having shown up the strong points of materialism as best he could and admitting that they had been a great and strong scientific party, that the theory had satisfied the minds of many men by inspiring hope for the future along the lines of the past, he then proceeds to submit an objection that, to my mind, makes an end of the theory as an ultimate principle of explanation for experience; here are his words;--

"In other respects--that is leaving out Darwinianism, contemporary materialism agrees, not only the materialism of the eighteenth century and Greek materialism but also with the essential doctrines of German idealism and Spinozistic pantheism; the universe or the all-one substituted for God, the con-substantiality of beings, absolute determinism. In order to emphasize this agreement the German materialism of our days calls itself monism. 1.

"Now we may" says Weber, "ask ourselves the question; does not the Darwinian principle, which materialism invokes with such absolute confidence, corroborate rather than overturn the hypothesis of eminent theology; does not the struggle for life in turn pre-suppose Schopenhauer's will-to-live will of effort without which, according to the profound remark of Leibniz, there can be no substance. Does it not therefore pre-suppose an exterior, superior and immaterial cause? What can the formula, struggle for existence, mean, except, struggle in order to exist? Now that carries out right into teleology. Besides we cannot that the entire Darwinian terminology is derived from the teleological theory; the terms, selection choice, evidently introduced an intellectual element into nature. These are mere images, it is said, or figures of speech. Very well. But does not the very impossibility of ~~explaining nature~~ avoiding them prove the impossibility of explaining nature by pure mechanism"? 2

Is not this demonstration or at least is it not in accordance with reason?

1. Weber, page 571; 2. Weber, page 572.

It is plain then that there are facts of consciousness that materialism can neither recognize or explain; and as Mr. Bradley says "To those who know, this makes an end to the business". But besides it turns out that the strong point in materialism—the Darwinian conception—turns out to be an emphatic assertion of an intelligent element in nature. Taking these facts in connection with that other fact of history, viz, that the intellectual element in nature is so manifestly plain that the ancients were led by it to the conception of a personal God before it was satisfactorily accounted for by thought. Besides St. Paul thought that this was so plainly evident in "The things which were made"¹, that it made men responsible for their actions before God.

Moreover the fact that the Bible and science agree in the conception of the unity in the world ground justifies us in conjunction with the foregoing in solid concluding that Dr. James Ward had grounds for concluding in his great work on Naturalism and Agnosticism that the impossibility of a mechanical explanation of the universe had been demonstrated to be impossible. McKenzie in his "Outlines of Metaphysics" asserts that this is perhaps one of the few points in metaphysical thought that is finally settled. We may then conclude that to an intelligent cause as a necessity to the explanation of experience and hence our use of the term "Laws of God" is justified.

- The Natural World as related to our Problem-

Chapter 5

Let us ask what is comprised in the Natural World and in its final analysis how much of reality is there in it for consciousness. We have said, "A law is nothing but a term expressive of the uniformity in action manifested by natural forces in causing change". Law is not even an appearance; what appears is phenomena and its modes of changing. Now as we have said, the conception of change implies a permanent which does not change. "All that changes is permanent and only its states alter.....change then can be observed only in substances. An absolute beginning or cessation can by no possibility be observed.....Substances then² are the sub-strata of all determinations of phenomena in time". Now to perception and to ordinary thought "The material world is this permanent". Inorganic nature we call it, meaning the bare physical world, that region which forms the object of all purely physical science and appears to fall outside of all mind.
1. Rom. Chap 1; 2. Cant "Transcendental Analytic" pg. 261 & 262- Watson.

This world strikes us as not dependent on the inner life of anyone. We view it as standing there the same for every soul with which it comes into relation, standing still and holding firm when every self has been removed.¹ In childhood we are not conscious of its presence at all. Afterwards we get the idea of a body. To doubt its existence seems nonsense. It is contrary to common sense to think it is not real. Do not I feel it resist me when I push against it? Is not my body solid as well as the hills and rocks? This is the feeling that makes the comparison of the laws of the spiritual to those of the natural world—not to mention that they are the same laws—grate on our sense of the sacred. "Matter being the direct object of consciousness seems at first to have a more obvious substantiality than that of mind. But a little reflection serves to remove this apparent substantiality of matter. It is easy to see that we can know nothing of matter except through the mental determination to which it gives rise, and if these determinations can be accounted for the independent existence² of matter clearly is a superfluous hypothesis". Again the secondary qualities of matter although they are all that most people really have in their consciousness, are really non-existent apart from our organism, for instance, sound seems to be a real thing to perception, but a bell rung in an air-tight jar gives no sound if the air is pumped out and therefore it must be the air which is the cause of the sound when it hits the ear, therefore if there were no ear there would be no sound. McKenzie says "As regards the so-called secondary qualities, color, sound, heat, it would hardly be maintained³ by anyone that these belonged to matter apart from its relation to mind". The primary qualities, that is extension etc., are reduced by science to something wholly incomprehensible and this suggested to scientific men the idea of non-matter and motion, that is, spirit possibly. John Stuart Mill says that what matter is in its last analysis is absolutely unknown except that it causes sensations in us. Berkeley held that it was absolutely non-existent apart from mind. Almost all metaphysicians nowadays hold ~~that~~ to one or the other of these theories. This unknown thing then is part of the connotation of the natural world. The inorganic nature including man makes up the rest of the natural world. The whole nature of natural man is part of the natural world. Not only does man in his comprehension of the

1. Appearances and Reality, Chap. 1; 2. McKenzie's Outlines etc. pg. 28; 3. Do.

natural world use all the faculties of his mind, viz, thought, feeling and will, but in his comprehension of the spiritual world all these have their full play. We may ask, is not what the Bible calls "The natural Man" a part of nature; but this natural man is also a partaker of the Divine nature. He is a cause in himself for one thing; his reason and intelligence is also found in the nature of God; but for the present let us confine our attention to the natural. The many things in common which the higher class of animals have with man and the Bible's classifying him, as science does, as being in nature, we may conclude then that man is wholly inorganic nature. But man is a citizen of both worlds. The natural man in the complex unity of his being is as Cant says the battlefield where dialectic strife is carried on between the two natures.¹ This is true in no other animal, but as Stout says "No man has the peace of browsing cattle". This is a mark of his ~~high~~ higher organism, the element of identity and difference is more prominent. Janet describes him thus "Man is not outside of nature, opposed to nature, but he himself forms a part of nature—that is he is a member, an organ, and in a certain measure a product of it; Moreover all the laws of life in general to vegetables and animals and all the laws proper to animals are fulfilled in him as in all the beings of nature. His soul is not independent of his body; by perception and imagination he plunges into purely organic life; reasoning and art are connected with imagination, with memory and with ~~reason~~ perception. The pure reason itself is connected with all the rest, and if, by the most elevated part of his being, he belongs to a higher world, by his roots he clings to the world where he lives. Not only is man within nature but his acts and his works are within nature and his human industry itself is within nature; thus the motions of the ant which goes for ~~and~~ food and returns laden to the store-house are quite similar to the movements of the peasants who go to make their hay and reap their harvests and bring them to their barns; and the motions of the animals which swim without having learned are exactly the same as those of men who only learn to swim slowly and with much difficulty".² To explain the striving in man's nature and also to classify it as part of the natural man we cannot do better than go to the science of ethical philosophy. The writings of Cant are acknowledged to be scientific.

1. Stout's "Manual of Psychology"—perception; 2. Janet "Final Causes" pgs. 94 & 95

Here is his scientific analysis of man's nature;—"There ~~is~~ is in man a strong feeling of antagonism to the command of duty although his reason tells him that these commands are worthy of the highest reverence. For man not only possesses reason but he has certain natural wants and inclinations the complete satisfaction of which he calls happiness. These natural inclinations clamorously demand to have their seemingly reasonable claims respected; but reason issues its commands inflexibly, refusing to promise anything to the natural desires, and treating their claims with a sort of neglect and contempt. From this there arises a natural dialectic, that is, a disposition to explain away the straight laws of duty, to cast doubt upon their validity, or at least upon their purity and stringency, and in this way to make them yield to the demands of the natural inclinations".¹ A Bible student might be excused if he took this for a summary of Bible truth on the nature of the natural man.

If uniformities which cannot be reduced to simpler ones are laws of nature, we have here then in the nature of man some laws of nature exemplified. First law;—"There is in man a strong feeling of antagonism to the commands of duty". There are several truths which follow from this which we shall note in their proper places. Second law;—"Reason issues her commands inflexibly refusing to promise anything to the natural inclinations". The same follows here.

Now before I attempt to connect the two worlds through this conception let us see if Kant's thought is in harmony with the thoughts of other ethical philosophers. It might be thought that Kant was influenced by Bible truth; we shall first then go back to the original philosophers of nature. So profoundly was this truth of a dual nature of man, impressed upon the minds of ancient philosophers that it suggested to them two distinct worlds. Thus in the Greek poetry—"Zeus is thus honored (Solon) less as the creator of nature than as a ruler of the moral world".² The fifth century, B.C., following out this idea, saw the Homeric mythology expressed completely in ethico-allegorical terms the emphasis on the thought of moral retribution in the form of faith in mortality and transmigration".²

1. Kant "Critique of Morality" pg. 231. 2. Windelband, pg. 28.

Thus again Heraclitus;—"Only in subordination to ~~the~~ order and in the last instance¹ to cosmic law, can man ~~win~~ win that serenity which constitutes his happiness".

Does not this sound like Kant? And is not the dialectic brought out here almost in the words of God? Cosmic law and order is always thought to be in harmony with reason or to be the reason itself - the logos. "The good for man included much more than what is right for man, in conduct, it included also besides this duty, his interest or happiness"². In 500, B.C., Pythagoras makes;—"An effort striking in its originality and earnestness to mould the lives of men as much as possible into the likeness of God"². Here is nature and yet how like what Jesus would say except, as much as possible. Again Plato;—"The soul of man in its good or normal condition must be ordered and harmonized under the government of reason"². Thus the good was thought to be the reasonable and we shall see reason to think the same.

Let us remind ourselves that this reason which rules the world is the same reason that rules nature in order and harmony. "Knowledge cannot be implanted in a soul that has not gone through a preparation, including much more than mere intellectual training"². We would say that the knowledge of God cannot be imparted to man except through conviction of sin, repentance and faith. Plato did not mean by this "Wisdom" merely "Virtue". The opposite of virtue was ignorance. But the opposite of wisdom is;—"That internal disorder and conflict of the soul in which non-rationalizing impulses prevail over reason"². This is Kant's position. Moreover it is as far as possible, concerning the age in which it was first expressed,

the Christian way of saying it. According to Plato the just man as such "Is likest the Gods"². Aristotle comes a step nearer to Christ when he states as an essential characteristic of virtuous action "It is chosen for its own sake"².

"Doing well" really lies in fulfilling well the proper function of man, that is in "Living well through the normal term of man's existence that life of the rational soul which we recognize as man's distinctive attribute". This leads us back to Kant, that is, the man who has a "Good-will", the man of reason. According to the Socratic idea that true knowledge would bring right action the Bible truth must harmonize with ethical philosophy. For to "know Thee the only true God and Jesus Christ whom Thou hast sent, this is eternal life". And right action would flow from this. Here is the way Hegel states this same truth;—"In spite of the

1. Windelband, pg. 57; 2. Sedgewick, pgs. 6-13-41-43-47-53-54 & 57.

semblance of conformity we find a hidden but quite real antagonism between the Subjective and the Objective Mind. This antagonism must disappear, this impersonal will which we call right, justice, must become the personal will of the individual, the inner law of his acts".¹ This would be a new creature but it is ~~an~~ a bare ideal for thought to ethical philosophy - nothing else. When a man attempts to work out this ideal, not only does the struggle continue but it becomes clear that it can never end. But besides this, progress is brought to a standstill, because there is inherent in the philosophical idea of duty the unpleasant ~~idea~~ obstruction of the will. To do the thing according to inclination would not be a moral act at all; but it would seem to do it contrary to, inclination would surely mean to do it in opposition to your will, which could not then be good. At all events it divides the will against itself. It is good as forcing the action, but how can the idea of obstacles being necessary to the doing of duty harmonize with the will that had become the inner law of his acts and yet the antagonism according to Hegel must disappear. That this is only an idea is seen when we reflect on the contradiction in the above sentence - there still is the hidden antagonism.

If we remove the evil here we remove the means of moral progress and yet we must hold that the universe is in harmony; therefore ethical philosophy is not and never can be complete.

It is clear that if we ever attain unto a "Good-will" in the Kantian sense or to an Objective Mind in the Hegelian sense there will have to be some great and radical change in our nature. The aim of thought is to harmonize reality and experience for thought. That is, to satisfy the reason when we try to think our experience as a whole. To do this according to reason would be to do away with the above contradictions. There are ultimate limits to explanation in all lines of thought; if this was seen clearly to have been arrived at, men might be content to desist from thought or from attempts to solve the problems contained in Ethics and Aesthetics but religion professes to be a system that has the power to harmonize these systems. This is the Religious Construction, rightly understood, contains and completes all the activities of man. At least we should try to show this. Let us ask then what has our discussion of the Natural World done to

1. Weber, page 518.

enlighten our problem. We have seen that inorganic nature in its final analysis impresses us as a great force absolutely unknown to us in itself, that is, to our reason, but producing sensations or states in our minds, these states we, collectively, call mind - it is a true unity of differences. There is but one mind in our personality but we may look at it under three aspects, the knowing faculty, the feeling faculty and the willing faculty, each one of these pre-supposes the other and they cannot be separated except in bare abstract thought. All these come into play in all knowledge of the Natural World. If the real essence of the natural world is absolutely unknown to us and if we are sure at the same time that our perception of it is not in accordance with facts it follows that it cannot be any objection to our thought of the unity of law in all our experiences of both worlds. Then as to the nature of man, we find that he partakes of the nature of God and of the nature of the rest of organic nature. Moreover his thought is a partaker in the thought of God if the Bible is the thought of God. We have seen then that there is nothing in man, except his perverse will, that might not be pure spirit, just as it is possible that inorganic nature is pure spirit in its last analysis; at all events it is plain that there is nothing here to make a great separation between nature and the supernatural, except the evil in the world and Jesus Christ came to destroy the works of the Devil - if this is wholly in man we are not without hope "For exceeding great and precious promises are given unto us that we might be partakers of the Divine nature". But even if there is an element of evil in the rest of nature we know "that the whole creation shall be delivered into the glorious liberty of the children of God". The question suggested by our problem is - does the Supreme Power work by the same or different laws in arriving at results according to his will in the natural and spiritual worlds. This leads us to the consideration of the Spiritual World.

- The Spiritual World as related to our Problem -

Chapter 5

By the term "Spiritual World" I mean those states of consciousness produced in man by the spirit of God. The teaching of God's word is that men are sinners, that they are inclined to find their happiness in the complete satisfaction of their natural inclinations. The Bible does not more clearly analyse this fact than does ethical

philosophy. The conscious life of man is made up of states of consciousness. The state of consciousness characteristic of a natural man is described in the Bible as being alienated from God, produced by his own natural inclinations and these tend to separate him from God, they take him in one direction on the one road of life and reason and the will of God is striving to take him on the other. The road that his natural inclinations lead him on is death; death to the soul means separation from God and the natural inclinations of man lead him away from God. This, ethical philosophy and the Bible both hold. Death, as Prof. Drummond says or implies, is the sum total of the forces that tend to extinguish life. The natural life of man is in his blood; this life is mortal; there is nothing ~~in~~ in man which is capable of resisting these forces of death. "Life is the power of corresponding with a man's environment".¹ The environment of the natural man is the air he breathes and these forces which tend to support life in all animals; but science teaches us that even the universe is not immortal; the time will come when the natural environment of animals here will cease to support life and hence there is nothing in this world that can live, even in posterity, forever. But the Bible says "the gift of God is eternal life" and, as we have seen the apostle Paul said, "He that hath the Son of God hath the life and he that hath not the Son hath not the life". Conversely to the above conception of death, life may be defined as "the sum total of the forces which resist death". Now it is evident then that the conception here is that Jesus Christ living in those immaterial realities, the will and affections of man, is equal to this task. We mean then by the Natural and Spiritual Worlds those states of consciousness or those experiences of life which are produced by our experience with the natural and spiritual worlds as we have discussed it in the sense of phenomena that appear for a time and vanish away, and it would follow that our experience in fellowship with God would mean life. John Stuart Mill says, it is admitted by all metaphysicians whose opinion need be noticed, that we can know absolutely nothing about the natural world except the sensations which we experience from it. And these sensations are states of consciousness and so are thoughts and all other feelings we experience. The experiences of the spiritual world as we shall see are states of consciousness of which men are as fully assured as they are of things which they can see and handle. This seeing and handling is, perhaps the

1. Mill's "Logic", pages 31 & 32. Drummond's "Natural law etc" - Environment.

most doubtful of all methods of arriving at certain knowledge. The fact is "To say that I am conscious of the attributes of 'Blueness' means nothing except that some absolutely unknown thing excites that quality in me"¹. Now I feel that we may take this last as the truth about the natural world. For instance, all this knowledge is relative to our faculties of knowing; that is, if I am looking at a blue object and another man is looking at it at the same time, how do I know that the other man is experiencing the same state of consciousness as I am; if I conclude that he is, I may be wrong, he may have no such experience as I have. I see no reason why this might not possibly be true in any case. For instance, I am convinced that at the present moment I am possessed of my reason; but if I meet another man how can I conclude that he is also. If I conclude that he is I may be wrong and vice versa. I think it is plain that the only way that I can decide is from the analogy that there is in his conduct to what I call sanity. Generally speaking, let us see how men who are recognized as thinkers, have regarded this fact; is all knowledge of this kind. Some, including Sir William Hamilton, have held that it is. Here is what Janet says;—"But what is the logical worth of reasoning by analogy? We are not here to examine in an abstract and general manner the theory of analogy it will suffice us to find an experience decisive and striking, of the force of this mode of reasoning; this proof we find in the certitude which the belief in the intelligence of our fellow men gives us. On the one hand it is certain that it is by allegorical reasoning that we infer intelligence in our fellow-men; on the other hand it is undeniable that this belief equals in certitude any other of our affirmations. Analogy may therefore have the force of proof equal to that which any of our faculties of knowledge can give. No man has ever yet been found to cast doubt on the intelligence of his fellow-men, and this is reasoning from analogy..... If Descartes could say that there is at least one certain truth, viz, 'I think, therefore I exist' we may likewise say that it is about as certain that other men think and that they exist"². Janet bases the credibility of the argument in his book of Final Causes, on this proof.

John Stuart Mill says;—"If the analogy is proved the conclusion is undeniable"³. The nature of the proof is as follows; first, if the resemblance is very great; second, if the dissimilarity is very small; third, if our knowledge of the

1. Mill's Logic, pg. 31 & 32; 2. Janet, Final Causes, pg. 112 & 113; 3. Mill's Logic.

subject-matter is tolerably extensive. But in the study of our problem we are going to take the position that this whole universe belongs to God; That there is one God; that his unity is a true unity of differences, the only perfect unity in differences. That is, the distinctions in the persons are perfect and yet there is but one God. That God works in the same way throughout the whole universe of our experiences. This is the position taken by Drummond and as he says;—"The law of continuity might well have warned us to expect this".

Nevertheless we would do well to keep the analogical argument in mind to see if there is not an absolutely perfect induction according to Mill's conception. Not perfect in the sense of exhausting the laws but perfect so far as we go, and we shall go far enough to illustrate the experience of the entire evangelical religion. For "It is after all the want of the discerning faculty the clairvoyant power of seeing the eternal in the temporal rather than the failure of the reason that begets the sceptic. If the conception in the term "Law" is analogous to the expression of the will of an absolute ruler and if God rules the whole universe by the force of his will and if his nature never changes and, so far as we can see, the laws of his nature never change and if, so far as we can see, the laws of the natural world never change, may more, the same laws operate throughout all the worlds of the universe of experience for thought then why should we expect a change. And moreover when we take into account the intimate connection we have seen between the moral and the spiritual natures of man, the conclusion is irresistible; but this becomes doubly sure, if possible, when it is seen that line by line it can be shown that the analogy is perfect in all these laws which control the phenomena of change in both worlds. We do not mean to bring a theory and try to prove it. We shall endeavor to show the need of a theory to explain the facts. It is in searching for a theory to explain facts that the laws of nature are discovered.

We would call attention once again to the truths that we discovered in reference to the nature of the knowledge that we have of the spiritual world. The spiritual world can no more be discovered, in its reality, by the theoretical reason than the natural world can, yet the knowledge of the material world ought to be sought in the same spirit in which it is necessary to seek the knowledge of the spiritual world, viz, thoughtfully, reverently, humbly and in the fear of God.

In this spirit let us begin by analysing the human consciousness in experiencing the natural world. As we have often seen, all we can know is the sensations it causes in us. It has often been held that religion is wholly of the intuition, meaning thereby that God was perceived independently of his reason. In opposition to this we wish to say that God himself is reason as well as love and will. If love represents feeling, and reason, thought (in some sense) or knowing, then since no one can deny will to God, we would in some sense have knowing, feeling and willing in God. It seems worth our while then to inquire carefully into the faculties of soul used in the apprehension of each world. With regard to the natural world, any kind of experience is impossible except as Kant says "The 'I think' is present in every state of consciousness, the self-consciousness and the 'I think' are inseparable except in abstract thought".¹ Now it is evident that except a man is conscious he cannot think and what is consciousness only feeling; therefore while it cannot be said that a man could recognize the feeling or the consciousness apart from thought neither could he think without the feeling and how, given the feeling, could he consciously exercise thought without willing to do it. It follows that mind is a unity in differences which cannot fulfill its functions except as a unity in which these three things play each its part, knowing, feeling, willing. It is true that thought must necessarily be present in all sensations consciously experienced. As Kant says "The 'I think' must be capable of accompanying all my ideas, for ~~otherwise~~ otherwise I should be conscious of something which could not be thought; which is the same as saying that I should not be conscious at all or should be conscious only of that which for me was nothing".² Now with reference to the spiritual world does the same law hold? Prof. McKenzie says;—"Worship is properly the recognition of something as having worth and indeed as having the highest worth". And again he says;—"Few would deny that the religious consciousness has worth".³ There is involved in the religious consciousness a reliance on authority as well as in feeling; this implies thought and this is present in the perception of God more or less distinctly. It may after a while become latent but the religious consciousness rests on neither feeling nor revelation but it is on the agreement of feeling and revelation. Prof. McKenzie says again;—"More definitely we may say that the faith involved in all real religion seems to amount to the conviction (and after all what is conviction but heart feeling) the world is

1. Kant-Watson, pg. 65; 2. pg 231; 3. McKenzie, pg. 141.

one, beautiful and good, thus combining the results of the scientific, aesthetic and ethical constructions The religious consciousness also thinks of the world as beautiful for it is represented as a completely harmonious system satisfying the deepest demands of the intellectual nature. This at least seems to be what all the higher forms of religion aim at. This harmonious unity moreover is conceived as that in which is realized all that is highest in the good man's aims¹ and that which contains the ultimate ground and justification of his aims". The feeling that is produced by religion is like Jacobi's feeling; it involves and ~~the feeling that is produced by religion includes~~ includes thought; it is indeed revealed to the heart just as impressions are made on the eye and are translated by the faculties of knowing into thought, so before a man can be conscious that it is God that is causing a sensation in his heart he must think, though the feeling was there before the thought, but without thought the man could never be conscious of it and consequently could never be an experience. And what is the eye or the heart but ways through which the mind is influenced. "The one fact which underlies all knowledge, all experience, all thought, in fact what makes these primarily possible is that continuous identity of the "Ego".² It is true that man by reasoning could not find out God but it is also true that apart from thought he never could distinguish the religious feeling produced by God from any other feeling. A man is not saved then independent of his thought. Principal Caird in his introduction to the Philosophy of Religion says;-"Intuitive knowledge is not really immediate".³ This is just my contention above. "In religion as in all other spheres of human activity, in morality, in art, in the social and political relations of life, in the history of nations and the world, there is present that underlying element of thought or reason which is the distinctive characteristic of man. But in all these provinces of human experiences that element may, and at first must, be present without our thinking about it; we act before we reflect"⁴..... In the attitude of devotion, in simple faith and communion with God the spiritual mind seems to be in immediate converse with its object and to have the same assurance of their reality which the ordinary consciousness has of the reality of the external world. The certainty of that which is known is bound up ~~in~~ with the certainty which it has of itself"⁵. But this deep consciousness of the presence of God never comes to

1. McKenzie, pg. 141; 2. Caird, pgs. 41 & 42; 3-4-5, pgs. 37 & 42-47.

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the mind apart from thought, that is, we never recognize - and cannot - God in our hearts apart from thought. "The theory of immediate knowledge therefore implies the priority of a finite, conceived of as distinguished from, and apposed to the infinite; and as ~~in~~ in order to the attainment of the relation between two terms there must be a third term by which they are mediated, it follows that immediate knowledge must virtually include a process of thought, that is, it must contain¹ all that is objected to in meditated or rational thought". This again is my contention.

In this world then man's experience ~~and~~ of God engages his whole mind, knowing, feeling, willing. It is difficult to see then why there should be two distinct systems, a direct separation in the universe of God, as far as the operation of law is concerned. Therefore, with the exception of his perverse will, man takes his whole personality into the kingdom of God as experienced in time.

Let us try to imagine a man repenting and believing in the gospel; knowing, feeling and willing is certainly implied in repentance or a change of mind. Is the will not first in point of merit? The man wills to give attention to the word; no doubt thought had preceded and religious feeling comes last. Man ponders this thought, that is, he wills to think about it; Jesus said "The will" was at the foundation of a knowledge of God. "He that willeth to do God's will shall know the doctrine". And is not this the way that we grow in grace? "Be ye transformed by the renewing of your mind" as Paul says. How is a man going to renew his mind except by willing? To get a clear conception of the whole plan of salvation as it is experienced in evangelical religion, let us recall some laws that we have found to operate in both worlds. First we saw in the foregoing that every state of consciousness experienced in the spiritual world obeys the law of causation; they are caused by faith and God. This we shall see in the sequel. Again it must be noticed that in the spiritual world man's power to apprehend God becomes more and more distinct, that is, the Christian's life is as a light that shineth more and more. Besides just as a man's powers of mind will degenerate through idleness or lack of being exercised so a man's power for comprehending God will degenerate, so a man's love for music or literature or art of any kind will follow this law of nature the same as a man's arm will degenerate in ability to fulfill the functions for which it exists if allowed to hang idle. So all the powers of his mind and heart ethically

1. Caird's "Intuitive Knowledge vs Rational".

aesthetically and religiously obey the law. "We read in the 'Life of Darwin' in early manhood he was exceedingly fond of both poetry and music; Milton was his constant companion during his long voyage on the 'Beagle'..... in later life his neglect of these things caused a loss of feeling that was a great grief to him, as we learn from a letter to a friend. In this letter he says 'The Messiah is the one thing I should like to hear again but I dare say I should find my soul too dried up to appreciate it; it is a horrid bore to feel as I constantly do that I am a withered leaf for every subject except science;.....if I had to live my life again I would make it a rule of my life to read some poetry and listen to some music at least once a week, for perhaps the parts of my brain now atrophied would have been kept active through use! The loss of these tastes is a loss of happiness and may possibly be injurious to the intellect and more probably to the moral character by enfeebling the emotional part¹ of our nature " . As a matter of common experience every Christian knows that this law holds in his spiritual life that is, in the spiritual world for it is the world of experience we are talking about.² We purpose going no farther. We have said enough to show that some laws that operate in the natural world must certainly operate in the religious experience of God's children as well, as we have said above, throughout the whole nature of man.

We shall now try to exemplify the inception and experience of the life of God in the soul. We have said that the will and thought both precede, that is, they both act before we experience religious feeling and they both act before religious feeling is recognized either as feeling or is distinguished as to its quality from other feelings. Let us then recall an intelligent man who is for the first time hearing the gospel. What are the laws that are enunciated in God's word, that are also written in his nature? Let us recall the scientific analysis of the nature of man by ethical philosophy. First law;—there is in man a strong antagonism to the commands of duty. Second law;—but reason issues her commands inflexibly refusing to promise anything to the natural desires. Now with regard to the first of these laws let us remember that man possesses beside reason, certain natural inclinations the complete satisfaction of which he calls happiness.

1. Christian Guardian, Feb. 10/09. 2. See Drummond's "Natural law etc",—degeneration.

Suppose one intelligence seeker willed to listen to the missionary; the missionary says "God so loved the world that he gave his only begotten Son that whosoever believeth on him need not perish but have everlasting life". Now would he not see that this fitted his nature, if Kant's analysis has its basis in human nature? And did we not see that ethical science both in ancient and modern times agreed with Kant? Mind you I am about the using of the philosophy of human nature and fitting the gospel into it. But to return to our intelligent heathen. There is absolutely no virtue in simply hearing the thing, this is a bare sensation. But suppose he wills to give attention "God so loved the world" he hears. Suppose he wills to think it, the missionary says "Need not perish"; "might have everlasting life". Now he has been fighting reason all his life. His happiness has not been along the lines of her dictation, his conscience as Temple would say "The voice of God" or as ethical philosophy would say "The voice of reason" is always on the side of right as we have seen. Now reason had always maintained that the way "Which he called his happiness" was the way of death. Listen to, even a Hedonistic or sensual philosopher; "Let us eat and drink for tomorrow we die". Let us suppose then that the spirit of God speaks to the man's conscience and heart; "God so loved" he repeats; "Might have everlasting life". Now if he were an intelligent Japanese he perhaps would not believe in hell nor would he fear death as a man ~~and~~ would who did so believe. We will suppose that by this time he is in soul-trouble. "Gave his only begotten son" he says to himself, "the loving, self-sacrificing God". He is on the same side as the reason which has always been with me. I always knew I was wrong. The missionary says; "You may be saved here and now my brother". "He that believeth on the Son of God hath everlasting life" he repeats. Now let us take off our shoes from off our feet for we are about to travel on holy ground; but before we discuss what is about to follow let us see if we cannot place the salvation of the man's soul within the reign of natural law.

Let us recall our definition of a natural law; a uniformity which cannot be reduced to a simpler ~~form~~ uniformity; that is, an established uniformity-irreducible. Now what has this man called his happiness? The complete gratification of his natural inclinations. Jesus would say that where his treasure was, his heart was also, that is, the man had been away from God enjoying himself in a sinful world. But now what began with his willing to give attention has now turned to feeling. Soul-trouble is now upon him; he knows that he must change his mind; that he must

leave the old idea of happiness; but how can he do it? Now here we have a natural law illustrated through the conceptions lent us by ethical philosophy. Here is an irreducible law; he must change his mind. The two elements in repentance must be present before he can do it; first the soul-trouble and second the necessity for a change of mind or the willing to do God's will instead of his own. This is a natural law if the man's will is natural for it is irreducible; of course the will is an immaterial reality. But then all reality is probably immaterial. Now this changing of mind is something beyond the power of man. Now listen to Jesus Christ, how he represents this; he calls it repenting; Mark. 1-15; "Repentance means sorrow for sin and ceasing from it". We cannot receive the gift of God and keep our sin but when we inquire more deeply what is meant in the Gospel by repentance we find that it is a complete change of mind, and turning to God. The root of all sin is in departing from the living God and to repent is to renounce our own will and take the will of God as our guide and rule of our life. Nothing is harder at first than this, which a man feels to be, as it were, losing his own self or parting from what made his life dear to him.¹ That is as Kant said "The complete satisfaction of his natural inclinations he had always called his happiness; but reason had always denied it". "Only empty your hands," says the missionary "and God will fill them with jewels". And now what happens when this man who has been in soul-trouble and has been praying for strength to make the great renunciation, to turn to God with full purpose of heart, by the help of God succeeds and yields? Before I discuss this definition, let me proceed again in my effort to bring what is about to happen- the conversion of a human soul- within the sphere of natural law. Here is the first great law concerning changes and operating in both worlds; wherever in the universe elementary substances react upon each other producing change new substances are produced, but the action takes place only under certain conditions. Thus if we have two elementary substances, X & Y, let us say, which react upon each other under certain conditions producing a compound substance with absolutely different properties we might illustrate the reaction thus; first, the action only takes place under certain conditions; for instance, mix X & Y together, throw water on them subject them to all sorts of experiments and nothing may take place. But now under certain conditions they will react producing a new compound substance. Suppose we

1. "Our Lord's teaching"- Rev. Jas. Robertson, Scotland, pg. 68.

know the conditions under which the reaction will take place, nevertheless the necessary time element/ to the production of the new substance will depend upon the attractive power that there is between these two elementary substances. We will suppose one instance where the reaction is sudden and brilliant; the conditions being complied with the mixture takes fire. let us say, and when the combustion is over we have a compound substance with entirely new properties, let us designate it Y. Now we have here enunciated and illustrated the first great law concerning change holding throughout the whole experience of man. But let us not forget the final scientific analysis of the conception in the word substance; for instance, none of the properties of matter adhering and whatever is left it is capable of suggesting to the mind of scientific men the idea of (non-matter-in-motion); that is, it is wholly incomprehensible. ¹ This phenomena that we noticed of the action not taking place except under certain circumstances and this depending on the attraction existing between these elementary substances for each other whether the action will take place at all or not, or how long it will take to do this work, prompts us to ask this question - what is this attractive power that certain substances have for each other that under certain conditions has the power of combining them into a new substance. Lackie's "Modern Encyclopaedia" defines this force as follows:- "Affinity in chemistry is the force by which unlike kinds of matter combined so intimately that the properties of the constituents are lost and a compound with new properties is produced. Of the force itself we know little or nothing; it is not the same under all conditions being very much modified by circumstances". The verdict of science then is that of this force/ we ^{in itself} know little or nothing". Well this much might be said of every earthly thing. Here is an attribute of affinity ^{kinds} unlike ~~forms~~ of matter are united by its power to form a compound having entirely new properties. Yea and more it is present throughout the universe wherever any change takes place resulting in the production of a new compound substance having entirely different properties from the elementary substances taking place in the reaction. This is the verdict of science; this force is present wherever real change resulting in a new substance takes place. It is so intimately associated with the organism of man that a great school of scientific thinkers gives this force the credit for producing even their own thought - and thus in our opinion they deny the very existence of thought as such.

There are at least three points under which we may discuss this force; first there is an intellectual element in it; second, there is a mysterious element in it; again it is invariably associated with the conception of the production of life. Let us discuss these in order. We have already noticed a point that is of equal importance with any of these as being essentially connected with all change (real change); we shall not touch this point here again. To show that there is an intellectual element in this force we have only to point out that while it does not ~~pre-~~ ~~know~~ create the atoms of matter yet these atoms have no power of uniting with each other in the production of a new substance except where it is present. There is, for instance, no particular law or order in mechanical mixture of hydrogen and oxygen, but when electrical energy is applied so that this force, this ever present force, can do its work then law and order are followed far more accurately than would be possible in the most careful and scientific chemist's laboratory. There is no difference of opinion here; any work on chemistry will illustrate this. Now as to the mysterious element in affinity, let us notice, secondly, as Drummond says, of "Growth" ¹. You cannot account for it; its real character is unknown; you cannot produce it; you may obtain knowledge by reflection on its actions, about its manner of actions and about what you do not know but not of its own nature in itself". So is every one that is born of the spirit. Thirdly, as to its associations with life producing power; I do not mean that it creates life. It is indeed an essential concomitant as far as we can see, in the production of life. For instance, science teaches us that the basis of all life, physical and vegetable, is identical; in both physical and vegetable life this basis is called protoplasm. It is the same in composition in each. It is a substance consisting of carbon, oxygen, nitrogen and hydrogen nearly identical with the white of an egg, and constituting the most elementary living matter in animal and plant structure. It is colorless, transparent and apparently destitute of structure. Now this matter can never be analysed into its constituents as far as we can see. We can learn about the properties of these constituents and identify them in other experiences. Let us suppose the most skillful man of science to have the most suitably furnished laboratory imaginable, he can effect the above analysis. But why can he not put them together again? Simply because this force is not producible either by the theoretical reason or the practical skill of man, no matter how overwhelmingly striking is the skill and personality of the scientist nor how illustrious is his intellectual power.

1. Natural law etc.- Growth.

Professor Drummond said in his day;—"Scientific men have probed this question to the bottom and the result of all scientific investigation is that 'in our day life comes from nothing but life '". Now I do not presume to analyse the exact relation of this mysterious power to the creation of life -but I wish to say that in every relation in which we have discussed it there is a force- an identical force-so far as we can see- in the spiritual world;this force which we wish to give our reason for thinking identical with the force we have discussed,this force is called "Faith". Let us recall the true nature of the natural world; a great unknown force producing sensations in us. As to the kind of knowledge that we get from comparison we saw in the beginning of this chapter,but this comparison is simply following out "The system of teaching begun by Christ himself and what is the search for spiritual truth in the laws of nature but an attempt to utter the parables that have been hid so long in the world around us without a preacher and to tell men once more that the kingdom of heaven is like unto this and that". "The facts of the spiritual world are as real to thousands as the facts of the natural world and more real to hundreds;but were one asked to demonstrate that the spiritual world can be discerned by the appropriate faculties,one would do so precisely as one would attempt to demonstrate that the natural world can be an object of recognition to the senses - and with as much or as little success. In either instance probably, the fact would be found incapable of demonstration but not more so in one case than in the other".¹ As to the discussion of faith in all these cases; first,it is present in all real change in the intelligent life of men and we have seen that intelligence is a necessary conception in the spiritual world. For instance change is present and the essential element in the conception of progress in any line. For instance,what is education? Is it not the gradual drawing out of the powers of the mind and can we even think of it without figuring in our minds,as Kant says motion in a straight line or change of place. Although this is purely owing to the limitations of our faculties of knowing yet it remains true. What we are discussing,let us remind ourselves is-do the forces in the natural and spiritual worlds act according to the same laws in the experience of man. Now with regard to the intellectual element. Probably no sane man ever consciously, and probably/never, absolutely changed his mind without the intellectual element ian faith being the ultimate cause of his action. First,he never could move even a hand if he did not believe he

1. Natural law etc,Introduction,page,6"; 2. Ibid.

could do it; we have all seen the effect of this in paralysing action in the natural life of man. No sane general ever took command of an army without having this intellectual element in faith in his mind as to himself, his army and the cause he was in perhaps. In all culture it implies faith in the refinement of the powers of the mind as being of good to man. If culture comes unconsciously to the cultured person yet it implies faith in the beautiful in art and literature and human nature and ultimately faith in the harmony of the universe as being a constituent in a man's mind. And moreover in all commerce in all the activities of ~~this~~ man it is an essential element in the ground producing decision. We can only say that it occupies the same relation to the spiritual life of man in all real decision that affinity does to change in what we call the natural world. As to the second, the mystery in faith, which we saw was in affinity. Secondly then, is there anything in heaven above or earth beneath that is conceivable by the human mind that has not the element of mystery somewhere beneath the conception. Nothing is truer than what Prof. Drummond says on this point; - "Lest this proclamation of mystery should seem alarming let us add that this mystery is also scientific. The one subject on which all scientific men are agreed the one theme in which all alike become eloquent the one strain of pathos in all their writings and speaking and thinking concerns that final uncertainty, that utter blackness or darkness sounding their work on every side. If the light of nature is to illuminate for us the spiritual sphere there may well be a black unknown corresponding at least at some points to this zone of darkness around the natural world. Science teaches us that the whole universe contains in itself the promise and certainty of finiteness in time. "When the stars are old, And the moon is cold, And ~~the~~ the books of the judgment day unfold" But law will never end for these uniformities of the natural world are simply the uniformities of the spiritual world in operation here below. But as to the mysterious element for faith in the spiritual world it lies in what we call "Saving Faith". And we are glad of this; here lies its naturalness as above said, but better still here lies the secret of our heart's rest. Our very existence is a great mystery to us; the great and infinite God is not to be comprehended by the theoretical reason alone. You cannot account for saving-faith; it is the gift of God as Paul says; it is a great reality undeniably certain to the human consciousness.

It is God in the heart; it is the spirit's work of touch. "We feel or know by living faith" that we are being filled with reality, as Prof. McKenzie says. And this is all we can say about the God-given element in faith. It does not in our consciousness exist apart from the intellectual element which precedes and accompanies it. The intelligence and the mystery, Oh, where shall we go to learn about them? We shall go to God's word. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven; what canst thou do? Deeper than hell; what canst thou know?"¹ Jesus said unto his disciples;—"Unto you it is given to know the mystery of the kingdom of God". "For this cause I, Paul, the prisoner of ~~Jesus Christ~~ ^{Jesus Christ} for you Gentiles, if you have heard of the dispensation of the grace of God which is given to me to you-ward; how that by revelation he made known unto me the mystery; (as I wrote you afore in few words whereby, when you read, you may understand my knowledge of the mystery of Christ); which in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by the spirit".² If we take this last verse with that other ~~divine~~ truth uttered by Paul in Ephesians;—"By grace you are saved through faith and not of yourselves, it is the gift of God"; it becomes clear that the mysterious element connotes two conceptions. In the one case what makes it mysterious is that "It could not be fathomed by the sons of men". The theoretical reason as Canty says, cannot reason to a comprehension of ~~and~~ the mysteries of God; in the other case it was a case of direct revelation by the spirit of God speaking to the spiritual nature of man. Again we have the direct assertion of the mystery; "And without controversy great is the mystery of Godliness, God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory".³ This is putting it before us in detail; and this is just the great mystery; the mystery of faith is in one sense just the surrender of the reason, an accepting of this truth. And as we have seen on the ~~man~~ side of man's experience this constituent of faith is just "That Divine impression on my soul whereby the spirit of God, directly and immediately, bears witness with my spirit that I am a child of God".⁴ But the Bible is not the only source of information on this subject. Let us recall that great philosophers, men whom history regarded as having "Rich intellect and amiable characters, 1. Job 11, 7-8; 2. Mark 4-11; 3. Ephesians 1-9; 4. Ephesians 3-1 to 5.

men who have left their influence on the history of thought for all time, have based their systems on these heart-truths for which they could find no better name than faith". Jacobi issued a one in modern times. "Every method of philosophical demonstration", says he "leads to fatalism and atheism. In order that we may not fall into these we must set a limit to demonstration and recognize faith as the element of all human knowledge unless we give up demonstrating we can reach no, infinite if the existence of God should be proved then God would be derived from a ground which were before and above him..... the understanding taken by itself is materialistic and irrational; it denies spirit and God. The reason taken by itself is idealistic and has nothing to do with the understanding it denies nature and makes itself God..... hence we must seek another way of knowing the supersensible which is faith..... In faith we are led to an immediate certainty which needs no ground or proof and which is in fact absolutely exclusive of all proof; such a confidence which does not arise from arguments, is called faith. We know the sensible as well as the supersensible only through faith. All human knowledge springs from revelation and faith..... if anyone affirms that he knows anything he may properly be required to state the origin of his knowledge and in doing this he must of necessity go back either to sensation or to feeling; the latter stands above the former as high as the human species stands above the brute. So I affirm then, without hesitation, that my philosophy starts from pure objective feeling and declares this authority to be supreme. The faculty of feeling is highest in man and that alone which specifically distinguishes him from the brute... reason may be said to find in it its single and only starting point; this faith is not arbitrary imagination; we can imagine to ourselves any possible thing, but in order to regard a thing as actual there must be an inexplicable necessity of our feeling for which we have no other name than faith". It will be noticed here that this faith, this feeling, must be taken in John Stuart Mill's conception of feeling; - that all the faculties of knowing are properly feeling; in this sense of feeling I hold the same myself; that is, the whole mind and personality is concerned in saving-faith as well as the supernatural or the presence of the almighty God in living intercourse with the same. It puts this clearly before us if we recall that Jacobi claims to be under supernatural influence in the production of his philosophy. That is, if the element of mystery in anything means as Drummond says, that you cannot account for it by reason.

truths

Moreover Prof. McKenzie says of these heart-truths; - "No knowledge so sure as the knowledge of these heart-truths". But a greater than Jacobus based his system of reflecting on the truths that are innate in the personality of man, that is Socrates. True they were brought out through dialectic intercourse with his fellow-man but nevertheless the basis of truth was objective and not arising from the reason save, as the reason was turned inward to these heart-truths; the same holds true, Socrates claimed to be under the influence of supernatural power. Charlotte Bronte, in "Jane Eyre", says; - "Presentiments are strange things and so are sympathies and so are signs; the latter seem to be the efforts of nature to show sympathy with suffering humanity". And so we may conclude by saying that faith is a strange power whether we look at it as the guiding principle of human action or the mysterious element in heart truths and spiritual experiences.

And now this leads us to our third and last point of agreement between these two forces which we consider are in their respective spheres identical. We saw that affinity in the natural world was invariably present in the creation of life - if this is not true the law of continuity is broken - and now from what has preceded it ought to be easy to show that faith-the affinity ^{of} for the human personality for God - is always present and always when in action, and not hindered by counteracting causes results, under God, in the creation of a new life. That is, as Drummond says, the creation of the power to correspond by appropriate faculties of soul with divine environment. A unique creation. In discussing this so-called resemblance between these so-called different sources we shall use the Bible as the only place where the conception of eternal life is unfolded to man. Of course we have also that scientific exposition of Prof. Drummond's to which we are indebted for invaluable suggestions, the production of life, soul life, is created and sustained by fellow-ship with God. Faith is the Christian's right hand by which he lays hold of God; but it is also the Christian's vital breath, as Longfellow says, - "Prayer is the Christian's vital breath, The Christian's native air, His watchword at the gate of death, He enters heaven by prayer". But what is prayer except it is, as John Wesley says; - "The going out of the soul after God and is accompanied by God coming consciously back into the soul", like the motions of the lungs in breathing. This aspect of divine truth, that saving faith in man is the sure accompaniment of eternal life ~~known~~ in the soul - that is the inseparable concomitant

1. McKenzie's Outlines etc. - Scientific Construction.

of the divine presence and where God in Christ is, is life; this is made very plain by Jesus in these words;—"Verily, verily I say unto you he that believeth on me hath everlasting life.....I am that bread of life,.....I am the resurrection and the life; he that believeth on me though he were dead yet shall he live; and ¹ whosoever liveth and believeth on me ~~through~~ shall never die". That faith is the human part and the never failing part we have equally plainly asserted in the above words of the Son of God. Besides this we have all the reiterated truths in the foregoing section bearing on the same point. That the intellectual element in itself would not suffice is self-evident from the foregoing discussions. But besides listen to James;—"What doth it profit my brethren if a man say he hath faith and hath not works"; or John;—"He that doeth not righteousness is not of God". All these are explained as follows;—"For we through the spirit wait for the hope of righteousness by faith, for in Christ Jesus neither circumcision availeth anything nor uncircumcision - but faith that worketh by love". Saving faith, says Dr. Steel, brings a man into such vital union with the holy spirit as ² to produce from within, outwardly, a genuine not imputative righteousness. The point is clear then that ~~by~~ saving faith is the inseparable accompaniment of eternal life and also that this state becomes a motive power in man, that is, by bringing him into contact with God and the love of God makes a worker of him. ³ "A holy life is the fruit and evidence of saving faith". Besides the very devils had the intellectual element. "We know thee whom thou art, Thou holy One of God". The point we wish to make is, just as a man filled with life is prompted to activity, so a Christian filled with this higher life is prompted to the same. But I think Prof. Drummond's scientific explanation comes in here and makes this another natural law; let us listen to him on this point;—"Communion with God - can it be demonstrated in terms of science that this is a correspondence which will never break and therefore eternal life. We do not appeal to reason for such a testimony. We have asked for its conception of an eternal life, and we have received for answer, that eternal life would consist in a correspondence which should never cease with an environment which would never pass away. And yet what would science demand of a perfect correspondence that is not met by this, the knowing of God? There is no other correspondence which would satisfy one at least of the conditions. Not one could be named which would not bear on its face the mark of

1. John 6-47 & 48; John 11-25 & 26; 2. Steel's "Antinomianism Revived".

3. Basis of Doctrine proposed for the new union church.

and pledge of its mortality. but this, to know God, stands alone. To know God, to be linked with God, to be linked with eternity-if this is not the eternal existence of biology, what can more nearly approach it?"¹ This is science; and this is Wesley's idea stated in scientific language. This is also Longfellow's though he has stated it in poetry. The air is the natural environment for the lungs but it is not eternal and they are not eternal but to the man who is born again the eternal life within- the spiritual organs of life - are adapted to the environments without, the eternal God in whom we live and move and have our being. "There lies reality at the back of the spiritual organism adapted to the organism just as there lies something in position to correspond with the lungs. To say that life is a correspondence is just to express one aspect of the truth - life manifests itself in correspondence and is supported by these correspondences. The organism exhibits a variety of correspondences. What organizes them? As in the natural world, so in the spiritual there is a principle of life; we cannot get rid of that term; however clumsy, however provisional, however much of a mere cloak for our ignorance, science is yet unable to dispense with the idea of ~~life~~ a principle of life Now that which determines the correspondence of the spiritual organism is a principle of spiritual life. It is a new and divine possession. He that hath the son hath life; conversely, he that hath not the son hath not life".² Prof. Drummond goes on to say, this being one with Jesus is "The correspondence and the life" "This is a spiritual correspondence; just as man is supernatural to the mineral, so God is supernatural to man. Just as a plant translates a mineral into the organic kingdom so God seizes on a man's heart and elevates it from the organic to the spiritual".² Now the great thought that I wish to get before you is, that this new life means a new man created in Jesus Christ unto good works. The environment imparts its own nature to the man right here on earth. The living Christ abides in the man and runs his life in the same spirit that Christ's own life was lived. I wish to impress this truth because I wish in the sequel to show that this new man is a man with a Kantian "Good-will", a Hegelian "Objective Mind" and "Filled with reality" after the conception of Prof. Drummond and McKenzie in his thought about the "Good for man". We have been tracing the relation between these two great forces. We have found that each in turn is, under God, at the bottom of all real change in their respective spheres. We have seen that there is plainly manifested a connection in each with

1. Natural law etc., pg. 60; 2. Natural law etc., pg. 62

intellectual power either guiding action and intelligence or acting intelligently themselves- we are not in possession of the secrets of the nature. With reference to the mystery in each we found that we could account by the reason for neither. They seem then to have an exactly identical function in each case that we have contrasted them; for has it not been made plain that each of them is inseparably associated with the creation of life? We have found then enough of exactly identical function in both the natural affinity and faith to suggest to us a definition for faith; faith is the affinity of the soul for God. Let us recall our first great law. We saw in this that in nature the action would only take place under certain conditions and that natural affinity was very much modified by circumstances. Now we have here a very clear statement of what takes place in connection with all real change in both the natural and spiritual worlds, but what will hinder us from accepting this as final; it may be as Drummond says, that we lack the clairvoyant power of seeing the eternal in the temporal but probably it is because that we have inherited the disposition to look upon matter as something that it would be impossible to think that the essence of the thing was God himself. If the aim of all philosophy is to harmonize experience with thought - let us strive to see if we could form a conception of the universe that might make the conception of the unity of law intelligible. In order to get a clear conception let us for an instant idealize matter; let us think that the facts of consciousness - that is, the states produced in consciousness by this great unknown force called the natural world - are the only real facts. Let us believe, it is all possible, that all our experience of a natural world is real only relatively to our organism; say it is all thought - determination forms great laws for of course the thought of God is law; His will is cause and its consequence, as we see it, it is change. Then change according to a God's will would be change according to law and reason - we saw that this is so. This of course arises from the nature of the organism within which the change takes place. At all events, this is what really takes place, viz, some force absolutely unknown to the reason in its real nature produces change according to law and reason and the law governing this change we are about to see is the same in all experiences of man. Moreover in all historical times there have always been great thinkers who could see before hand both the conclusion of modern metaphysical and scientific thought with regard to both nature and man and they could also see, even though it were in dim outline, what God has revealed to men about themselves in his word.

Again modern science does not contradict our supposed line of thought, nay it cannot contradict, if it takes all the facts into consideration, as we have seen. Nay more, the Bible does not contradict it; far from it; the Bible is adapted to our faculties of knowledge and it reveals truths about men and about God; but does it not teach that down below all these methods of imparting truths to man, there is nothing, absolutely nothing, on earth or in heaven or anywhere else but what it is there by the will of God. All things are created by his will; what is this but thought-determination of God? If God wills that things are to appear so-and-so to us why that is forever an irreducible law; God has willed that these great unknown forces that produce our states of consciousness should be perceived by ordinary thought as being in accordance with the experience of man. But God also gave us reason and by our reason we are forced to conclude that all the universes of experience must be guided by one will, one force, and one great system of laws, viz, the thoughts of God. Now as to the purpose God had in doing this, might not Janet be right - entirely right - in conceiving that mortality - which we shall see anon is completed in the spiritual world - is his purpose, the revelation of his nature to intelligent ~~beings~~ creatures to whom he had given free will, a free choice and in that will, self-determining power. The mystery as we have seen is natural it is everywhere as well as in the spiritual. The evil in the world is one of these great mysteries - the mystery of mysteries. And yet God has used it to reveal his great love to us. The idea then of God's purpose being in the moral - spiritual conception is the very best explanation the most satisfactory to thought and experience. But it is certain that we cannot see the whole truth; we must not judge the Lord by feeble sense, But trust him for his grace, Behind a frowning providence He hides a smiling face, and all the children of God have found this true. Now does this mean that the facts of consciousness in our daily life are not real? No, far from it. They are, as Kant said of the facts of perception, real to us and for that matter to God also because his thought is real, that is, He willed it to be real, therefore it is all real. For instance, once again, sound is a real thing to my perception but apart from my organism there is no sound. In our experience there is one absolutely real thing, that is God; - "In whom we live and move and have our being". Our conception of him reveals him as love; our conception of the universality of his laws reveals the nature of his thought and mind to us and

they are all real; our experience with God is real, the laws of God are real, and will never pass away because God will never pass away. The Bible is not contrary to this thought; it reveals God's plan for revealing himself to man; it reveals also his purpose, as we have seen it; it is also here that we learn the truth about man. This thought that all is of God's will, is one of the Bible's great underlying truths; for instance; "Thou art worthy, O Lord, to receive glory and honor and power; ¹ for thou hast created all things and for thy pleasure they are and were created". But we must not materialize the idea contained in pleasure here, or rather sensualism. Here is the key to its meaning; - "Now therefore if it seem good to the king - that is please him - let there be search made in the king's treasure house which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure - that is his purpose - ² to us concerning this matter". Now here we have the simple purpose, the intention or resolution, that is what pleasure means when we apply it to God, in many instances. This suggests again J.S. Mill's contention, that all mental states are simply forms of feeling. "Oh the depth of the riches both of the ~~glory~~ wisdom and the knowledge of God, how unsearchable are his judgments and his ways past finding out. For who hath known the mind of the Lord? Or who have been his counsellor?..... For of Him and through Him and to Him are all things; to whom be glory ~~and~~ for ever and ³ ever. amen". This carries out our idea again; all things are of his will, all things are to him; all things are finally for his pleasure - without him was not anything made that was made. I have written these few conceptions to show that the Bible does not disagree with modern thought about the unity, of experience, and therefore encourages us to prove all things and hold fast that which is good; this involves speculative thought as well as prayer and trust. The whole unity of experience suggests the question, what is true unity. Is it not true to use the words of Herbert Spencer, that differentiation and integration is God's method of at the same time, raising the grade of the organism throughout the whole of creation and giving us an insight into the organism of reality. Are not the lowest grades of life measured by this conception? The higher the organism the more distinct is the individuality of each particular constituent organ, the more varied and numerous

1. Rev. 4-11; 2. Ezra 5-17; 3. Romans 11-33 to 36

are those separate organs, the more essential is each separate organ to the idea of the whole and the more pronounced is the unity of the whole as made up of these complexities of differences. Compare man in his physical, intellectual and spiritual individuality - if I may so call these aspects of his being - and their essential connection in the unity of man's personality; that is, compare man with those organisms whose parts are almost exactly similar in function, in composition and in form. The unity of their being may be mechanically subdivided without destroying the life of the animal. Now very little reflection as to the wonderful structure of differences in unity that we see in the human organism would tempt us to say that the difference is infinitely great. But compared with God what are we? "What is man that thou art mindful of him or the son of man that thou regardest him". Now it is entirely undeniable, as Bradley says, that the whole facts of experience in life as well as the teaching of God's word about the personality of God would justify us logically in concluding that this was a great law running the great universe of reality. The climax is reached. The idea clearly suggested in nature is realized, viz, the distinct individuality of each part in the divine organism and still following the law, the absolutely distinct oneness of the whole - the perfect God, the Holy Trinity. Our experience, our knowledge of the nature of matter will no doubt remove from our minds the feeling that it is sacrilege to conceive the laws of the eternal world to be identical with the laws of the natural world. Let us try to conceive the personality of God in thought; if the argument in the foregoing is true the nearest approximation to the personality of God will be the highest organism below God and where shall we find this; the highest is not in the whole nature of man, taking physical, intellectual and spiritual, there is a more perfect unity still in the mind of man, that is, mind is a unity, in differences, so distinct is the individualities of the separate faculties that great philosophers have tried to explain the whole of experiences from thought or reason; for instance, Hegel said there was nothing but reason, whereas another great school says there is nothing but sensation and again we have thinkers asserting that will is the ultimate and only reality; but we have seen that all these three faculties of mind are in an inseparable unity; the man who says will, implies feeling and thought in order to its recognition; to use the word thought, implies the words consciousness or feeling and also will for a man must will to think and so on to mention one means to mention the other two; mind is a unity; the best illustration that we

possess is the trinity of God. But is this a perfect illustration? Far from it; as far from it as the finite is below the infinite. There seems to be a conception in some men's minds that they are more highly organized than the infinite God as they wish to make God an aggregation of atoms or samenesses in spite of all the above facts.

In the beginning of this chapter we tried to arrive at how ~~men~~ men conclude from one truth to another and we found that Sir William Hamilton held that analogy was the great basis from which to conclude to new truths. Again great writers have based their works wholly on this conception. And Mill the logician says "If the analogy is proved the conclusion is irresistible". If we remember the distinct assertions of the Bible the opinions of all orthodox Christians and also the analogies that we see in nature we can at least say that we are as sure of this that this law holds throughout what we know of reality or can conceive. We will now go to the consideration of the second great law.

- Second Law regarding Change /

Chapter 6

In the last chapter we discussed a law that ~~man~~ asserted that when elementary substances reacted on each other, which they did only under certain conditions, that a new substance was produced; we also saw that the promise of God's word was that "He that is in Christ Jesus is a new creature, old things are passed away". Now it would be well for us to ask in what sense a new-born child of God is a new creature. To answer this question it will be necessary to recall out intelligent seeker. All men, says Kant, call the complete satisfaction of their natural inclinations their happiness; this is true of the natural man; here lies their ambition and their heart; as Jesus said; and they are happy according as they are indulging to a greater or less degree their natural inclinations. To all sense of duty they are asleep. They are what Wesley defines as a "Sinner satisfied in his sins". Now the very weakest child of God is in this sense a new creature; his natural inclination is now his torment; his happiness now lies in communion with God and with his saints. If he indulges in the old inclinations he is afterwards torn with remorse. At times, at all events, he calls out with Paul; - "Oh wretched man that I am, who shall deliver me from the body of this death".

The expectation of an intelligent seeker would be no doubt that he would be consciously filled with reality, to use the words of ethical philosophy; that he would find himself a new creature, in new testament language; let us notice that he is a new creature; his old desires have passed away, they no longer please him they are a torment to him. But not many of God's children have the same experience in experiencing the spiritual world. There are a few of them who have the experience of the prodigal son when they find the Lord. These are generally men very much resembling the prodigal son in their natural disposition. Of course there are many exceptions and often men of the greatest genius and self-control have the clear experience of a joyful assurance of the favor of God immediately. In fact this is the birthright of every Christian and it may be said that every Christian calls this "His happiness". Many more simply know that as far back as they can remember they had this great blessing; they cannot point to the definite day or hour of the great change; the fact is that when first thought brought to consciousness and knowledge of self as distinguished from not-self, they were perhaps kneeling at their mother's knee and the action of the spirit of God on their infant will and affections left such an impression on their memory that they all their life felt that religion must have been fed to them as it were with a spoon as children at their mother's knee. They assert as their proudest boast "The influence of the teaching and life of a Godly father or mother have bequeathed to me as an infant's joyful assurance of the favor of God". I presume that it is also so that any Christian's happiness the ideal of his heart is always to be able to sing "My God the spring of all my joys, The life of my delight, The glory of my brightest days, And comfort of my nights." But yet for reasons that we shall now try to explain by the operation of natural law the expectation of some Christians is not realized in their Christian experience. In order to explain these apparent failures of the promise of God let us illustrate the spiritual law governing the change of heart by its operation in the natural world. Here it is, the amount of time occupied in the production of a new substance will depend on the affinity that the combining substances have for each other and also on the environment in which the action takes place; this is the second great law governing all change of substance in both worlds. "I mean by substance anything that attributes"- Mill. Let us illustrate the working of this law in the natural world and it will apply itself almost as we go along to our spiritual experience.

Take a piece of bright steel wire, imagine you put it out in the air at the north pole; if you did it would probably never rust perceptibly. Now in the same way put it out in the air in the Province of Saskatchewan; it will probably vanish and combine with the oxygen of the air to form an oxide of iron-rust, a compound having entirely different qualities from any of its constituents. The change would take place in ~~any~~ six months more or less. Do the same again only put it out in British Columbia, in the summer time, it will turn to rust much less time. Now imagine that you put it into a jar of pure oxygen and touch it with a red-hot iron it will turn to rust while you look. Let us now recall our first experiment to illustrate the first great law; the combining elements would only react on each other under certain conditions; but when these conditions are fulfilled the change was brilliant and complete and done at once. Now then let us recall that this affinity that seems so easily effected by environment and yet so strong when really operative is just simple faith or the affinity of the human soul for God when we meet it in the spiritual world. Now possibly we have all possible cases illustrated in the above conception. This is not illustrations of phenomena only it is the illustration of a great law which operate in both worlds as any child of God will readily see. It is just possible that in the above we have not covered every case but it is sure that the law covers every case in the spiritual world. Moreover it explains the phenomena of change as we see it in the natural world. Special treatment was needed in the one case to bring the combining substances into a position where they could lay hold on each other; the work of Jesus is needed in the case of a sinner getting near enough to God, but beside this there is needed on his own part the action of his will the soul-trouble in connection with a change of mind and moreover there is necessary the forgiveness of his enemies and many other things which are explained in God's word. But the case is exactly the same in both worlds. In some cases in both worlds the change is brilliant and complete, and in the spiritual world consciously done, so very conscious are some of God's children of the ^{great} change being instantly done, that it becomes the greatest and most remembered event in the whole of their life and incomparably so at that. This is no exaggeration; men of the most brilliant intellect and most calmly and well-balanced minds have had just such experiences. As Drummond says, hundreds of men are more sure of it than they were of anything else. This last of course would be a case where the affinity of the soul for God is strong.

Let it be remembered that the other factor - the affinity of God for a sinner is not called faith but love and it is always the same both in quality and quantity and in every circumstance "No respect of persons with God", nor variableness in his nature. Now in the case of the wire at the north pole there might be more than one reason why there was no change. First, there might be no affinity at all between the substances that were placed there, that is, between the man's soul and God; or else, as in nature, it was too weak to overcome the resistance of environment. I need not go into this it would take the whole thesis. Now as to all the others it may be a case of weak affinity and consequently only a part of change of mind, the repentance is only half done; the weakness may be caused by the reading of Tom Paine or it may be this or that or the other, every Christian man knows and common sense will teach. For a good illustration read the parable of the sower as told by Jesus. Now the sanctification of the soul which is defined as "The act of God's¹ grace by which the heart of man is cleansed from sinful affections". That is, from longings after the old environment depends on the operation of the very same law in after life, that is the affinity of the soul for God and the environment; but it also depends on the laws that govern the development of the life of a young child as we shall see. This is largely in man's own power; he prospers by obeying the word of God. "Be ye transformed by the renewing of your mind"-that is, the operation of your will, the Lord at the same time "Cleansing their hearts by faith..... I will put my spirit within you and from all your uncleanness will I cleanse you"; read Ezekiel 36-25 to 30 for a good illustration. It depends on the surrender of the will and this depends on the faith or the affinity of the soul for God. But the case where the wire was turned into rust by pre-arranged environment, is a good suggestion, this means the house of prayer. Get some Paul to "Travail in birth with you until Christ is formed with you" and the law for yourself is that "Man ought always to pray and not to faint" as Jesus said. Now it seems to me that this law in its operation in both worlds is just as truly identical as the first law and the identification of faith and affinity. There are in my opinion undoubtedly the very same laws and I think it is scientific and will stand Mill's test. We shall see that the next law will confirm our conviction that the Great Construction for understanding the universe and the one which contains and completes all constructions is the religious construction. In justification of what I have claimed

1. Concise Imperial Dictionary - Sanctification

in the foregoing, viz, that the result of the action of the spirit of God on the will and affections of mankind resulted in the creation of a new creature, the foregoing laws in their application to the phenomena of regeneration and sanctification are true in reference to all cases and make clear the different experiences of men in religion, but beside these facts there is another aspect that may be plainly seen to follow natural law; this has reference to that aspect of the new-born life which would best be suggested by the idea implied in growth and if possible depends more than ever upon the co-operation of the man with God. This has reference to the care of the living Christ, that is, living in the will and affection of the children of God and either troubling them by reproof or comforting them by his presence; for instance, to that extent that a child of God clearly conceives of the real analogy of this new-born Christ within him to the life of the new-born infant will be vitally connected with his progress all through life. First, there is always a natural growth promoted exactly as the growth of a new-born child is promoted; that is, by the adherence to the laws of nature - that is, laws that cannot be reduced to any simpler form. To keep a child in health the law of cleanliness, food, rest, exercise are absolutely indispensable. With regard to the natural life it will be admitted that the more highly organized is the nature the more refined in feeling the more delicate the taste the more care in these respects it will require. Is this not a natural law? It holds good on still higher, that is, the living Christ cannot live in sin. It needs nothing said on the need of food and exercise for the development of any new-born life in the natural world; think of how a mother feeds her infant child and what care she takes of it. Neglect means death. Yea and in the natural world great care must be taken with the environment, the temperature etc. if it is to be kept in existence at all. The first idea then is cleanliness. This is suggested by the foregoing and is more under the control of the will or intellect, in one sense. It would be considered by Prof. Drummond under the head of mortification. He says; - "Life is power to correspond with and adapt one's self to environment.....our environment is under our own control largely. Now undeniably the only environment a new-born life can live in at all is one adapted to its organs of life and this life is a spiritual life and hence will demand a spiritual environment; and just as truly as the natural life is born to breathe air and will die in water so will the spiritual life die if its environment is not adapted to its nature. Now here is where man is responsible. If the Christian

is to live unto God he must die unto sin,.....if he does not kill sin,sin will undoubtedly kill him.....recognizing this he must set himself to reduce a number of his correspondences". His mental life is important,he must be of a pure mind, the reverse I call dirt; this is cleanliness as I call it, The refined mind,the pure mind is of God in either world so far as ~~was~~ it is pure and good. Many sins,as Drummond says,must be cut once and forever;this is suicide;the general thought is best expressed by Jesus himself;-"Except a man deny himself he cannot see the kingdom of God". In one sense this is the difference between one Christian and another and it is always measured by the presence or the absence of faith. "Set your mind on things above and not on things of the earth" says God's word. Now this is another reason for believing that thought about truth of any kind is not sin as scripturally defined - the pure and good thought is not sin except it is carried far enough to shut God out of our mind. Of course in all thought to shut out the spirit is death to the spiritual life; this is clear. "Mortify therefore your members which are upon the earth. Ye are not in the flesh but in the spirit if so be that the spirit of Christ dwell in you. Now if any man hath not the spirit of Christ he is none of His". It is clear then that if a man yields to God and finds exceptions that his happiness will depend on how well he obeys;"Work out your own salvation with fear and trembling for it is God that worketh in you". The fact is then that it means disobeying God. But as to the food that is necessary for the soul; think of the new-born babe; it is just as Christ said "Except a man eat my body and drink my blood there is no life in him" and for this reason he said "Men ought always to pray and never to faint". And Paul said "Pray without ceasing". This is clear. If a man eats three times a day to keep up the life of the body and barely says his prayers at night the new-born Christ within will be getting pretty weak. This is no mere figure; to the extent that we think this is a figure will depend on the view that we have of the nature of matter and the faith we have in the reign of law. Again as to the food,men often mistake faith for God and they are compared by Drummond to parasites in nature; a Christian does not eat faith; faith is rather his teeth and stomach and digestive apparatus and all nature may be alive for aught we know, as Paul says "The whole creation groaneth and is in travail". The other great law is the absolute need for rest in both worlds. It is so plain in the natural world that no remark is necessary. But rest does not necessarily mean ceasing from work;

1. Natural law etc,- Environment.

it often refers to ease of mind. Work itself may be one of the greatest means of rest. The rest of nature is the rest of peace. This ~~is a~~ compounding of work and rest has often been called peculiarly Christianity "Come unto me all ye that labor and rest". This is just the idea of rest in work; labor in rest and rest in labor. As far as mental effort is concerned it certainly holds alike in both worlds. Communion with God goes on during sleep and in business. The point is to learn to rest in labor. Saints of God have professed to have had rest of mind amid the tortures of the rack. Faith again is at the bottom of this. This causes the action of God on the will ~~of man~~ and affections of man to give ease of mind. This conception of rest leads us naturally to that of labor as rest is a correlative of labor in thought. No labor no rest, is the way a man thinks. "The stormy winds and restless water can be calm as a slumbering infant"; this means that nature follows this law. This craving for rest is one of the great means used by God to lead sinful men to himself as the fountain of all heart-rest. A tired prodigal surfeited by the adulation of the world might cry;—"Oh, whence has it come and what can it be, That so strangely and dimly troubles me? I yearn so much to-night ~~for~~ rest, My weak heart on some loving breast". What relation does labor hold to the spiritual world? Of this already we know that it is a mark of life but this conception would lead us to the question of what necessarily is implied in the conception of labor. In one sense we cannot trust or believe in God without mental effort. No soul-rest can come apart from willing to do and suffer God's will; and this means apart from faith. It also implies thought and so the whole man inwardly and outwardly is employed in the service of God and prospers accordingly. We have then this three-fold aspect of all reality represented in man, a finite creature; the knowing, feeling, willing, inseparably in reality. The operation of these aspects of the nature of the Great Reality God, has given rise to all the different schools of thought in philosophy; and also those other schools of thought or may be feeling sometimes purely, founded on the Biblical representation of this three-fold aspect of the Great Reality, the Wisdom the Love and the Power of God, they are called sects or denominations. We have it represented to us in various ways in the Bible and in nature. The wisdom is revealed in nature as design and uniform action where all the rolling worlds of space keep each their place; and all the infinite intricacies of nature's operation in these 1. Illustrations of truth.

worlds which result in products surpassing unspeakably the skill of man. The love is the feeling aspect of this Great Reality; it is revealed in Christ; it has therefore a human aspect, just what we would expect. Consciousness reveals this as a fact in our nature, and all natures; this reveals the mercy and the self-sacrificing nature of the God-head. The Bible compares it to the body of man and asks in wonder at our stupidity "If one member of the body suffers does not the whole body suffer?" This teaches us that we are all members of his body, of his flesh and of his bones; and therefore the illustration applies; ~~this comparison shows~~ the reality is revealed to us in our own nature and agrees with our conception of the unity of all things. We know what the body is as part and parcel of this great unknown Natural World, it is simply an appearance. And yet here on earth we are dimly conscious of the unity underlying this reality; it is revealed, as Paul says, in Romans I., by the things which are made to the understanding of man. The power is represented by the conception of an Almighty God - in its literal meaning. We see it working in the Flux of Heraclitus; in the great discoveries of Newton; in the Will-to-live of Schopenhauer; in the motive power underlying the self-revealing, self-evolving conceptions of reality of Aristotle - in dim outline -; of Hegel in history and art and all experience; in the conception of modern science in the great world force. The outline of reality then can be plainly seen in infinite miniature and though imperfectly yet true so far as it goes as we have seen, in the three-fold aspect of the mind of man - a unity in differences; here lies man's force of character, viz, in the power to will, to choose, to be a cause. But Oh, he often works this aspect at the expense of his reason and the spirit of pity, sympathy and love. In philosophy man fixes his mind on one aspect of reality, say the will; his brother Metaphysician fixes his mind on another say, feeling; and another looks at his own reason or thought and nothing else and then of course he sees in reality what he sees in himself. Again in religion the unitarian fixes his attention and forgets the real nature of all true unity as revealed in his own mind in all nature and in the Bible representation of God. The man who expects to work his way into reality by merit of Good-works becomes self-centered and the feeling aspect which is realized in faith - that is in the Jacobian idea of feeling where the whole mind is concerned; and is not this, as we have seen, the true idea of the feeling produced by faith; that is the feeling of the life eternal, the Christ of God which man of good works as above neglects. Again the man who trusts in a formula of words and calls it faith

"Believe on the Lord Jesus Christ and thou shalt be saved" meaning the bare intellectual aspect of faith; such an one stifles the efforts of the reality within him to express itself, as we shall see, and in all life this activity is seen; it is seen in God, in activity as works of mercy such as are in Christ towards us. What does such a man do to himself? The very same is done to his soul as would be done to his arm if he let it hang idle at his side. Drummond compares this to parasitism in nature.

Organization is one of the great lessons of all reality. The great law of all experience teaches us this, organization. It is the essence of the God-head; it is the substance of the Bible; it is the revelation in the natural world - these all point to the idea of co-operation in organization, the man co-operates ~~with~~ in the organization of God in working out his own salvation. Here we have the church - it is evident that all the laws of nature teach us that one essential in the church of God is organization, in co-operation and vice versa; it is certain also as Jesus said to his apostles that the man who was serving God outside should not be forbidden so to do. Nevertheless such an one is neglecting the great lessons of nature and the Bible with regard to the power of organization. Every one then ought to be the member of some organized church. Nay more, in organized numbers the spirit of God has greater powers to produce results; and hence the church is an organization that is approved of God; so long as it is a power/run by his whole personality in its feeling aspect - pity, sympathy, love, faith; and in its knowing aspect, reason, thought, yea speculative thought; also; and in its willing aspect, that is its working aspect, that is where the activity inherent in the new life within is given a chance to express itself in works of mercy both inwardly and outwardly as regards each man. Note that these are not separate aspects but all form a unity, as I said, the whole personality of God. Mere feeling apart from the reason and the will is brutish, sensation, mere sensation, as Jacobi said; true feeling includes all that is meant by refined ~~sympathy~~ personality and hence means the sympathy and the love, in one word "The faith that worketh ^{by} love" This leads us to our last great law operating in both worlds revealing the results of the great change both in good works and in the finished personality of a Christian.

Chapter 7

Evidently this new-born creature of God, born not of or by the will of man but of God ought to exhibit the nature of God. In fact it would seem to be impossible to think otherwise if the new life is to be regarded as reality and to follow the law of all life and express itself in activity. We wish to show that it does so. The expectation raised by promises such as we have had before us would lead us to expect "A man zealous of good works". Because Jesus said both of himself and his Father that this was one of their distinctive characteristics. It is also the distinctive characteristic of nature; Jesus said "My Father worketh hitherto and I work". And if Jesus Christ is the same yesterday, to-day and forever as the Bible says, it would follow that if any man had the spirit of Christ within him, if the eternal life that follows saving-faith is to manifest its power as natural life would in activity, then this spirit-filled man ought to manifest the qualities of character that Jesus Christ himself did. "If the spirit of him that raised up Jesus from the dead dwell in you he that raised up Jesus from the dead shall also quicken your mortal bodies through his spirit that dwelleth in you". James also in discussing this point asks seemingly in surprise that he had been misunderstood "What doth it profit my brethren if a man say he hath faith and hath not works, can faith save him.....even so, faith if it hath not works is dead being alone"; this is in line with what we have said. He then gives an natural illustration;--as the body without the spirit is dead so faith without works is dead also. And that apostle whom Jesus loved expresses himself in seeming wonder also. "If any man doeth not good works," he asks, "how dwelleth the love of God in him". That is, how does the love of God dwell in any man if he does not permit it to express itself according to the law of life. It would indeed seem then that there is a great spiritual law that might be explained thus - God's spirit is an activity; it makes to live the man in whom it dwells. It stores up energy that must express itself in good works. In fact it is a remarkable fact that we shall find still as an inseparable concomitant of this action of the spirit of God on the hearts of mankind that same power that we say is present in all vital action, viz, faith. Here is the way it is expressed in God's word, "For in Christ Jesus neither circumcision nor uncircumcision availeth anything but faith which worketh by love". It would seem a fact then undeniable

that faith is just what we said, it is always present where action takes place by the spirit of God on the will and affections of man, and it always produces life and life always follows the natural law for life and manifests itself in activity. This is evident from the expression "Faith which worketh by love". But love is the expression very ~~essence~~ of the essence of the Divine nature. And lest anyone should mistake what the work means let us listen to St. Paul;—"Circumcision is nothing and uncircumcision is nothing but the keeping of the commandments of God".¹ So also Paul again cries "Do we then make void the law through faith, God forbid, we fulfill the law". The truth is that no matter how few of us may exhibit this trait of good works produced by a faith that causes work by love, as above, this is a mark as Mill would say, of a child of God, and the will and affections of man. Here is the great law expressing this truth and operating in all the universe. Wherever in the universe action is going on between two combining elementary substances resulting in a new substance there power to do work is generated. Let us illustrate this in the natural world. The power may be used immediately or it may be stored up capable of being used in the future; but it can be absolutely depended on. Just as a man of character is one whom you may depend on to produce certain results in certain circumstances, so the same is true in the natural and spiritual worlds. ~~xx~~ And this law is then a natural explanation of how character arises, yea and also how it is passed down from generation to generation, that is, this law, perhaps explains heredity also. First let us illustrate this in the case of stored energy in both worlds. Prof. Tyndall, in speaking of the amount of energy that is given up between the points where the constituent gases unite to form nine pounds of water and the point where it congeals as ice, says,—"Our nine pounds of water, at its origin and during its progress falls down three precipices - the first fall is equivalent in energy to the descent of a ton weight down a precipice twenty-two thousand three hundred and twenty feet high - over four miles; the second fall is equal to that of a ton down a precipice two thousand nine hundred feet high and the third is equal to the fall of a ton down a precipice four hundred and thirty-three feet high. I have seen the wild stone avalanches of the Alps which smoked and thundered down the declivities the vehemence almost sufficient to stun the observer. I have also seen snowflakes descending so softly as not to hurt the fragile spangles of which they are composed. Yet to produce from aqueous vapour a quantity

1. 1 Corinthians 7 - 19.

which a child could carry of that tender material demands an exertion of energy competent to gather up the shattered blocks of the largest stone avalanche I have ever seen and pitch them to twice the height from which they fell".¹ In speaking of the manner in which the great coal beds of the world are formed it is said;- "After the lapse of untold ages of time these great beds of stored-up sun energy were discovered by a man and their contents are dragged out to the earth's surface to warm our houses, to drive the machinery of our factories, to send the locomotives flying across continents and the steam boats over the ocean.....the sun gathered up the material and set the forces in play which made the chemical combinations of the elements in nature that enters vegetable growth".²

With regard to the energy being capable of being used immediately we have only to remember that the machinery never starts before the fire or before the electric energy is turned on or before the explosions of the gasoline engine; we need not illustrate this. Where action goes on in nature energy is produced that is capable of doing work. Now to translate this into spiritual experience we have only to call attention to the prize-fighters; history tells us that John Nelson, a local preacher under John Wesley, was preaching one day in the market place in England - an old opponent of his, one that he had in olden time overcome in battle, stepped up and spat in his face with the idea of overcoming his self-control and causing him to lose his temper. The converted prize-fighter with tears in his eyes, drew out his handkerchief, wiped the tobacco juice from his face and said "Bill the blood of the Lord Jesus Christ could cleanse your soul from sin easier that I can wipe that off my face". The reason why that spirit is not always produced by the spirit of God working on the will and affections of man we explained in our last chapter. "A man strikes me; here is a temptation to anger; but I feel no, anger of which I am as sure as that love is not anger".³ Of course this would depend on being filled with the spirit of God. This is what Paul meant when he said "I can do all things through Christ which strengtheneth me". Just as the coal beds are the result of this action producing stored-up energy in one sphere so our churches and hospitals and various institutions of mercy are the work of spiritual energy in the other sphere, produced by action according to the same law, as we have seen. Besides that, what sent Livingston over the wilds of Africa? What kept Paul in a profession in which he was considered "The filth and offscouring of all things?". We must not forget that

1. Nature's Miracles, Vol. 1 - stored-up energy; 2. Ibid; 3. John Wesley.

"The natural man understandeth not the things of the spirit of God for they are foolishness to him neither indeed can he know them because they are spiritually discerned". And so it is just possible that the reader of the above truths might not be able to understand the saying of Wesley or the action of Livingston as being due to this law that we have been considering, viz, the action of the spirit of God on the will and affections of mankind. But to those who understand as Bradley says, in Metaphysics, the matter is clear. We must now ask in what sense the product of the working of these laws in the hearts and lives of men produces a unique personality. What we have said we have reason to believe that any man who understands the laws of nature will find it impossible to deny. We are not accountable for the ignorance of men whether this is natural ignorance or spiritual ignorance. We have seen that the Christian man takes with him into his religious life his whole personality except his perverse will. That is, he has with him his powers of willing, his powers of feeling, and his powers of knowing and they all come into play in the apprehension of God, that is, in the spiritual world. We think then that speculative thought is legitimate if done in a right spirit and from a right motive; therefore the Speculative Construction is not necessarily outside the spiritual world. God willed a free-will being to exist; this would imply a potential free-cause in the universe outside of the great first cause and in one sense only cause. This free-will being soon began to will his own will under trial, the possibility of which God had ~~seen~~ foreseen; it was perhaps pre-determined by God as a test of virtue. The temptations of Jesus must mean that God was proving to men that it was possible for a God-filled man to will God's will and not his own honor, pleasure, or profit, even under temptation; for in one sense the God-man was truly man "Being tempted in all points like as we are yet without sin". This divine power that Jesus had was left by him as a legacy to men; "Ye shall receive power after that the Holy Ghost is come upon you". the power that thus begat and sustains this new creature is of God wholly and not of himself; apart from Christ he has no life; herein lies the possibility of sin; if he is filled with the spirit he cannot sin; "He that is born of God sinneth not", as John says. All sin implies an act of the will, that is, all sin for which we shall have to give an account. The spirit-filled regenerated man wills the will of God; he must as we have seen guard, feed, rest and exercise the new life within him. So far as he does this his part; he can do all things "Through Christ which strengtheneth him", and in no other way.

Prof. McKenzie says, "If the world could be seen as a real unity for thought this unity must from the nature of the case have that complete harmony with the needs of thought which is required to give satisfaction to the demands of religion-which as we have seen, may be regarded as including the ethical and scientific demands".¹

Now the ethical view of duty necessitates maintaining of the evil as a means to progress in duty, that is, the more a man succeeds in doing right the more he weakens the power of the evil as a real temptation and thus in the ethical view he is doing away with the possibility of virtue since the evil is essential and the virtue lies in willing the good in spite of or in the face of the evil. Now in the conception of God and religion while the possibility of this temptation arises the necessity of its presence in order to a virtuous act is done away with. Thus, as McKenzie says, it completes it. McKenzie says again about the aesthetic construction;—"It cannot rest in itself but it must become either simple pleasure-seeking or a theory of the universe; when it becomes a theory of the universe it seems to be indistinguishable from religion".¹

This theory of the universe is that the world is one, beautiful and good, that is, that reality is identical with God, as I have held. The spirit-filled man of God has a certain state of consciousness which is described by Paul under the inspiration of God, thus "I am dead and yet I live and yet not I but Christ lives in me", it follows then that the spiritual world is more real to such a man than any fact of theoretical reason. This is in line with Jacobi's philosophy.

The truths of science will to such a one be precious as a means of deepening his faith. He is in possession of the secrets of the universe and all things work for his good. Such a one knows that the Hedonistic view of pleasure as being independent of external circumstances is his since his pleasure subjectively viewed arises from fellowship with the indwelling Christ. This communion is his society. But if the conception of the Hedonistic view of pleasure implies an objective content then in God he lives and moves and has his being and is not depending on his own works ~~itself~~ for it. If the conception of ultimate good is self-realization and thus combining the subjective and the objective aspect of good for man he knows that in his oneness with God he truly both loses and finds himself, as Paul said above. All these things combined are only one part of his experience in the spiritual world because he seeks ~~not~~ his own, he has his brethren in his heart "To live and die with them" and this is his language, "Who is offended and I burn not..... I call God

1. Aesthetic Construction; 1. Ethical Construction- same page.

to witness that I could wish that I myself were accursed from God for my brethren". Whatever we have here it is at all events an objective mind in the Hegelian sense. My happiness is in one sense subjective, but I find its realization bound up with the good of my fellow-men, that is, with the will of God. And if it turns out that if I aim at happiness, pleasure, I cannot get them; I get these when I aim at the Supreme Good, oneness with God and my fellow-men. If I even aim at self-realization apart from this I achieve nothing ultimately. Besides this feeling which includes thought and will is as far removed from mere sensation as man is from the brute, as Jacobi says, and it becomes more and more intellectual; more and more altruistic in its nature; more and more an appreciation of my state as being oneness with God and my fellow-men. Thus we see that the Spiritual World includes all the facts of self-consciousness that the Natural World does except the perverse will of man. That it completes these and that the ultimate product of this examination of our problem is, man made partaker of the Divine nature. Thus by following the conception of change and its necessary implications we have got this problem before us; it appears to us the Laws are the same; no doubt men will see many errors in our thought but beneath these lies the truth and we believe the Natural World in its inmost reality is in harmony with the Laws of God inasmuch as we have seen reason to think that of God and to God and through God are all things and the best of all is that this does not contradict in any way the orthodox view of Christianity, which, as Prof. Drummond says, "The old theology happens to be in line with Natural Law".¹ The Bible, ~~however~~ whoever wrote it, has main truths laid deep in the foundations of Natural Law; these laws are as Drummond says, "The laws of the eternal world in operation here below". What odds who wrote this or that book? What odds if our "Whole modern industrial and commercial world rests on the scientific view of nature"?² Not less does the scientific view of nature reveal the truth of the Spiritual World. Because "The creative and dogmatic ages of Christianity knew little of the uniformity of nature and hence the forms in which Christianity thought expressed these religious convictions necessarily became inadequate as soon as science rose to its full power",³ but the fact is that instead of being a weakness to the truths of Christianity it may turn out to be the greatest and most convincing evidence of its truth. True philosophy is after all true science and hence our

1. Natural law etc.,; 2. Christian Guardian, Sept. 12/08; 3. Ibid.

friend also. Nature, the regenerated man and God are one organic unity. Thought is not the enemy of religion; it is not because their aims are one, viz, to reveal the truths to men. Darwin's "Origin of the Species" after all reveals "An intellectual element in nature". The Laws of God are identical in all creation with regard to change, at all events. The Biblical truths about God are scientific; the Bible teaches a Supreme Power; ~~the Bible teaches~~ so does science; the Bible teaches that the word is finite in time, so does science; the Bible teaches that the reason in its power to reveal truth is limited, so does science.

The Religious Construction does not rest on feeling; it rests on that intelligent feeling which is produced by the agreement of the Laws of God in the Natural and Spiritual Worlds with the content of its experience. It is no more an intuitive apprehension than our knowledge is of the Natural World as we have seen. Properly considered it includes all the other constructions. It shows the universe as a harmony, the aim of life as a oneness with God and fellow-man; it shows duty as a means to an end, the final end, the final good, as being, as said above,¹ "One with God and fellow-man". Shall we not say in the words of the Bible "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life of whom shall I be afraid"?

1. McKenzie's Outlines, page 145.