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ART. I.—BIBLE ANTHROPOLOGY.

“The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth forever.”—Ps. cxl. 10.

It is well to join with this, at the outset, two other passages of impressively parallel sense. First, that solemn winding up of the mysterious book of Ecclesiastes; “Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil” (xii. 13–14). And then, the larger and still grander burst of inspiration, which brings to a close what is called the “parable” of the patriarch Job, in the 27th and 28th chapters of the book that goes under his name: “Whence then cometh wisdom? and where is the place of understanding? Seeing it is hid from the eyes of all living, and kept close from the fowls of the air. Destruction and death say, We have heard the fame thereof with our ears. God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven; to make the weight for the winds; and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder: then did

he see it, and declare it; he prepared it, yea, and searched it out. And unto man he said, Behold, THE FEAR OF THE LORD, THAT IS WISDOM; AND TO DEPART FROM EVIL IS UNDERSTANDING."

We are struck at once, in these passages, with the way in which the fear of the Lord and the doing of his commandments, on the one hand, and then the terms wisdom and understanding on the other hand, are made to stand over against each other, as joining together, with a certain show of difference, in the expression of a common sense.* The Bible abounds with such duplications or doublings, both of single words and of separate clauses, that are made to unite in this way in one general meaning, with more or less semblance of redundant pleonasm; and it is easy to fall into the imagination, that the thing is in fact what it thus seems to be, a vague use of language, after the manner of ordinary popular speech; where we have no right to press the sense of particulars too closely, but are bound rather to rest in the general idea as being all that a true regard for the sacred text requires. Indeed this is made to be at times a formal canon to be observed in the interpretation of the Scriptures; and critics, commentators, and theologians, in every direction, fall in with it practically in their teaching, as if it were too plain to admit of any question whatever. But surely we may well ask, What becomes of the idea of inspiration, the idea of God's Word or Speech in the Bible, if it be allowed to sink itself to the uncertain character of men's ordinary thinking and speaking in such loose style as this? Let us pray to be delivered from the snare that is thus spread for our feet. Exactly in the degree, in which we enter into the

* It is an example, in fact, of that correspondence or *parallelism*, which plays so important a part in much of our modern biblical hermeneutics, following in the footsteps of such men as Herder, Lowth, and John David Michælis; men, with whom the muse of literature and poetry is so industriously invoked, on all sides, to eke out the inspiration of prophecy, which "holy men of God spake in old time, not by the will of man, but as they were moved by the Holy Ghost."

sense of what the Scriptures themselves affirm to be their own character as the Word of God, we shall find it impossible to acquiesce in the notion that they can ever possibly be of any such "private interpretation," any such vague latitudinarian meaning, as would be implied necessarily by the rash exegetical theory here brought into view. We are not to think of irrelevancies, redundancies, impertinences, unmeaning accidentalities, or mere rhetorical superfluities of any sort, in God's Holy Word. It is all of it, Old Testament and New alike, after the "pattern shown in the mount." If to any of us it seem anywhere to be otherwise, we may be very sure the fault is in ourselves; and it comes always through sundering the letter of the Word from its own living spirit, so as in this way to see only the letter from the outside, unilluminated altogether by its proper glory from within.

The more the voice of the Bible itself is consulted with serious study, the more it will be found that its use of terms and phrases, seemingly more or less pleonastic or tautological, is never something indefinite in the way too commonly supposed. On the contrary, there will be continual cause for admiration, in finding what a determinate and precise sense these seemingly indefinite words or expressions acquire for themselves more and more, through a careful comparison of parallel passages, by the light which is thus shed upon them from the bosom of the Bible itself. The result of such study in the end is sure to be our introduction into a new spiritual *usus loquendi* of the Scriptures, worth immeasurably more for the right understanding of their interior sense, than all that can ever be reached through any historico-grammatical method applied merely to their outward text.

So in the case of the particular example here immediately before us: the simple fact of its repetition, in such well nigh identical form, in the three emphatic passages we have quoted, is enough at once to show that its terms are not employed in any loose or indeterminate way. What they are intended to

express cannot be regarded, without high dishonor to God's Word as being mere random religious thought, capable of meaning much or little, or perhaps nothing at all, at the pleasure of the reader or hearer. The words are used with precision; they have severally a definite fixed sense; they flow together, each with its own clearly distinct force, as the utterance of organic inspired truth, and this truth in its wholeness, as each of the three passages declares, is nothing less than the full mystery of redemption itself, brought home to the human spirit. Surely there is enough here to engage and fix attention.

But it is not simply in these three passages, that we meet with such concurrence of phraseology, setting forth the same momentous truth. As in the nature of the case should be expected, if the significance of the truth in question be as now stated, the analogy runs throughout the Word of God—establishing thus such a law of usage for the right interpretation of its terms, such a living rule of knowledge for the interior meaning of its terms, we may say, as no science of philology can ever possibly reach in any other way. The fear of the Lord giving birth to wisdom, on the one hand, and the doing of his commandments producing intelligence on the other hand; is not this in fact the one grand idea of all religion, with which, when we come to look at it closely, the Spirit of God may be said to confront us face to face, as it were, from every page of the Bible? Directly or indirectly, it meets us everywhere, in sacred narrative, and doctrine, and promise, and prophecy, and song; running as a glorious band of light—the very rainbow in truth of God's covenant with the children of men—through the old dispensation and the new. It may be heard as a universal refrain everywhere in such voices as these: “Blessed is the man that feareth the Lord, that delighteth greatly in his commandments” (Ps. cxii. 1). “What man is he that feareth the Lord? him shall he teach in the way that he shall choose. The secret of the Lord is with them that fear him; and he will show them his covenant” (Ps. xxv. 12-14). “Teach me thy

way, O Lord; I will walk in thy truth: unite my heart to fear thy name" (Ps. lxxvi. 11). "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonic, and that seek him with the whole heart. They also do no iniquity: they walk in his ways" (Ps. cxix. 1-3).

In this last passage, we have for the fear of the Lord what is the same thing in different words, namely, seeking him with the whole heart; as we find it expressed in other cases again by still different terms, and oftentimes implied silently without distinct mention. Indeed we have it as such silent assumption always, wherever the life of religion is spoken of with direct reference to God, in prayer or otherwise, as keeping the testimonies of the Lord or walking in the way of his commandments; wherever, in short, such rule of life is directly recognized as having its quality and authority from the will or voice of Jehovah, and the power of obeying it is then looked for as coming only from the same supernatural source. As in these passages: "O that my ways were directed to keep THY statutes." "Open THOU mine eyes, that I may behold wondrous things out of THY law." "Teach me, O Lord, the way of THY statutes; and I shall keep it unto the end. Give me understanding, and I shall keep THY law; yea, I shall observe it with my whole heart. Make me to go in the path of THY commandments; for therein do I delight." And so on, of course, without end. No religion without God, felt within the soul in some living way; and no such real conjunction with God, at the same time, save by the revelation he has been pleased to make of himself in his Word—which we are told "liveth and abideth forever" (1 Pet. i. 23).

How these two fundamental constituents of all religion meet together in the Law, is graphically represented in its original publication from mount Sinai; where the awe-inspiring glory of Jehovah leads the way, and sits enthroned, as it were in that preface to all that follows: *I am the Lord thy God, which*

have brought thee out of the land of Egypt, out of the house of bondage. From which celestial summit then, the several precepts of the decalogue descend with necessary inward sequence into the bosom of our common human life; not leaving their Divine source behind them, not being parted from it at a single point in any way; but carrying it with them, and having it in them all along, as the centre and inmost core of their universal substance from first to last. The Jewish covenant in this way—hollow as it was, for the most part, and merely pictorial, as we know (Rom. ix. 27-33, x. 18-21, 2 Cor. iii. 12-15), for the body of the Jewish nation itself—rests in its true spiritual sense throughout on these two vast columns, the fear of the Lord and the observance of his law made known through Moses. Here we have what we may call the one thought of the Pentateuch. How it shines and glows especially in the book of Deuteronomy; the book, whose supposed rambling and somewhat garrulous style a certain order of senile criticism has sometimes dared to urge as an argument for its authenticity, because answering forsooth to the old age of its author! It is in truth the voice of old age: but of an old age already illuminated with the coming light of heaven; and the burden of it is everywhere in one and the same strain. It comes always to this: “And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul. To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good” (Deut. x. 12, 13.)

Having thus sufficiently established the view which is taken of religion by the Scriptures at large, in the dual character here under consideration, as being at once the fear of God and the doing of his commandments, we are now to fix our attention more closely than we have yet done on the connection of the two terms with each other; as being well assured, from what we have seen that this is not a matter of outward, casual sound

simply, but something truly inherent in the nature of the subject itself.

The two terms are not tautological. Each has its own distinct meaning. One cannot take the place of the other. Each represents the idea of religion for common thought; but neither can do justice to the idea without the other.

We can conceive of the fear of God where there is no doing of his commandments. Devils tremble before him in this way. But all such sense of the Divine, whether with devils or evil men, we perceive at once to be not the presence of religion at all, but its full opposite.

So on the other hand we can conceive easily enough of the show of doing God's commandments, where there is no inward regard whatever for the presence of God himself in his commandments. It is possible to observe the precepts of religion, we all know, from other motives altogether, from a regard to simply natural, civil or moral considerations, for the sake of mere worldly credit or emolument, or say even out of mercenary superstition as the necessary price of getting to heaven. But who may not see the insanity of imagining this to be religion in any true sense? We have its wholesale condemnation from our Lord himself, in the case of the Jewish scribes and pharisees. Our modern humanitarian culture, outside of the Church, and also inside of it, abounds in the same delirium; holding itself to its own blind intuitions and ratiocinations in the form of mere natural religion, and even stupidly taking credit to itself for not *needing* the sanctions of religion in the higher form of strictly divine revelation. Out of its own mouth, in this way, it stands convicted of being at once hopelessly and profane.

The two terms thus must be conjoined, one with the other, if either is to have any religious value; but it is not enough again to have them conjoined in a merely mechanical and outward manner. Men may possess what they think to be religion in both forms, fearing God and obeying his command-

ments, while yet the two interests stand apart in their minds, having no mutual relation other than that of mere juxtaposition. But it is easy to see that such outward conjunction can never amount to more in the end than the fallacy already noticed, by which either one or the other of the terms is made to stand absolutely by itself for both. The disjunction in either case is virtually the same; and so in either case we can have only the same result, the form of religion without its life.

In distinction from this, now, the true idea of religion demands an inward, and therefore vital union of the two terms here in question; the positive entering of each into the other, with reciprocal complemental action and reaction, bringing to pass what must be considered in the case a common organic constitution, in the power of which only either of the terms can attain ever to its own right sense. Where it comes to this the two forms of religion, which we call the fear of the Lord and the doing of his commandments, are no longer twain, but one. They are not simply different sides or terms of religion, but are to be regarded rather as its essential factors and constituents. They make the only true idea of religion in this way, by their living conjunction, the full inward intermarriage, as we may say, of each side with the other.

But still another thought meets us here—a thought of indispensable account for the right understanding of our subject; and that is, the order which of right reigns in the formation of this mutual marriage. The factoral forces of which we are now speaking cannot come together in the constitution of true religion, with promiscuous indifference. Any such living organization must obey the law of all life, which involves necessarily the idea of substance and form, or essence and existence (the idea say of inward and outward), and determines its own process accordingly, as a movement going forth primarily always from the first side of this general distinction, and not from the second. In the case before us then, there is necessarily also this relation of priority and posteriority between its

two constituent terms, inherent in the very nature of the terms, and serving thus to fix their respective significance as compared one with the other. Looking at the terms themselves, no thoughtful mind need be at a loss to decide which of them is to be considered of prior and which of posterior force in the view now mentioned. But no small confusion on the subject is found to prevail nevertheless in the actual Christian world; and it is well, therefore, that we have the question fully settled for us by the clear authority of the Bible; as it is thus all the more important also, that we should humble our minds rightly under the mighty hand of this authority, so as to learn here effectually what may well be considered the most necessary lesson of our life.

In the Bible there is never any hesitation with regard to the order in which the two great factors of religion are required to come together in its constitution. The fear of the Lord, it tells us, is the BEGINNING of wisdom; as wisdom then also is declared to be the fountain-head of all else belonging to the religious life of the soul. The word beginning, as here used, especially when we look to the Hebrew text, is found to include in it three different senses. It signifies simple commencement, regarded as the starting point of what follows; it signifies principle, cause, or ground, regarded as that which originates, supports and holds together what comes after it as the power of a common existence; it signifies thus also end or final cause, regarded as that which, though it comes last, is always in reality nevertheless the inmost force at work in all that goes before it, and in that way the cause in truth of all other causation or principiation concerned in the process of bringing itself to pass. These three senses meet together in the declaration, The fear of the Lord is the beginning of wisdom. There, in that fear, all religion first rises in the soul; there, it has its true fontal life, which goes with it in its whole subsequent course; and there only, it comes at last to the full realization of what has been its inmost actuating soul throughout—the heavenly bless-

edness spoken of in that ancient word of the Psalmist: "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, WITH THY LIKENESS" (Ps. xvii. 15).

Such is the clear precedence assigned by the word of God, in our general text, to that side of religion which is distinguished as the fear of the Lord; a general term, as we know, expressive of all states of sensibility or emotion responding to the felt idea of God in the human spirit. In Eccles. xii. 13, we have the same order: "Fear God, and keep his commandments; for this is the whole duty of man." And so again in Job xxviii. 28: "The fear of the Lord, that is wisdom; and to depart from evil is understanding." So throughout the Scriptures; we find everywhere not only these two things, fearing God and obeying his law (or "departing from evil"), brought into view always as the necessary constituents of all true religion; but everywhere also these two things united always in one and the same invariable way; so that the fear of the Lord is made to be universally, either expressly or by implication, the actual beginning and inward essence of what is to be understood by the observance of his commandments. In this grand spiritual *hendiadys*, as we may call it, the two terms are related to each other strictly, in such order, as soul and body; and there can be no real life for either of them in any other order. Occasionally, it is true, the order may appear for the moment to be reversed; as where, for example, it is said: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—this last clause giving us, of course, the general term or condition expressed by the fear of the Lord. But in all such cases, the reversal of order, we can readily see, is in appearance only, while the true inward relation remains ever the same. The felt sense of God's presence and will, as positively resident in his commandments, is interiorly the very essential life of these commandments, and that without which all pretended doing of them, however dili-

gent and earnest, can never be anything better than a hollow *simulacrum* of religion, having no worth whatever in the sight of God.

What is thus true of the objective powers of religion, as they may be called (the Divine in its double character of essential being and outward form, Jehovah and the going forth of his truth or word), is no less true of its subjective forces also on the human side, namely, wisdom and understanding; which come into view everywhere in the anthropology of the Scriptures as the outbirth respectively of the fear of God and the keeping of his commandments. Here, again, we have what goes far beyond the conception of ordinary loose rhetoric. The terms, as before, are of fixed general and profound sense; not interchangeable in any way, yet bound together inseparably, at the same time, in the constitution of a common life. And this relation holds also, as before, only in one order, answering exactly to the law of priority and posteriority just noticed on the divine side; the precedence here belonging always to wisdom, and the character of dependent derivation to understanding. There is in the Bible throughout a standing distinction between these two conceptions, however at times it may appear to be otherwise. There is indeed the sense of some such distinction in all human speech, although few have power to see at all wherein the distinction consists; for here, as in a thousand other cases, words have a soul in them far deeper than ordinary lexicon or grammar. With all men, in this way, wisdom means intuitively one thing, and understanding means another thing; while logically nevertheless the difference ends in a puzzle, making it for the most part intangible altogether. But in the word of God there is found no such confusion. Wisdom there has its own determinate sense everywhere; and understanding or intelligence has its own sense also, different but no less determinate; each having fixed relation to the other in the way we have now seen.

Each power, indeed, comes before us in the Bible under a

double aspect, as being either good or evil. There is, as we are told, a "wisdom that cometh from above," and another wisdom that is "earthly, sensual and devilish" (James iii. 15-17); and answering to this difference, there is again a "good understanding," which has its light from heaven, and a "darkened understanding," which is alienated from the life of God (Eph. iv. 18). But this does not weaken at all the point now before us; it only adds to it new illustration and force. There is in reality after all but one wisdom—that which cometh from above; the wisdom, so-called, that is from below, earthly, sensual, and devilish, is in fact but insanity, the faculty or possibility of wisdom inverted from its true heavenly order, and made to have in it thus only such life of death as belongs to hell. And so also there is in reality no true intelligence but that which is good, by having its derivation from God; all other intelligence, so called, can never be more than a grinning mockery of this, having in it infernal darkness only and no light. But whether as good or evil, true or false, the relation between the two terms, as we are now considering it, remains always the same. The intelligence, good or bad—spiritual or spectral—follows the wisdom under like view; showing thus how essentially the two faculties are at once distinguished, and yet united universally in the inmost nature of the human mind.

The relation of fearing God and keeping his commandments, which involves in it at the same time the relation of wisdom and understanding—the true wholeness of man—refers itself in this way throughout to the general structure of his mind, and finds here only its proper explanation. The human mind, as the science of it in general shows, resolves itself as a whole into two essential or fundamental parts, which are the WILL and the UNDERSTANDING. The distinction being thus universal, extends of course also into all particulars, making itself felt in everything belonging to the mind's life. The understanding is sometimes called the theoretical power, and the will the practical power—the first being in such view the organ of vision or know-

ledge, and the second the organ of movement and action. So regarded, they are easily enough distinguishable the one from the other; while it can be easily seen however, at the same time, that each requires the other always as the necessary complement of its own existence. The will cannot act without reference to some end, and the seeing of the end is possible only by the exercise of the understanding. On the other hand, the understanding cannot act without motive direction toward its object, and such motivation is not otherwise possible than by the will. Thus with different properties the two powers play perpetually into each other, with reciprocal modification; impressing their conjoint force on every single activity of the spirit of man, just as heart and lungs play into each other, and make themselves felt conjointly, in like manner, at every point in his body. At the same time, this co-operation is nowhere simple co-ordination. It has in it everywhere the relation of priority and posteriority, as this holds between cause and effect, or between substance and form. The will in such view is before the understanding, and governs it, however in common life it may appear to be altogether otherwise. Both powers meet as one in the unity of man's life, which is his mind; but the interior place there belongs always to the will. This is the inmost essence of every man, that which makes him to be what he is; while the understanding is the form in which such essence exists or stands forth to view—the exterior manifestation thus of the indwelling will. We say of a man, therefore, "As he thinketh in his heart, so is he." His thinking enters into his constitution, and is a necessary part of his life; not however in and of itself, or as something primary and central in its own nature; but only as it has its seat in the heart—which means, only as it is born of the will. That it is, universally, which constitutes the inmost being of the man, his true and proper life. Yet the will, as we say, cannot exist without the understanding, just as essence universally can have no reality without form. The will forms itself in the understanding, and

thus comes forth into the light. The will is the habitation of ends or purposes in this way—final causes, as they are sometimes called; while the understanding is the realm where means or efficient causes are sought and found, for carrying these purposes into effect.

What has now been said of these two powers, the will and the understanding, becomes more clear, when we look at what they are found to contain in them as organs belonging to our human life. Just as the significance of the eye or of the ear lies not in either of these organs outwardly considered, but in what we may call the living activities of actual sight and hearing, so here both the will and the understanding have their significance altogether in that which is inclosed, so to speak, in their functional action. This, as we know, is in the one case love and in the other case wisdom; the first being in men the immediate fountain of good, and the second the immediate fountain of truth. The good and the true find just here their only primitive, intelligible sense. All that proceeds from love is attended with a feeling of satisfaction or delight; and this with every one forms the notion of good, whether the love itself be right or wrong. And so also all that proceeds from wisdom is attended with a certain sensible gratification, analogous with the perception of light in nature, and this with every one forms the notion of truth, whether again the wisdom itself be genuine or spurious. Love is thus, we may say, the embosoming comprehension of all things that are held to be good; and wisdom includes in its bosom, in like manner, all things that are held to be true.

The will and the understanding now, we can see at once, owe all their worth to their contents respectively as thus described. Without these contents, they are only hollow vessels, empty and powerless abstractions. And so it is only here, in their true interior constitution, that what we have said of their conjunct character and reciprocal intercommunication comes fairly and fully into view. Here we have to do with that which is the

very life of the will, and with that which is the very life of the understanding; namely, with the love, and its good, which occupy and rule the will, on the one hand, and with the wisdom, and its truth, which occupy and rule the understanding, on the other hand. The priority we have already assigned to the will then, belongs really to the love of the will, as related to the wisdom of the understanding; and through that again, to the good as related to the true. A man's love is the principle of his life, its first essence or substance, separately considered; while his wisdom is derived from his love universally as something secondary and dependent. And so it is also with his goodness and truth. The good is the substance of his life always, and the true its environing, outshining form. The relation is that of inward to outward, of cause to effect; in one word, of soul to body.

Yet are the two modes of life, it must ever be borne in mind, still ever indissolubly joined together, like all essence and existence, in the power of what is after all but one and the same life. As the true is nothing except as it proceeds forth from the good, so neither on the other hand can the good ever be anything except as it makes itself thus actual in and by the true. And as it is thus with the two in their general constitution, it is thus also with every single exercise of the mind's life under either form. The love of the will runs out into a vast realm of affections, all under the power of its dominant unity; and the wisdom of the understanding runs out into another vast realm of perceptions and thoughts, which are dominated by it in like manner as a reigning central sun; but these two realms flow together, and inter-penetrate each other at every point. Every thought is what it is, by virtue of an answerable affection which it serves to bring into view; while every affection, at the same time, is what it is only by means of the answering thought through which it attains to form and expression. In this way affection and thought everywhere come together, dwelling and working each in the other.

All this, as already intimated, finds its analogy in the union of the heart with the lungs, as shown in the human body; an analogy, which is so striking that no really intelligent observer can look at it carefully, without seeing that the correspondence between the two orders of life thus compared, is not an accident nor a curious conceit merely, but the presence of a profound law, showing most conclusively the actual derivation of the physical here from the spiritual; and establishing through such grand example, at the same time, the general correspondence of the world of nature at large with the higher spiritual world, as the only rational view of God's universe. We doubt if in the whole range of natural science any study can be found, to compare in interest and true instruction with what is thus offered in this department of physiology, viewed as the counterpart and mirror of the soul's superior life in the way here suggested and assumed. In no other way, certainly, can we find so satisfactory an introduction, alike clear and full, to the confessedly obscure and difficult subject immediately before us, namely, the play of the will-action and the action of the understanding into each other in the ever-moving economy of the human spirit. These are in truth the cardiac and pulmonary powers of the soul; each distinct from the other; each reigning in its own metropolis, over a kingdom of its own which is co-extensive with the universal being of the soul; and yet each so interwoven with the other at the same time, in its entire constitution, as to leave no room for so much as the thought even of separate existence at any single point, on either side.

The correspondence of office and function between the corporeal and mental spheres in the case, is indeed in all respects complete, reaching out to the most minute particulars and details; but it would carry us too far out of our way to pursue the subject farther at this time. So we pass on now to the consideration of a yet higher mystery—the necessary completion of the psychological and spiritual in man, through real inward conjunction with the divine proceeding from God.

We have spoken of the will and the understanding as organs, and of love and wisdom as resident in them, filling them, as it were, with good and truth in the way of interior living contents; without which they would be no better than empty and dead names. Relatively to these contents they may be called receptacles, which are then themselves alive through what they thus contain. The will in this way is the receptacle of love, with all that proceeds from it as good; the understanding is the receptacle of wisdom, with all that proceeds from it as truth. But now the question rises, Whence do these contents in the two cases come? And surely no question can well be imagined of more solemn and awakening interest. How is it that the created will, being in itself mere capacity, finds itself possessed with the actual living warmth of love? How is it that the finite understanding, being in itself merely recipient, finds itself irradiated with the actual living light of truth? It is the old, old question, in fact, continually renewing itself through the ages: "Where shall wisdom be found? and where is the place of understanding?" And through the ages also, the deepest thinking of the world has had for it but one general answer. Not from the natural or earthward side of man's life can the glorious boon ever come; but only from its spiritual heavenward side, where room is found for the good and the true, in their own proper celestial form, to flow down substantially from the life of the Lord himself into the souls of his people. "Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me; and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof" (Job xxviii. 12-15). Not from the realm of the finite, anywhere or in any form, can it draw its birth, but only from the bosom of the infinite; seeing it is before all time, as its own voice declares, and beyond all space. "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth

was. When there were no depths I was brought forth ; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. While as yet HE had not made the earth, nor the fields, nor the highest part of the dust of the world " (Prov. viii. 22—26).

It is indeed a common delusion with men to conceive of the understanding and will, as by and from themselves in some way producing their own contents, the true and the good ; these spiritual substances, in the character of thought and affection, being considered then to have their origin altogether in the mind which thus seems to give them birth. But every such imagination is absurd, and goes directly to destroy the real substantiality of truth and good, by attenuating them into a sort of airy vapor floating off from men's minds into empty nothing. Our bodily senses have no power of themselves to originate their own sensations in this way. These are, in every case, the result of impression from what is outside of themselves, bringing to pass in them answerable affections or states, that belong then to the actual being of the organs in which they are found. And so it is precisely also with our higher mental organs, the faculty by which we think and the faculty by which we have the sense and activity of love. They are organic forms, interior and invisible to all natural vision, just as really as the brain is organic, in open view of such vision, for the inhabitation of these higher organs or powers that we call the mind ; in the case of which then the clearest analogy requires, that these higher organs again should be regarded also as receptacles only, needing to be filled with their proper spiritual substance from a yet higher sphere. And that higher sphere, in the end, cannot possibly be thought of as anything less than the absolutely Divine.

To such conclusion we are shut up by all profound study of the world and of man. But we have also a "more sure word of prophecy" in regard to it, in the Holy Scriptures, to which as a light shining in the dark we are bound continually to give

earnest heed. If there be one thought plain beyond all others in the Word of God, it may be said to be this, that "a man can receive nothing except it be given him from heaven;" a thought which means necessarily, not only that he must thus owe to heaven what he receives at the beginning in any case, but that he must owe it ever after also in the same way as a new gift continually reaching him from the Lord.

• There is nothing singular or extraordinary in this; it is but the necessary order of God's universal creation. There is no other conceivable relation between the infinite and the finite, between the absolute being of God and the relative dependent being of his creatures. They cannot be at all, as anything real, apart from him; they can neither exist nor subsist for a single moment in and of themselves. Of him, by him, and for him, we are told, are all things. All natural things in this way, mineral, vegetable, and animal, are what they are only in virtue of the energy of his being, pouring itself into them continually, in the form and measure of their created receptivity for such heavenly influx. When we rise above mere nature into the sphere of created mind, we know indeed that we are there brought to the last and chief end of creation; where it becomes the theatre of spiritual intelligence and freedom, making room for positive union and communion with God in the highest conceivable form. So much is at once signified by the declaration that man was made in the image and after the likeness of God, something that served at once to place him far above the world in every lower view. But is created mind for that reason any more self-existent or self-subsistent than created matter? May it be seriously supposed for a moment, that any such superiority on the part of man can ever possibly raise him in any degree above the general law of absolute dependence on God, which we have just seen to be imbedded in the very idea of creation at large? Or may it be dreamed, that because intelligence and freedom—the image and likeness of the Divine in man—are in their very nature both light and law to themselves, they must

therefore have, somehow, a separate independent existence of their own, such as there is no room to think of in the world below man? The question surely needs no answer. It answers itself.

It is not to be disguised, indeed, that the greater part of men do nevertheless secretly cherish just this insane fallacy in their minds; saying in substance, if not in form, Our thoughts and our words are our own, who is lord over us? Their only notion of rationality is that of self-intelligence; their only notion of freedom is that of self-volition. And so their only notion also of personal life, as consisting of these spiritual factors, is that of something, which however it may have come to be in them at the first, is now at least in them by actual tenure as their own; and they are ready at once, accordingly, to resent any contrary supposition, holding it to be destructive of all right use of life, and branding it possibly with the stigma of metaphysical mysticism and nonsense. But the nonsense, God knows, lies altogether on the other side. No exaltation of created existence, in man or angel, can ever amount to more than a relatively advanced capacity simply for receiving into itself the very same presence of the Divine, that is at work in different measures and degrees throughout the whole compass of creation. The angels in heaven know this, and find in it the beatific sense of their own light and freedom, as they could not possibly have it, or so much as bear to think of it indeed, in any other way. That it should be so largely otherwise with men in this world is their great misery, and forms most emphatically the very curse of the fall from which the Son of God came into the world to set us free.

The Scriptures teach us most explicitly that all life with man is from God. From God, not in the way of outward gift, something created from nothing and put into men as their separate property, but in the way of a perpetual inbreathing of the Divine essence which can never be sundered from itself; in the sense exactly of what is said of Adam in the beginning, "God

breathed into his nostrils the breath of life and he became a living soul." An organ of life, that means, and not life itself. Life is one with the absolute being of God, and cannot be thought of rationally as passing over to created minds in any other way. Only of the Son of God, our Lord Jesus Christ in human form, is so great a thing as that affirmed; and then it amounts at once, as we know, to the most overwhelming argument of his full oneness with God. "As the Father hath life in himself, so hath he given to the Son to have LIFE IN HIMSELF" (John v. 26.) No such gift ever has been made or ever can be made, to either angel or man. Angels and men have no power to live, except by real participation in the one absolute life which is thus comprehended for their use first of all in him who is the fulness of the Godhead bodily. "In him was life, and the life was the light of men" (John i. 4). "I am the way, the truth, and the life" (John xiv. 6). "I am the light of the world, he that followeth me, shall not walk in darkness, but shall have the light of life" (John viii. 12). "I am the resurrection and the life." (John xi. 25). "Because I live, ye shall live also: at that day ye shall know that I am in my Father, and ye in me and I in you" (John xiv. 19, 20). "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. We are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life" (1 John v. 11, 12-20). But why go on with quotations? We might as well quote proofs for the shining of the sun in the heavens. That natural fact is itself indeed but an image of the spiritual fact here, which shines forth upon us from every page of the Bible; the ground fact, namely, of all religion, that all our springs are in God (Ps. lxxxvii. 7); that in him we live and move, and have our being (Acts xvii. 28); that with him is the fountain of life, and that in the light of this life only, is it possible for either men or angels ever to see light (Ps. xxxvi. 9).

And yet with all this, at the same time, we know only too

well, as regards the whole subject, that now no less than in the time of Christ's first coming, and with the present Christian world generally as then with the religious Jewish world, the old saying quoted by our Lord himself from Esaias the prophet, is still sure to be fulfilled: "Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" (John xii. 38).

From what has now been said, however, it follows that not only the life of God indefinitely taken is the source of life with men in the way we have seen, but that the essential constituents also of that life, Divine love and Divine wisdom, enter actively into the constitution of man's life in the same way. They, too, flow into men continually from God alone. God is love, we are told; that is with him not an attribute simply of his existence otherwise thought of, but what must be considered the primordial basis of his existence, the very inmost of his being. He is at the same time wisdom or word, with like original and eternal necessity ("the word was in the beginning with God, and the word WAS God"); not an attribute then again of the Divine, but its essential form, the positive outgoing and manifestation of its interior substance as love, without which this could have no existence whatever. These two conjoined as one, are just what we are to understand by the Divine life; and so it becomes at once plain, that they must be in their own nature just as incapable as this life itself of entering into any created mind, in the way of separate possession or appropriation. In other words, there can be but one love and but one wisdom, for the universe; just as there is for it but one life. All absolutely, infinitely, and without partition, in God himself alone; and then in created finite spirits only in the way of relative self-communication—the only way in which it is possible for the absolute being of God to enter anywhere into the works of his hand, whether natural or spiritual. And as it is with the Divine love and wisdom in this view, so must it be of course also with the good and the true universally, which

issue directly from the love and wisdom of God, and in this way belong also to his absolute and eternal being. "There is none good but one, that is God" (Matth. xix. 17). "I am the truth," Christ says—which means necessarily truth in its infinitude, truth as one and universal; "to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth: every one that is of the truth heareth my voice" (John xiv. 6, xviii. 37).

How hard it is for us to rise to the height of this great thought, and not be immediately dragged down from it again by its inveterate contradictory, reigning all around us. How hard it is for us to believe steadily what the Bible so clearly teaches; namely, that truth is no abstraction, no airy creature of men's thinking merely, as it is commonly supposed to be, but actual objective reality and substance; and that in this character it is born for ever from the bosom of the good, which is alike positively substantial and real; the two by their everlasting union in God, and from God, being in fact no less than the very presence of Jehovah himself, ever living and ever active in all his ways and works.

It is easy to follow the organism of man's life, naturally viewed, up to its culmination in the brain, from whence then all its action may be plainly seen to flow derivatively into every part of the body; and natural science is unwilling ordinarily to allow any thought of organization beyond this. But what can be more irrational in fact, than to stop thus with our upward induction here, where the innumerable rills of the nerve-system issue, full of life, from the glandular substance of the brain? Can that be the origination even of natural life? Who may not see that the summit of the merely natural as reached there, postulates of itself the coming in of the spiritual now in the form of still higher invisible organization—the organism of created mind—as that which must inhabit and possess the brain from above to give it living action? And just as clearly, we say, the invisible organism of the mind again in such created

and finite form can never be in and of itself the absolute origination of this process; it must itself be again a subordinate receptacle only for the spiritual in yet higher view; for the spiritual as nothing less in the end than the life of the Lord himself, entering in the way we have now seen into the human spirit, and thus finding room there for the real actualization of what is the last end of all God's works. That end, we know, has not been ever that the creation should be an outward show merely of his wisdom and power, but that it should open the way for a realm of created intelligence and freedom—his own image and likeness—into which he might then pour the fulness of his everlasting love, and so dwell in it as the habitation of his holiness forever.

This communication of the Divine life into the human, as now described, is general, something appertaining to all men, and not the extraordinary distinction simply of some men. It belongs to the universal relation of the human to the Divine, which as we have just seen is such that man cannot be man at all, except as he lives, and moves, and has his being in God. But men, as free, have it in their power at the same time, either to admit this higher life of the Lord into themselves in its own proper order and form or not to admit it; and here at once, then, comes into view the wide difference there is always between the evil and the good, the wicked and the righteous. The good look believingly towards the Lord, and receive into themselves thus the power of his life, in the double form of goodness and truth, love in the will and light in the understanding. The wicked and the unrighteous, on the other hand, refuse to acknowledge the Lord, by looking toward him in any such believing way; on the contrary, they turn their back upon him, under the domination of an exactly opposite principle, the love of self and the world; and thus close up their minds, as far as they can, on the spiritual side, so that the light of heaven finds no intromission into them, save only so far as is needed in a glimmering way to maintain their mental powers in mere formal

existence. The result with them, in this way, must ever be corruption, thick darkness, and moral death. They are not still cut off from communion with the spiritual world. No spirit of man can subsist without comprehension in that world, any more than his body can subsist without comprehension in the general world of nature. But whereas the conversation of the righteous is in heaven (Philip. iii. 20), and their fellowship with the Father and with his Son Jesus Christ (1 John i. 3), the wicked of whom we now speak actually join themselves with hell while yet here in the body, and dying in such state come at last there to what was all along before their own place.

With the wicked universally we have in this way a false understanding and a false will, holding to each other the same relation which we have seen before to belong to these powers necessarily in our general human constitution. The will being the reigning love of the mind, is its inmost life; from which the understanding takes its quality and form. What the love seeks and embraces is considered to be good; and what falls in with this in thought is considered to be true. The love here is full turning away of the soul from God, the absolute and only real good, and full turning in the exact opposite direction toward self and the world; which is idolatry in its very essence, and the inmost core of all evil and sin. Out of such love, there may arise what seems to be light in the understanding; but the light can only be answerable to the bad source from which it springs, and what it proclaims to be truth can never be aught else in fact than diabolical falsehood. How can it be otherwise, we may well ask; since, by the very nature of the case, the light is not of heavenly genealogy, and has not in it therefore any life from the Lord, but is of directly opposite birth; having in it intrinsically only hatred of the Lord, and being in that way no more than a foul spurious luminosity, born from the concupiscence of evil, and serving but to make darkness visible in the sin-benighted soul. "If thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body

shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness" (Matt. vi. 23).

All such life is properly speaking not life at all, in any sense answering rightly to the higher nature of man. It is what the Scriptures mean by spiritual death, and what the angels have in mind always when they think of any death; namely, the condition of created mind or spirit self-sundered from the universal fountain of life in God, and so having in it no power to will any good or to see any truth. And so then, it can never be more than the hollow mockery of either good or truth that is possible at all for such fallen existence; and just as impossible is it, that there should be for it any genuine humanity in any view or form. It may be said of such fallen existence universally, "the whole head is sick, and the whole heart faint." Not only is it hopelessly shorn of its proper dignity in the "heavenly places" of the mind, where this as will and understanding should receive into itself, directly "all the fullness of God" (Eph. iii. 19), but the curse of that deprivation is felt also extending itself at the same time as a power of fatal disorder, down through the entire lower life of the mind in all its functions and offices. There is a total inversion everywhere of things as they should be in the economy of the soul, by which the last throughout is made to be first, and the first last. So that whereas the light of wisdom, from heaven, should descend as intelligence into the bosom of reason, and through this reach down with organic vitalizing force to all natural knowledges and experiences beneath that plane, making out of the whole the unity of a true spiritual man, the inversion here noticed turns all just the opposite way; making the natural, as mere sense and science, to be supreme, and sinking the spiritual by comparison into such insignificance as reduces it in the end to mere nothing. And how may it be possible that there should be in such case as that any good anywhere in the will, or any truth anywhere in the understanding?

Coming back now to that with which we started in this article,

it is easy to see how it is that the true life of religion (in full contrast with what is the want of all such religion in the character of the ungodly just described), is and can be universally nothing less than such a real flowing in of the Divine life into the human, as our Bible anthropology thus far pursued has shown to be the only true ideal of all created spiritual existence, whether human or angelic, as related to the Divine. The life of religion is not in men ever as their own original property; neither can they rise to it in any way, as of themselves, from below; to be in them at all, it must come into them from a sphere actually transcending the summit of their own existence in every natural view. The highest within men in themselves considered, is no more than an empty capacity in the double form of will and understanding, answering as image to the Divine love and wisdom, and offering or refusing them the entrance they are ever seeking to gain into the human soul. With just this high and mysterious meaning it is that our glorified Lord says: "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. iii. 21). We see at once, how any such entrance must be conditioned first of all, on the part of men, by the fear of the Lord, which means, as we have seen before, the reverential acknowledgment of the Lord, as being in truth what he claims to be in the view now stated, with some felt sense at the same time of his presence and glory. That is the beginning of wisdom or true religion—the "life of God in the soul of man"—because it is the first opening of the soul in its interior being as this has place in the will; and so then at the same time, immediately, a real entrance also of the love of the Lord into the room which is thus made for its reception; which is nothing less in fact than the life of the Lord flowing into the soul, with power to vivify and irradiate more and more all the "deep places of the earth" that are found there inaccessible otherwise to the pure light of heaven.

That, we say, is the only possible order of such divine rege-

neration ; life from the Lord first in the will, and then light from this in the understanding. Hence that sacred *hendiadys*, already noticed—founded in the duplex nature of all mind, whether human or divine—by which the fear of the Lord in man joins itself with the keeping of his commandments (that is, the following of him in the light of his life as this dwells in his word) ; and so in consequence wisdom proceeding from the first becomes again, in like order, what is called a good understanding. It seems indeed as if the *hendiadys* in the second form fell away here from the order it follows in the first form ; inasmuch as wisdom has its seat in the faculty of intelligence, no less than good understanding. But this is only a strong example of what we have already seen to be the necessary interpenetration of the two forces, will and intelligence, in every point and particular of our life. In a multitude of cases thus, what ostensibly at first belongs to one side is found, on closer view, to refer itself inwardly and essentially to the other. So here ; wisdom appears in and by the understanding ; it is there as light shining in the otherwise dark mind. But as we have now seen, it is there, when seen in true character and form, not in the way of any thought or reflection properly, but purely and solely in the way of what the great English poet dares to call “bright effluence of bright essence increate,” the love of Jehovah let into the will-power of the human soul, and made to shine there as a star of righteousness forever and ever. That is what the Bible means by wisdom. There is, as we have seen, the diabolical mockery of this in another form, where the light that men think they have in them is only thick darkness. Such as it is, that too is essentially the love of the will, the reigning state of the heart, back of all thinking strictly so called ; the love being here, as we know, deicidal self-love set on fire of hell. This is the candle of the wicked, which shall be put out (Prov. xxiv. 20). But wisdom in its true, genuine form is the “candle of the Lord,” shining inwardly in man ; that, in short, which constitutes the SPIRIT OF MAN that

goeth upward, in distinction from the spirit of the beast that goeth downward to the earth (Prov. xx. 27; Eccles. iii. 21). "THOU wilt light my candle," says the Psalmist; "the Lord my God will enlighten my darkness" (Ps. xviii. 28). And so it is said of God's holy Jerusalem universally: "There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever" (Rev. xxii. 5).*

Wisdom, so understood, is that which is highest in man, that which inmosty joins man with God in the life of his will, and is thus the very essence of his human being; so that all the other powers and activities of this being, whether intellectual or affectional, out to its extreme boundary of mere bodily appetite and sense, can never appear in their true normal character and form save as the central light of that divinely inflowing life is found at last entering into all, and disposing all to its own glorious service and use. It matters not in the case, that the outward and empirical seem to come first—to lead the way in what is thus brought to pass; in the familiar order of bodily sense, ordinary outward memory, common natural knowledge, reflection, the exercise of reason, and then, as the result of all, what seems to be intelligence, mounting on its own wings toward heaven. It is perfectly certain, in spite of all such appearance, that, as we have said before, the end here is in truth the beginning; and that there can be no really *human* development, otherwise than as this end enters organically throughout into the entire process by which it thus brings itself

* The deeper thinking of the world has always borne testimony, more or less clear, to this idea of wisdom, as distinguished from mere science and learning. Among the ancients (whether represented by Job or by Plato), he only was held to be wise, who had the knowledge of the good in himself practically, as his own inmost being—something well understood, at the same time, to be in him only by indwelling inspiration from the Almighty. That alone is VIRTUE; the fountain-head of all light and strength with men. Alas what a lapse have we from this, in the vaunted so-called wisdom of our nineteenth century!

finally into full view. Such is the universal philosophy, or say rather *theosophy*, of the Bible. "See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah" —God says to Moses, when fit provision was to be made for the work of the tabernacle, which should image in outward paradigm our Lord's incarnation, his holy heaven, his church on earth, and his life in every regenerate man; "and I have filled him with the Spirit of God, *in wisdom, and in understanding, and in knowledge, and in all manner of workmanship*" (Ex. xxxi. 23). That is the everlasting order of God's kingdom. The reverse of it is hell. It is not just the order of our common school education, or of our Smithsonian institutes. Not the order of the wisdom of this world (1 Cor. ii. 6). But most assuredly the order of Paradise, from which our race fell, through listening to that whispered lie of the serpent: "Ye shall not surely die: your eyes shall be opened; ye shall be as gods, knowing good and evil." And therefore most assuredly also the order of the new creation in our Restorer Christ, through which only room is made for the promise: "To him that overcometh will I give to EAT OF THE TREE OF LIFE, which is in the midst of the paradise of God" (Rev. ii. 7). Lord, evermore give us this celestial bread!

In the proper study of our subject, we are required carefully to distinguish here-two states: the original constitution of humanity, as it comes before us in the idea of Eden—the true golden age of our world's life; and what humanity has come to be since, in its universally fallen character and form, as we find it in the world now.

Man was so created in the beginning, that will and understanding were in him as immediate unity throughout; so that he could think only as his actual volition was, and will only what was his actual thought. The primacy of the will-power was then such that the faculty of the understanding lay involved as it were in the will, being in it a sort of instinct or direct, spontaneous perception, rather than any distinct reflec-

tion or science. The love of the will was at once the light of the intellect; and both were sensibly comprehended in the life of the Lord. There was thus, of course, open communication inwardly with angels in heaven, and free intelligible correspondence, felt on all sides, between the spiritual and the natural worlds. It is not possible for us now, in our age of iron, to reproduce in thought even that celestial mode of existence, which has long since perished so utterly from our planet. We know only, from the Bible, that it once had place here; and it is our privilege to believe, that it is not wanting still in ten thousand other planets, peopled like ours with human life.

In wide difference from this, the life of our race as it now stands is in itself considered a profoundly fallen life; a life estranged from heaven, and from the spiritual world, so far as to have in it almost no sense whatever of any reality in things unseen and eternal. The evidence of such great change appears at once in the plain fact, that the two faculties of the will and the understanding no longer act with men in quiet unconscious harmony as they did in the beginning, showing heart and mind to be one, and the heart at the same time to be in the mind, so to speak, as its veritable animating soul. We can now, without any difficulty, know or think what is good and true, and yet will just the opposite, namely, what is evil and false; something wholly at variance with the idea of paradise and heaven. Something, we may add, at variance wholly with the idea of hell also; for there, in the end, all capacity for knowing either goodness or truth must be extinguished, by the overflowing power of corruption in the will. And so would it be with men on the earth also, if the dominion of the will over the understanding had been allowed to continue in its original form; because our will now in its natural character, is so corrupt, that no room is to be found in it for any conceivable rectification of our life from that source. If we are to be saved, the case demands as we know, not simply the reconstructing of our old will thus fallen into evil; but the creation in us of a strictly new

will, that shall have another seat entirely in our spiritual constitution, and show itself in this way to be the fountain of a new heavenly life from the Lord. Such spiritual regeneration, is made possible for us only by a process starting now in the intellectual side of our being; and in that view there is actual mercy for us in the separation of intellect and will here spoken of as a consequence of the fall. The separation belongs to the Providence of our Redeemer God, and holds preliminary relation in this way to his coming into the world through the assumption of our flesh, without which there could have been for us no salvation in this or in any other way.

We can only now, in the very briefest way, speak of the ingeneration of this new spiritual life in fallen men—the great miracle of the gospel, fashioned after the model of our Lord's own blessed glorification (John iii. 11–13; xii. 28–32; xvii. 17–19). To describe it in full would require a whole body of divinity; and this, by the time it was complete, would be found probably like our systems of theology in general, to be little better than the grave of Lazarus, holding all within itself in dark, cold obstruction, and bound helplessly hand and foot.

As just intimated, the first motion toward spiritual regeneration with men now belongs to the understanding, as having in it a capacity, apart from the will, to see and own what is true. It can even see and own the good in this way; and this then is mistaken often for the actual perception of the good itself as such; but it is not that ever in reality; it is only seeing the good as true or right. Such seeing of truth, however, as having in it authority and right, makes room for *conscience*; which differs wholly from the perception of the will as it existed before the fall, and yet is an analogous principle (a true dictation from God) holding now in the understanding. Here opportunity is gained for heavenly affection from the Lord to flow into the soul, not through its old will at all in any way—for that as we have just seen is hopelessly corrupt—but by the formation of what becomes in fact the power, more and more, of a new will

planted in the intellectual side of the life; a new will, actually looking down upon the old will as something beneath itself, and drawing after it in the end a like regeneration for all the contents of the understanding. For it is of the first importance here to see, that all the truth with which this process starts in the mind, at the outset, is itself defective and more apparent than real; even though it be drawn from the Word of God; just because it is in the first place taken in only as natural knowledge, and has not yet come to have in it the true breath of life inspired into it interiorly from the Lord. But truth thus owned and homaged in the conscience intellectually calls out toward itself what may be called intellectual affection; that is, the complacency or it may be even zeal of love, not just for the good as such which the truth affirms, but for the truth thus approved by the intelligence as worthy in itself of such high regard. That is not yet religion; it falls short still of the true idea even of virtue; but it is much, Oh how much! nevertheless, in the *sic itur ad astra* of the redeemed of the Lord, who shall "come to Zion at last with songs and everlasting joy upon their heads." For now the good which has been all the while latent in such truth, comes in course of time to assert itself more and more as it were in its own right, as a principle of real delight in the law of the Lord for the Lord's sake. The truth that reigns in the conscience is brought more and more to regard the good as its proper end, and in this way to insinuate itself into the life of the good; until finally the whole process is reversed, and the subject of the glorious change is found, without direct sense of the fact at first, acting not from truth primarily, but from that heaven-born principle of charity which St. Paul declares to be the only fulfilling of the law (Rom. xiii. 10). All, of course, through the inspiration of God's almighty Love; entering the soul from the interior side; taking into its living service all cognate truth and faculty previously at hand from the opposite side; imparting new birth in this way to the universal man; causing the desert within him to rejoice and blos-

som as the rose; and, in one word, brightening the entire field of his existence with the light of immortality.*

This is that great mystery of regeneration, of which our Lord says to Nicodemus: "Except a man be born again, he cannot see the kingdom of God" (John iii. 3); and of which St. Paul writes: "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new" (2 Cor. v. 17). It stands forth as a pre-eminently Christian doctrine in the New Testament; but just for that reason it meets us everywhere also in the testimony of Jesus Christ, which from the loss of Eden onward forms the animating spirit and soul of the Old Testament. In all that is spoken there prophetically, in particular, of God's creating the heavens and the earth anew, it is only this spiritual creation certainly that can be intended, to which the outward natural creation from first to last stands related but as empty shadow. "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come to mind. But be ye glad

* This must not be confounded, of course, with the ethical theory by which a certain class of thinkers have dreamed of a natural genesis of virtue and morality from the original selfishness of the will, in the way of educated habit, natural sympathy and enlarged range of thought. No such righting of man's fallen life can ever reach to what the Word of God means by regeneration; and it has nothing in common with the process here briefly sketched as God's method of bringing this to pass. Here indeed man's own activity is called into the fullest exercise; but this activity is made to move throughout in the bosom of God's life-giving love, insinuating itself into the movement from first to last. For that love is really latent from the outset even in the truth, from the Divine Word, with which the process begins, however imperfectly and impurely such truth may be in the mind at the beginning. All turns on the two great conditions—so simple and well known, and yet so "hard to be understood," and, we may say, so generally unknown—fearing God and seeking him directly in his commandments. These are as the two pillars Jachin and Boaz, which faced each other at the entrance of God's ancient temple (1 Kings vii. 21). They open the way into the Lord's house in full spiritual sense, and thus verify the words of the Psalmist: "Honour and majesty are before him; strength and beauty are in his sanctuary" (Ps. xcvi. 6.)

and rejoice forever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy" (Is. lxxv. 17, 18). "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put MY SPIRIT WITHIN YOU, and cause you to walk in my statutes, and ye shall keep my judgments to do them" (Ezek. xxxvi. 26, 27).

In this last passage, a new heart means a new will, and a new spirit means a new understanding. These two together make the mind of man, which is man himself, and both need regeneration, in the way we have now seen, by the Spirit of the Lord entering into them as life. Note well again also the order; the heart first, and then the spirit; the new will divinely quickened from the Lord, and through this then the new understanding. The spiritual life which we have since the fall by Christ Jesus is not the celestial life, strictly so called, which belonged to our humanity before the fall; but it comes in the end still to the same general order. It is still "a garden planted eastward in Eden"—a paradise that springs forth from the true Orient of the Lord's Love, the side of earth that lies next toward heaven; and out of that divine source only it is then, that the river of the water of life still proceeds in the old order of WISDOM, intelligence, reason, and outward knowledge or science—those four ancient, goodly streams, which in such order make glad forever the city of God, the holy place of the tabernacles of the Most High (Gen. iv. 8-14; Ps. xlv. 4; Ezek. xlvii. 1-12; Rev. xxii. 1, 2). Though at first it seem otherwise, the real priority, both of being and of power, in this new creation, belongs still, in the way we have seen, not to the understanding, but to the will. Truth can have no life in it, except from the good breathed into it by the Lord. Faith, without charity, or not having charity in it as the very principle and soul of its own existence, is but a dead corpse and "nothing worth."

Men are born for truth, as they are born also for freedom.

The first is the inalienable right of their understanding, the second is the inalienable right of their will. Hence their instinctive pleasure in knowledge and self-action from the beginning. Hence the world's common magniloquence in praise of liberty and science. But, alas, how little it is understood, what either the one interest or the other really means.

Freedom is, indeed, the prerogative of man's will; it is simply the will's love determining itself toward its own end; and that is the very being of the man as he is at the time. But if the love in which the man exists, and which is thus his very being at the time, is itself foul and false, turned away from God, who is the absolute and only good, and fixed on the man himself as standing in the place of God; what then? Can that be freedom? Is *that* the liberty of either thought, or speech, or action, which men are born to regard as their indefeasible right, and which they are bound to maintain, if need be, at the cost of life itself? Common sense, as well as religion, answers: No. The will, to be the true norm of freedom for men, must itself be free; must itself move in the orbit of God's will. Otherwise it is only the diabolical and damnable counterfeit of will, whose freedom is but the bondage of hell. The life of the Son of man entering into men is that alone, by which they can ever attain here to their original birth-right. He is the truth; he came into the world to bear witness unto the truth; and his voice to all now is: "If ye continue in my word, then are ye my disciples, indeed; and ye shall know the truth, and *the truth shall make you free*" (John viii. 31, 32).

But see now the perverseness here again of the common thinking of men on this great subject. No sooner are they brought to see and own such dependence of freedom on truth, than they immediately begin to set up truth then, under the view of knowledge, science, reason and intelligence generally (whether drawn from secular or religious data matters not), as being for them now in and of itself the proper mastery of the entire situation. As if the understanding could be the origin

of its own light (the light by which only it can see anything in heaven or earth as it really is), any more than the will can be the origin of its own freedom or good! Who should not know that truth, without the life of love from the Lord in it, is as form without essence, body without soul, something cold, hard, unpliant and dead; something which in its theological form especially is forever driving men asunder, without the least power to draw them ever into catholic unity and wholeness? It has been well compared in such view to the wild ass of the desert, solitary and snuffing up the wind; which the Bible makes to be the type of Ishmael (Gen. xvi. 12); himself born of an unfree Egyptian mother; the mocker of Isaac; of whom it is said, that he "dwelt in the wilderness, and became an archer;" that his mother took him also "a wife out of the land of Egypt;" and that his hand was against every man, and every man's hand against him.

J. WILLIAMSON NEVIN.

ART. II.—THE GOSPEL IN CITIES.

BY REV. GEO. H. JOHNSTON.

THERE is a saying: "God made the country, and man made the town;" and it is sometimes quoted by the representatives of good morals in the country with a significant air, meaning as much as that the country is God's territory, and the city is the devil's. This judgment rests in the fact, no doubt, that Cain, who "went out from the presence of the Lord," built the first city. That Cain was the founder of cities, however rude the first ones may have been, is certainly nothing in their favor. But we are reminded, that the *ground* was cursed for man's sake (which includes the country), and that it should bring forth thorns and thistles, and that in the sweat of his face should man eat bread all the days of his life.