

beings, if such things there are capable of watching our humanity, see what God is in gazing at the man, God's candle. Here in such a man is the fire of divinity. Men feel it. That is the meaning of a great deal of the unexplained mysterious awfulness of life, of which they who are much in its power are only half aware. It is a sense of God, felt but unseen, like an atmosphere burdened with heat that does not burst out into fire. In the midst of this world there stands a man pure, godlike, and perfectly obedient to God; in an instant it is as if a heated room had found some point where it could kindle to a blaze. A vague oppressiveness of God's presence becomes clear and definite, the impression of divinity is steadied into permanence, and the mystery of light and not darkness. The fire of the Lord has found the candle of the Lord and burns clear and steady, and in a cheering instead of a bewildering and frightening way, as soon as a man has begun to catch and manifest his nature. I hope we shall find this truth come close to our lives.

MAN'S HIGH PLACE IN NATURE.

Before we come to that, I would remind you with what dignity it enriches the life of man. The philosophy of our time would deprecate the importance of man in the world, and rob him of his centralness. Man's instinct and pride rebel against such philosophies, but he is puzzled by their speciousness. Is it true that this world was made for man, and from man standing in its centre, all beside get their true value, and receive the verdict of their destiny? That was the old story the Bible told. Genesis, with its Eden and obedient beasts, waiting until the man should tell them what they should be called, struck firmly at the beginning of the world's history, the great note of the centralness of man, and the garden of Eden, in this its first idea, repeats itself in every cabin of the Western forests or the Southern jungles, where a new Adam and a new Eve, a solitary settler and wife begin the human history anew. There the note of Genesis is struck, and man asserts his centralness, the forest waits to catch the color of his human life; the beasts

haste in fear away till he tames them; and earth under his feet holds its fertility at his command, and answers the summons of his grain or flower seed. The very sky regards him, and what he does upon the earth is echoed in the changes of the climate and the haste or slowness of the storms. This is a great impressive idea, which the simplest life of man is ever creating, and with which the philosophies which would make little of the separate-ness and centralness of the life of man, must always have to fight. This is the impression taken up and made clear, and turned to a mighty dignity, when there comes such a message as this, 'The spirit of man is the candle of the Lord.' Solomon says the true centralness and separateness of man is in his likeness by nature to God, and in that capacity of spiritual obedience to Him in virtue of which man may be a lively decoration and manifestation of God to all the world. So long as that truth stands the centralness of man is sure. 'The spirit of man is the candle of the Lord.' That is the truth of which I wish to speak,—the perpetual revelation of God by and through Himself.

WHAT GOD IS.

You must ask yourself first what God is. See how at the bottom of His existence, as you conceive of it there lie these two thoughts, purpose and righteousness; how impossible it is to give God any personality, except as the embodiment of these two qualities, the intelligence that plans, and the righteousness that lives in duty. How could any knowledge of these qualities of what they are, of what sort of being they will make, exist on the earth, if they were not a human nature here in which they could be uttered? Only a person can truly utter a person; only from character can character be caught. You might write up all over the skies that God was just, but it would not burn there; it would be a bit of knowledge only, never a Gospel, never something to gladden the hearts of men. That comes only when the human life is capable of justice like God's justice, made just by God, clothed with His