

5. There is order in the spiritual, as well as in the material world. All things in the spiritual world are connected together and depend upon each other as much as in the other; and in both whatever we sow that also shall we reap. We also notice a connection between the sermon on the Mount and the beatitudes which introduce it. Man must acknowledge this fact, that meekness is necessary for him who shall inherit the earth. We might think that the promise of inheriting the earth would be made to those who attend diligently to their worldly affairs; but man's mind is very different from that of God; and we will always see that God's ways are best in the end. The word translated *meek* really means, *to be a nobody*, one having no will of his own. Christianity takes this word and gives to it a much better meaning, that of meekness, which now refers to the highest state of mind which it is possible for man to have. It means that we should have no mind of our own that we may have the mind of God and Christ; and this is the mind which Christ would wish us to have. Meekness is waiting upon the Lord, and is the same as righteousness, which also means waiting upon the Lord. It is with meekness that we should take in the word, which converts the soul; and we should obey God as lost sinners saved by the blood of Christ. We should be meek, not only towards God, but also towards man, and it is in this spirit of meekness that we must help a brother overtaken in a fault. In Titus we are told to have meekness towards all men. The divine power has been at work in the world, and has raised up the human race, but does not interfere with the truth that there is order and law in nature. It is in accordance with the laws of nature that God works, although at times he goes beyond them. He is a personal ruler over all things, and our minds should be in obedience to His divine will. We should have no mind of our own, but it should be as it were a *tabula rasa*, upon which God may make any impression that he wishes. Our minds are, or ought to be, objective, in order that we may see things as they are; and this mind we receive from God. The Greek mind was subjective, never looking beyond itself; and so it was that they never discovered any of those common inventions which so much conduce to our every day comfort. The objective mind is the proper mind to have, that which enables man to learn from nature, which is the book God has given him to study. A mind that is only looking at itself, and within itself, can never produce anything truly great. The living mind, which studies the outward truths of nature, is the only one capable of arriving at correct conclusions in science, philosophy, and religion; not that the world is larger to us than it was to the ancients; but *we* have found what it contains. All those who have distinguished themselves as discoverers, and inventors, have been students of nature. Instead of modern science being in opposition to religion, as some have supposed, the very things which science is bringing forward, go to show that religion is stronger than ever. As Huxley says, man reasons for nature; he sees certain results and from these he reasons back to their causes. And so it is in religion; we see something which is beyond the natural, and therefore we conclude that there is some supernatural Being who is the cause of this. Thus we see that much advantage to religion comes from those who are personally opposed to it. The spiritual man is he who accepts Christ as his own; and the first step towards his acceptance of Him is meekness. We cannot have a good work without a good workman, and this workman is Christ. Again, in order to have a good result from anything, we must have proper relations. A man would never plant a tropical tree in Labrador, for instance, and expect it to grow. Neither can a man accomplish any good in a position to which he is not suited. Whatever a man is born for that he will be, unless something very strong prevents him. And he who is born of God, goes forward in the work of the Lord and cannot do anything else. To do a work thoroughly

a man must be in his right place. As it is there are many who are at College who ought to be at the plough; and many at the plough who ought to be at College. The meek man is he who has given himself up to God, that He may teach him His will, whose spirit is from God and whose desire is that the spirit of God may be in him. It is the opinion of some men, that men have developed morally and intellectually by constantly coming in contact with each other, and learning from one another; and that as the religion of each age is higher than that of a former one, it is only the best and purest thoughts of each age that constitute its religion. It is true that we consider religion as the mirror of our inner nature, but only after we have given ourselves up to God, and that inner nature is moulded by his will; that it is in fact when the new man is given to us by God. Humility is another characteristic of the meek spirit, and the objective mind. An ignorant man is aware that he knows but little, but thinks that much can be known; whereas the truly wise man also perceives that he knows but little, but knows that little is capable of being known. Therefore as it is possible to know but little in this life, we should never be otherwise than humble. But the humble mind is not one that may be turned about in any direction whatever; that is rather a characteristic of the subjective mind, the mind that is full of itself. The object for which the humble mind searches is truth. It is always striving to know God as he is, that it may believe in him. God says that he cannot pass by sin, that there can be no pardon without the shedding of blood, and although we may not be able to see the necessity for the shedding of blood, yet we go to God and ask Him to help our unbelief. We must trust in God for any knowledge we have of those things which we are not able to discover ourselves. Again the meek man is always grateful. Before we know God and realize His goodness, we are not grateful to Him, but after doing so we can never feel grateful enough, and from that time our constant desire is to do as much for God as we can. The reason why so many are idle, is because self is everything to them and their selfish pursuits engross all their attention. Another feature in this spirit of meekness, is that it is a dutiful spirit, that it partakes of the spirit of reverence. Now we have the reverence of the inferior to the superior, which is the reverence of man to God; then we have the reverence of equals to equals, for we cannot love our equals without reverencing them; and lastly, we have the reverence of the superior to the inferior, which is Christ's love for us. The great truth of Christianity is that God cares for his people and has pity on them. Therefore if we wish to have a spirit like that of God, we should not laugh at the ignorance of those who are not so fortunate as to possess as much knowledge as ourselves, but we should aid them in their endeavours to obtain more knowledge. If we desire the true mind of God, we must be like Him, like Christ who went about doing good. It is far easier to fold our hands and allow our brother to go down to ruin, than it is to strive to raise him from his fallen condition, and set him once more on the road that leadeth upward. But we must put forth our hand and work for Christ wherever we are, always striving to make our fellow beings better. Even in little things, as well as great, we should serve the Lord. In our daily tasks and occupations, even in our amusements, we should do all to the glory of God. Now if man is no better than the beasts that perish, there is no more reason why Christ should die for him than for any of the other creatures. But Christ died for man, because he knew that he was worthy of the great sacrifice. The meek man is also persevering. It is our duty to persevere in all good works, when we know that they are right, and never to stop short of the ultimate good, which is God. We must not stop at the Bible and worship that, although there are many who do so, for it is only that which guides us in our search after God. And so with the ordinances of the Church, they are