

He the subject of revival hymns and the object of revival prayers but because it pleases God at such seasons "to reveal His Son in us" and "the light of the knowledge of His glory in the face of Jesus Christ"?

(c) The third person of the blessed Trinity is not "sent," does not "proceed;" He fills immensity with His presence. Like the light and air of heaven, He pervades the universe. Like the ocean waters that cover the basins of the seas, the gulfs, the bays, the creeks, the inlets—nay, every little crevice and shell along the shore, "He filleth all in all." "In Him we live, and move, and have our being."

The argument against the Fatherhood of the Spirit, therefore, is not quite conclusive.

(*To be continued.*)

III.—EMOTION IN RELIGION.

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THE object of the following paper is to inquire into the place of emotion in religion, to note some of the abuses to which the emotions have been put in Christian work, and to ascertain how they may be awakened so as to be conducive to the greatest amount of good in the Christian life.

Do the emotions have a legitimate place in the Christian religion? There scarcely can be any difference of opinion. Christianity is a life. It touches every part of our being. It brings redemption not only to some but to all our powers. It quickens into new energy our whole life. Every part is made new and sanctified for a new service. Even the body is to be glorified. The intellect is to be enlightened. The will is to be sanctified and endowed with powers from on high. And why should it not be so with the emotions? They perform an important function in our natural life, and can do no less in the true Christian life.

What is that function?

The question must be studied from the standpoint of psychology. We must know what function the emotions perform in the natural life, before we can be ready to define their place in the Christian life and in Christian activity.

In one sense we may say that emotion has its end in itself. It is one of the faculties characteristic of man, and as such it adds a distinctive element to human life. Without it our life would be shorn of its interest and happiness. There is nothing in knowledge or activity that could give us pleasure if it were not for this faculty.

But just as pleasure is not the supreme end of life, so is the faculty by which we experience pleasure not supreme; it must be subordinate to an end beyond itself. There is a regal faculty of the mind to which all the rest are subordinate, just as there is one supreme end of virtuous action to which all other ends must be held in subjection. This regal faculty is the