

theology so much as endeavoring to show to these excited and outwardly religious people that the true religion—the religion which He cared about—did not lie in, or show itself by, an eager rushing hither and thither, but in a heart that was drawn to Him—quietly moved till it found rest in Him—by the silent action of the Spirit that cometh from the Eternal Father.

There was need for such teaching in those ancient times, and the need still continues. There are many forms and phases of Christian religion in our day. People now are supposed to “come” to Christ. There is no lack of passing hither and thither, professedly in search of Christ. They come to see and to hear; and the larger the throng the greater is the supposed evidence of piety. It is well, therefore, to take to heart the Saviour’s lesson, lest we mistake the outward for the inward, and the strangely mixed motives that induce visible zeal for the deep and holy feeling that is born of the Spirit of God. The only true and enduring religion is that which, in essence, consists in a oneness of soul with Christ, brought about by the Spirit of God quietly shedding abroad, and nourishing daily in the heart, the love of God as the supreme master-passion of life. There is very much religion professed and rested on which comes far short of this in internal intensity and oneness of ruling principle; as, also, much that differs widely from it because of the meagre, crude superficiality which reveals itself in a gushing use of Biblical phrases and incessant projection of self before the public eye.

There are several ways by which the religion so singularly stamped with Christ’s approval, may be shown to be the only one that a reasonable man may venture to cultivate. It might, for instance, be enough to say that Christ declares such to be His choice, and as a rule, this is enough for one who believes in the reality of His supernatural teaching. But at a time when other forms and phases of religion equally claim the sanction of His Great Name, and when the establishment of His claims upon the moral and intellectual submission of every human being depends as much, perhaps, on the philosophical harmony with the broad facts of our position of the religion He inculcates and fosters as on historical testimony, it is highly desirable to point out, how, *from the very nature of the thing itself*, this personal religion of oneness with Christ through the heart being drawn to Him by