

—an act of rebellion against the order of the universe—to seek for anything of the kind. According to it we neither know Him nor have we any possibility of knowing Him. It shuts up those who receive it to absolute Atheism, beyond the possibility of escape. It is this fact that makes the rejection of Christ a logical necessity to the Positivist. If it admits of any kind of religion it is one, the basal principle of which is that there is no God; but to receive Christ is to receive the Father. He and His Father are one. The acceptance of one implies the acceptance of the other, and neither can be rejected without the rejection of the other. He that believeth on Him, according to His own words, believeth not on Him but on Him that sent Him. And he that seeth Him seeth Him that sent Him; and when M. Auguste Comte had rejected the Father, logical consistency required that he should reject the Son also. The quarrel of Positivists is not with the Lord Jesus Christ, but with Him of whom He is “the effulgence of His glory and the express image of His substance.”

This, however, is not the only logical consequence of this Atheistic philosophy. The rejection of God and of Christ implies the permanent degradation of humanity. What constitutes the distinguishing glory of humanity? Is it not the relation which it sustains to God?—the fact that he came from God, and is destined, unless he defeats the divine purpose of mercy and love by his persistence in wrong-doing, to return to God; and that, however degraded he may be, he still bears something of the divine likeness in which he was originally created? It is these things, and the fact that he is the object of the divine regard, that invests the humblest member of the human family with a dignity and an importance which transcend the power of language to express, and makes his moral rescue, even when he is most deeply fallen, worthy of the most self-sacrificing and heroic exertion on the part of good men and women. And what is there to kindle and keep alive what the author of *Ecce Homo* calls “the enthusiasm of humanity,” the divine charity of the 13th chapter of I. Corinthians, like the fact that the objects of it are the children of God—prodigal children it may be, bankrupt and ruined, but children still