

IN GOD.

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ternity."—HOMER

4. We have another illustration of the same thing in that saying of his which has been called "*The Golden Rule*" of conduct between man and man. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." What deep philosophy is in this short utterance, and if it were acted upon, it would change all the kingdoms of this world. Or take his answer to the lawyer who came to puzzle him: "Master, which is the great commandment of the law? And Jesus answered, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Or take his proof of the doctrine of the resurrection, as against the reasoning of the Sadducees, who denied it because they denied the separate existence of the soul. But his position is unanswerable by all who, like the Sadducees, professed to believe Moses. "But that the dead are raised up, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead but of the living; for all live unto him."—Luke xx, 37, 38. Thus we might go through others of "*These sayings of his*," and show what deep philosophy is wrapped up in them all; that he uses in his arguments the proof of conviction, the logic of intuition, and brings his teachings home to the conscience and heart of his hearers by a demonstration that silences all opposition. Even his enemies are driven back confounded. "Shall we pay tribute to Caesar or no? Shall we give or shall we not give?"