

which God can call "good," corresponds with the great Christian aspiration, "Thy will be done on earth as it is in heaven." The belief that humanity is one, that (as Dr. Westcott puts it) man has been broken into bits to form mankind—this belief, making it man's duty to work, not only for present but for future generations, involves the conviction that the terrestrial perfection of the race is to be part of every man's own salvation.

From this point of view hope, faith, and charity receive a great and enduring stimulus, and the world of thought and religious imagination opens up before the pilgrim soul in splendid, ever-widening vistas earthward and heavenward. We look forward to apprehending that for which we are apprehended—the knowledge that law and freedom can be one in abstract thought as they are one in the concrete life of the Ideal Man. If we realise that we live and move and have our being in a reign of law, that what we call law is indeed only the garment of universal freedom, that we go forward to the conscious and voluntary participation in that working of law which we call the reign of God, the whole universe of body and mind becomes to us illumined with joy because illumined with God. We understand the mind of the Hebrew poet when he said, "Thou hast shut me in behind and before. . . . Such knowledge is too wonderful for me. . . . Whither shall I go from thy spirit? If I ascend up into heaven, thou art there; and if I make Sheol my couch, behold thou art there. If I take the wings of the dawn, and dwell in the uttermost parts of the sea, even there would thy