

genial society on earth. Therefore, in the air or away beyond all airs, there are loving hearts and worshipping companies that welcome home the blessed pilgrims from the earth. Is there a master of the evil souls, a prince of the power of the air, a spirit now working in the children of disobedience? Is there a lord of the good, a rewarder, a high king to crown the victor over many hurtful foes? Or, is spiritualism, in its modern vulgar sense, true when it assumes that the unseen world is a republic near to that which is visible, in which good and evil beings with fate still undecided, engage in trivial converse with those who are now as once they were? The name spirituality does not solve everything. A man may be a spiritualist and at the same time the veriest fool. He may believe in a spiritual first cause, and call him God, yet believing that at death all finite spirits of whatever moral quality will be absorbed in him, and so pass out of individual existence. Between such spiritualism and materialism there is practically nothing to choose.

As a spiritual religion, Christianity takes the highest stand. It believes that the essence of being is spirit. 'God is a spirit, and they that worship Him must worship Him in spirit and in truth.' How the matter which we cognize by the senses is derived from or created by spirit, we do not know, but, as we know that it is not our senses which cognize but our spirits behind them and through them, so we are free to believe that behind all matter is spirit. Plato said that mind is the cause of all motion and hence of all force, all change, while matter per se, were such a thing thinkable, is unchangeable. We have God, therefore, the author of all power as well as of all goodness. The philosophical pantheist, Greek, Roman, Indian, Druidical, would have allowed this, and the followers of Spinoza and Hegel still allow it, but the Christian goes far be-

yond. He asserts that the source of all power and goodness revealed Himself on many occasions as a personality, and finally, in the greatest moral personality the world has ever beheld, the man Jesus of Nazareth, called the Christ. Christianity asserts that that man was very God of very God. Unitarianism says nay, and to Unitarianism, Judaism and Mahometanism agree. Judaism rejects Christ; Unitarianism and Mahometanism accept him as a prophet, not as an impostor, as logically they ought to do. Pantheism virtually denies divine personality; Unitarianism does not. It is an advance upon Pantheism, but it has no revealed God, it does not believe in a God capable of revealing Himself.

The human mind gravitates ever towards unity in spite of the manifold teachings of nature and experience. The highest form of music is harmony, and such are all nature's laws, from the rainbow to the family. No sane man ever tried to strike the spark from flint or steel separately, or to build a fire of one log, but this is just what Jewish Mahometans, so-called Christian Unitarians, are doing continually. The Shorter Catechism is pre-eminently a Trinitarian system, but its definition of God would suit any monotheistic religion. The New Testament, while embracing all its terms in relation to the Godhead, adds at least three which are more wide embracing, and surpass the concepts of any other creed. They are not attributes but essences, the Light, the Life, and the Love, which are God. It may be objected that these are poetical figures, not scientific definitions. But when Victor Cousin found God to be the absolutely or infinitely True, Beautiful, and Good, he did not cease to be a philosopher, because his summation bore the character of the highest poetry. So John and his fellows among the apostles set forth the highest of all philosophy in the simple terms by which they designated the source of all exist-