

THE WORLD PROBLEM

to compare his own experience and evolving thought with the experiences of God-conscious men universally from the beginning, especially in the light of the Hebrew record, the record of a nation given to the evolution of the spiritual among men, and above all in the light of the Christ, the perfect incarnation of the spiritual and the ethical, recognized to-day as such universally wherever known.

This account is also given with the idea that what is needed for the present and the future is a comprehensive and coherent science and art of spirituality and spiritual things in their relation to man as an individual, as combined in society—as corporate in humanity as a whole. Precisely as in the case of all other sciences the facts of the spiritual life must be collected, collated and classified. The underlying laws of these facts must be discovered and defined; then it must be shown how these laws must be applied in the practical evolution of the spiritual life and in spiritual activity in widening circles through coming years, creating the coming ages. He thus hopes to make a contribution looking towards the coming Christian Aristotle who shall define and develop the science of spirituality and ethics, as distinguished from the theology and ethics of the schools—that conglomerate combination of the philosophy of the natural man with partly understood spiritual facts and forces. Human philosophy is as varied as the human skin or human language, and the sub-varieties are beyond computation. The theology based thereon must be as divisive as the philosophy. A living theology cannot be built on the embalmed remains of man's dead philosophies.

But the human spirit is a universal reflection of the Divine, and is to be developed by a common experience