

ality ; and it seeks to order the life of men by calling them to devote themselves neither to an object of the imagination nor to an object of sense, but to what is neither and yet is both—to man himself.

And it leads us from this point to another. We are not only to accept God's evaluation of us ; but we are to bear ourselves toward such other as God has borne Himself toward us. The words commonly called the Golden Rule clearly are no more than a broad interpretation of the highest point reached in ethical perception at that time. It is "the law and the prophets." But Jesus carries us farther and deeper. For "do unto others as ye would that they should do unto you," He virtually substitutes "do unto others as God does unto you." We are to love not our neighbours only, but our enemies, "that we may be the children of our Father," who does these indiscriminating things. The same principle appears repeatedly in the Epistles. "Be kind to one another, tender hearted, forgiving one another as God in Christ hath forgiven you." "As God hath loved us, so ought we to love one another." "Copy God, then, as His beloved children and lead lives of love just as Christ loved you."

There is no question that the word which enters most deeply into the heart of the New Testament thought of God's attitude to man is reconciliation. Propitiation and redemption are figures of speech ; and like all figures of speech accepted too literally, they have imported certain alien elements into the discussion of the matter in hand. The pagan-altar and the slave-market no doubt may yield fruitful sidelights upon the main issue ; but they are not to