

—Who He was,
 night at Bethle-
 habo. The shep-
 er outward eyes.
 rished they could
 was God of God,
 Up to that time
 of glory inacces-
 e forth from the
 His great glory,
 n could see their
 ing and working
 a hand, and to
 le, for that touch
 proceeding from
 e forth." And
 son of God, and
 rth. The doubt-
 n if he does not
 le, and he says to
 rd and my God."
 when he wrote—
"That which was
which we have seen
and our hands have
was manifested,
how unto you that
and was manifested
 e presence of the
 His thoughts, the
 Will; and so as
 ward and visibly
 so, the world of

sense having become as it were the point of contact of the spirit of man and of God, (for that spiritual effects were and are wrought by the Son of God, by virtue of and through the means of His Incarnation, none who believe the Incarnation will deny,) God acting still (or if you doubt that, having once acted) towards men through the outward and visible, we should surely expect that it would not be wrong that man should through outward acts, or at least with the help of outward acts approach his God. At least this much must be acknowledged, that there is no such antagonism between spirit and matter, as to render outward bodily acts of worship unacceptable to God. Indeed, whatever persons may be driven by their fears and prejudices to say in certain cases, at times all unhesitatingly act upon the principle just enunciated. Think for a moment. What do you do when you say a prayer? When you *speak words* of prayer? do you not make use of certain outward signs (for what else are words) in your approach to God. Why do you do so? Does God need words, can you not "lift up your heart" to Him without them? Nay more, are you not sure that some of your most real and earnest prayers have been offered to God without the intervention of words? And yet would the most ardent anti-ritualist venture to determine to go through his life praying, yet never speaking one word of prayer, because he wished consistently to avoid any approach to outward bodily worship, because he was determined to prevent anything outward coming between his soul and God? Though he knows that words are not absolutely necessary, he is quite sure that they become relatively so to him. An attempt to spiritualize his prayer too much, would probably soon cause him to lose altogether the spirit of prayer. This argument might be pressed even further, but surely no one would question the necessity of using words of prayer, when He taught His disciples, to say, either the words He put into their lips or other like words.