

tion of it at all unless I see in it the action of the living—the omnipresent Christ. The hands that were nailed to the cross hold the sceptre of power. I glorify Jesus, my Christ, my Lord, when I maintain that he upholds all things by the word of his power—his hands hold the orbs of heaven in their places and keep them moving in their order. The laws of nature are nothing but the habitual methods by which Christ our Lord manifests himself. The laws of nature are the habits of God. Evolution is a method of God, though not the only method of his manifestation. I manifest myself in one way. After this exercise is over, I shall take my departure to the place where I am so hospitably entertained. Before I start I put forth one conscious effort of will. I say, "I will go home,"—a free, independent act of my will. I can go somewhere else, I can do something else, but I determine to do this. After this decision I put one foot before another and there are successive acts that I perform in a sub-conscious way. These are habitual actions; but the fact that I have entered upon a course of habitual action and unconsciously put forth one foot does not prevent me from changing my mind and stopping at any time I choose to do so. God's habitual actions, likewise, are not a limitation to him. He is not imprisoned in nature, but can transcend nature. The Lord has an independent and transcendent will. Though there is this natural method, this law, this evolution, there is such a thing as miracle, as incarnation, as resurrection, thank the great God for his power and his goodness! God's will is surely capable of all that our wills are capable of and our wills are capable of two kinds of action. We call God's habitual action natural law, but he is also capable of unique action, and we call that miracle, and I believe in that just as profoundly as I believe in natural law.

All parts of nature are bound together by the constant, regular, rational will of Christ. Dualistic monism is not pantheism, but a philosophy of religion which makes Christ the center—Christ the only revealer of God—Christ the upholder of all things, the truth, the life, the soul of all things. Just as the physical action of the universe can never be explained except by believing that matter and mind and all the forces and powers and orbs and spaces exist and are active in Christ our Lord, just so the relations of mind with mind are to be explained. You can never explain how one mind can impart ideas to another one, how one mind can give knowledge to another mind, except by believing that all minds exist in one great mind of whose universal power and great-