

swinging the pendulum back towards a more spiritual view of the universe. When we grasp the idea of a rational universe, and of the human self-consciousness, that stands related to it as subject to object, we are led to the unavoidable inference of a supreme intelligence—possessing all the attributes of self-consciousness, viz.,—thought, feeling and will.

Just as a true view of the universe necessarily implies the conception of God, so a true view of moral phenomena involves the idea of God's goodness. The universal facts of our moral being presuppose an absolute standard of goodness for the universe. So we arrive at the inevitable inference of the infinite goodness of God.

Philosophy provides us with the foundation and framework of thought, but it has its limitations, and for the Christian teacher requires to be supplemented. The minister soon finds that he cannot feed the flock of which he is a shepherd upon the categories of philosophy, nor can he satisfy his own inner life. Philosophy accomplishes a very necessary work in arousing men from their dogmatic slumbers, yet there is a possibility that it may lack the means, with some temperaments at any rate, of bringing them again to solid convictions. To meet the terribly real and definite needs of men you must have a positive, clear-cut message, which you believe to the very core of your being.

So then to the conception of God to which a sound philosophy brings us, we must add the distinctively Christian idea of the Fatherhood of God. The filial relationship once realized has power in it to redeem and revolutionize the lives of men. We cannot too strongly emphasize the uniqueness and importance of this truth, discovered to us by Jesus Christ. It is in connection with this truth that Jesus also teaches the infinite value of the soul. Jesus did more than teach this truth. He lived it.

Another aspect of God's Fatherhood, which Jesus taught, is sacrifice. The power of sacrifice is given the central place in the teaching of our Lord and His disciples, and it holds the central place in the church. Tolstoi's guiding principle was, "Give everything and ask for nothing in return." True sacrifice has in it the quality of atonement; not only does it bring the soul into oneness with God, but it also reconciles a soul to itself bringing in harmony where there is discord.

This is the very heart of a working Theology. I cannot define the meaning of Christ's sacrifice. No theory of the Atonement is adequate. I try to keep the great fact before me. I see in it the joy of forgiveness, the possibility of a new start in life for the hopeless—the certainty of victory over evil—and the hope both sure and steadfast of advancing towards the full development of all the powers of my being. Here I recognize that the true principle of life for me and all mankind is love, and service, and sacrifice.

Then there is the great word Atonement. The word has a simple, and natural meaning. If human hearts are to find peace and if earth's strifes are to vanish it must be by the reconciling power of Christ's cross.

Side by side with the fact of the atonement stands the fact of sin. If