

coarse and brutalized opponents, they have never attempted to deny His essential purity, and His determined emphasis of the law of righteousness. The difficulty, as I have said, lies not in the grasp of the understanding, but in the submission of the will. "The natural man receiveth not the things of the spirit of God." Christianity is a serious and solemn thing; it obtrudes continually before us the obligation to do what is right; by its symbol of the cross it indicates that self-sacrifice is the highest form of life—that through suffering we enter into glory. No wonder that many escapes should be sought from the presence of truths so unwelcome to flesh and blood; so alien to the purposes of selfish ambition; so fatal alike to human pride and human self-sufficiency. If Christianity were merely a problem presented to the intellect, it would not meet with such persistent opposition. It would be either solved and accepted as a fixed truth, or, if it proved too difficult, abandoned with regret until our powers had grown strong enough to grapple with it. The alternative is not between knowledge and ignorance, but between obedience and disobedience. "If any man will do His will, he shall know of the doctrine whether it be of God." "It is a poor and pitiable life indeed," says an eloquent divine, "that cannot understand in some degree, out of its own history, the experience of the Temptation and Gethsemane. Who of us has not bowed his will to some supreme law, accepted some obedience as the atmosphere in which his life must live, and found at once that his mind's darkness turned to light, and that many a hard question found its answer? Who has not sometimes seemed to see it all as clear as daylight, that not by the sharpening of the intellect to supernatural acuteness, but by the submission of the nature to its true authority, man was at last to conquer truth; that not by agonizing struggles over contradictory evidence, but by harmony with Him in whom the answers to all our doubts are folded, a harmony with Him brought by obedience to Him, our doubts must be enlightened?" This is the secret of the whole matter: when the nature of man is thoroughly renewed, we shall hear much less of intellectual difficulties in regard to Christianity. The wise men will be willing to descend from that dogmatic pedestal, on which they seem to think the Church has a monopoly; they will begin to be ashamed of their Popedom over the human intellect; they will discover that there are higher forms of knowledge than those which are laid bare by the scalpel of the anatomist, or unfolded by metaphysical inquiry; they will awake to the consciousness that they have dwarfed and almost destroyed the best and noblest part of their nature, and will be content, at length, in the humility and faith of little children to enter the gate of the Kingdom of Heaven!

We have but to examine the highest forms of Culture in the ancient world to understand what its issue will be, when, undirected by Divine wisdom, it essays to develop the faculties of men and fulfil their real destiny. If any