

of mind, overborne by the trappings of intellectual pride, hidden under the theological lumber of the Church.

Well might Luther in after time exclaim, "*Quum primum apparuit theologia scholastica evanuit theologia crucis.*" "When scholastic Theology first came upon the scene, the simple gospel of Christ vanished clean away."

From that mass of ecclesiastical overlaying of truth have descended the current religious views and beliefs of to-day. Many of them we now know to be founded on ignorance, and are demonstrably false. Such the scientific method can deal with and disprove. But, for the rest, they lie within that middle region where proof or disproof are looked for in vain.

Yet in that middle region of thought, where neither the scientific nor the critical method is available to discover truth, all is not darkness or confusion. In the darkest ages, in the remotest depths of antiquity, in the blackest night of mediævalism, the human spirit has never been left without witness. To every man there comes a consciousness, not to be analysed in the test-tube of the chemist, nor probed with the scalpel of the physiologist, not to be touched by the syllogism of the critic, nor disposed of by the reading of a codex, a consciousness of something quite other than those things which are to be apprehended by the physical senses. Not to the intellect but to the soul of man does the voice of God speak, teaching him of righteousness, convicting him of sin, making known to him the overshadowing of a great divine love, saying to him, This is the way—walk in it. And he who has given heed to that voice, and has obeyed, no matter how imperfect his development, how rudimentary his knowledge, has learned something which no science has ever taught or will ever teach. And, with the obedience, comes the renewal of guidance, so that, as the soul grows receptive, the divine spirit not merely visits purifying and regenerating, but dwell-

in the soul, making it a living temple, and illuminating the whole life. He that has awakened to the new life in Christ, who has experienced the new birth, is alive to the spiritual impulse, is a new creature in Christ. The illumination of the divine life within the soul, the Christ within, the witness of the Spirit, is a fact that science can neither explain nor investigate. It is a spiritual fact, only to be apprehended by the spiritual sense. And this is indeed what Christ conveyed in those memorable words:—The Kingdom of God cometh not by observation—the Kingdom of God is within you. To us, the Society of Friends, has been given, above all other bodies of professing Christians, a clear conviction of this most profound of all spiritual truths. Most profound of all, I say, because without it we are spiritually powerless. He who has not, or who fails to recognize, the guidance of the divine light in his soul must needs take his religion second-hand. He may still have the scientific and historical methods of investigation to help him to reject the false, but these alone will never demonstrate what is spiritually true. He may still be able to sift the claims of a Church to historic continuity; he may even be able to assign a date to a Hebrew text, or test the scientific accuracy of the statements set down therein; but to its inner spiritual significance he is blind, led, perhaps sorely misled, by others who may be as blind as himself. You cannot prove the inspiration of the Bible to a man who does not himself feel it to be inspired. Though the statement were made by a hundred Councils that is no proof. Neither, on the other hand, ought the circumstance that its inspiration is apprehended by the spiritual sense to debar the fullest enquiry into the history of the book or books, the dates when their authors lived, the surroundings that influenced their writings, and the sources of their information. We may admit in entire sincerity their divine