

chastening of yet unvanquished passions and infirmities, that it may enter with enlarged capacities of action and enjoyment on its immortal heritage. Though earlier associates in the work of God should forsake it and relapse into the world, it is disquieted no more. Its human sympathies are with them still, and its prayers go up for them in love to heaven. From all disappointments and sorrows it has a refuge in God. A holy tranquillity possesses it. In desertion and solitude it is sustained by the thought — "I am not alone, for the Father is with me."

Such is the significance of the scene in Gethsemane. It exhibits the highest form of humanity sustaining the heaviest load of woe, and displays the strength and peace that result from the triumph of the spiritual over the natural man. Who can look back on this scene without an increase of love and reverence and trust? Who can behold in Christ such a beautiful harmony of the human and divine, without feeling it a glory to partake of a nature like his, and acknowledging with a deeper gratitude and more solemn awe the inspirations of the Parent Spirit which are the source of all that is good in him and us? If we substitute for this view, [the orthodox theory of his nature and of the conflicts it underwent in the closing scenes of his life — we meet with nothing that is in harmony with our human consciousness, or expresses the universal and enduring relations of man and God. A single, unparalleled prodigy is offered us instead, which may work on the imagination, but finds no response in the interior sense of our moral being. To estimate even the divine, we must rise out of the bosom of our familiar humanities. Our native feeling of moral fitness has been deadened by the artificial treatment of theology. Were