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commandment. The primitive religious ideas are not only interesting for scholars, but might have even importance for present religious life.

B. D. EERDMANS.

*THE PSYCHOLOGY OF RELIGIOUS DEVELOPMENT  
AND EXPERIENCE.*

I PROPOSE to arrange this paper under three main heads :—

I. The Psychology of Beginnings—a discussion of the origins of religion and its most primitive forms.

II. The Psychology of Re-Beginnings, under which fall the phenomena of Conversion and its related movements.

III. The Psychology of Growth, dealing with the relation of religion or faith to other activities of the soul, and its expansion into ethics, conduct, or character.

These divisions are not mutually exclusive, as no part of a living organism is absolutely exclusive of the conditions or activity of the other parts—the root is present and active in the topmost leaf of the tree, and the leaf is necessary on its part to the root.

I. *The Psychology of Beginnings in Religion.*

In order to state the principle which gives continuity to this paper—as it were, the backbone and spinal cord of the anatomy of the subject—I must trench a little on the ground of the Philosophy of Religion. One's theory of the origin as well as the development of religion, whether in the race or in the individual, depends very greatly on one's theory of the origin and development of the world itself. There is, for example, a theory from which I wish to distinguish my own, that usually known as the materialistic. Roughly speaking, it explains or seeks to explain the whole scheme of things and the course of evolution by its beginnings. It returns to the shapeless mass of the nebulae, and says that

there, and in the forces inherent in it, is the origin, and therefore the explanation, of the whole process of evolution and its results. Again, it leads us back to the nebulous mass of fears and hopes and crude imaginings of primitive man, and declares that there is the first impulse and the origin, and not only so, but the essence, of religion. It is a hypothesis which commands respect, for it has subtle ways in the hands of its masters of accommodating itself to the facts. Whether it succeeds as a philosophy, whether as a hypothesis it accounts by these simple elements for the complex order of things and for the moral and spiritual life of man, which is its "roof and crown," is a question which it is beside the point to argue here and now. I state the theory simply as a background for that upon which this paper is based, the Idealistic Theory or Hypothesis.

It is common ground for both these theories that the universe is a growing thing, that it evolves, develops, or grows from simpler or lower to more complex or higher forms. The two hypotheses differ in that the one explains the process and its highest forms by the beginnings, while the other explains the process and the beginnings by the highest forms. The latter is the theory of idealists and advocates of religion; and I have simply space to affirm without argument that the idealistic hypothesis more fully and clearly interprets the facts of existence than the materialistic. The position is that in order to understand anything that lives and grows the best way is to look at its most perfect form. To one who has never seen an oak, an acorn has little or no significance; and it is the fine blossom of the rose which makes its seed something more than a mere atom of vegetable matter. In like manner we interpret the universe and its formless beginnings by its supreme product, the flower of its growth, the mental, moral, and spiritual life of man. There is mind at the beginning because there is

mind at the end, and the ideal towards which it has all along been tending gives continuity to the process, accounts for there being any process of growth or development at all. As Christians we go further, and maintain that the order of things is best explained by the fact that at its highest conceivable summit, as the perfect blossom of humanity, there is the spiritual life of Jesus Christ. We affirm with Professor Iverach that "The Christian view of the world is the only view which does justice to all the factors of evolution, and recognises all its complexity." That Christian view, in my understanding of it, implies that the world in its beginnings, and its development, is best interpreted by the truth, the righteousness, and the love in Jesus Christ, which are the ideal towards which throughout it has been tending. He is the Alpha and Omega, the First because He is the Last. The ideal which governs all exists for and in the mind of God. And the Apostle has provided a perfect formula for the world-process when he says that, "Of Him (as origin), through Him (as ever-present power), and to Him (as end, fulfilment and ideal), all things are." Regarding man again as the flower of the growing world, and especially Christ and Christlike men as the crown of humanity, St. Paul's words are a fine anticipation of a Christian theory of evolution, when he says that the whole creation has been waiting, and not merely waiting but struggling, groaning and travailing, up towards the manifestation of the sons of God.

In examining certain seeds or saplings of trees it would be possible for one who knew their complete history and final forms to say that one had a tendency towards size, bulk, and usefulness, another to grace and ornament, another to beauty of flower, and another to fruitfulness; and of some it would be right to say that there were in the young form *several* tendencies, as, to usefulness, beauty, and fruit-bearing. In primitive man as a developing being, looked at

from the point of view of what he has become, there are certain tendencies. There are the tendencies towards knowledge or truth, towards beauty or art, towards a moral order or goodness, towards love or altruism, and towards worship or religion. We know a little about the art of neolithic man, and can gather from it that he had some desire for knowledge and regard for truth; and from these seeds all later Science and Art have grown; but there is nothing quite so certain about the most primitive man as that he had a dim faith in a future life which even men of science recognise as a rudimentary form of religion. The existing savage races, who are, with more or less justice, considered to be typical of primitive man, show the same instinct in many different forms. It is not necessary to maintain that one form or another is alone the root-form of earliest religion, fetichism, animism, ancestor-worship, or the like; every nation or tribe, and even every individual, may arrive at the sense of the unseen in its or his own way. Whether it be through the fear which makes man ascribe the inexplicable sounds of the night and of the forest to evil powers, or through the dream which brings back his dead, or through mere inability to understand death, in whatever manner the first vague conceptions of religion arrive, they are all reducible to this fundamental fact of a tendency in man to be religious, which is as natural and inevitable in him as the impulse to know, which creates Science, or to portray, which creates Art—a tendency which, be it observed, is continuous with and ends in the highest forms of religion. The supreme significance of this truth is that the religious ideal is the final cause of the tendency, the tendency is the “urge of the ideal” in man, or better, it is the pull upwards of the spiritual, drawing the soul of man towards itself. The plant grows and strives upwards because the perfect form of it, its full-blossomed ideal, is drawing it through every

imperfect stage towards itself. The spirit of man feels after God if haply it may find Him, because the ideal of its growth and the full realisation of its being are in the knowledge and the love of Him.

There are many definitions of what is fundamental and universal in religion. There are those of the psychological school whose progenitor is Schleiermacher's "feeling of dependence," to which this definition of the essence of religion by Sabatier belongs, "it is an intercourse, a conscious and willed relation into which the soul in its distress enters with the mysterious power on which it feels that it and its destiny depend. This intercourse with God is realised by prayer. Prayer is religion in act, that is to say, real religion." Then there is the school, not very prominent at present, by which the intellectual element is emphasised, represented by Edward Caird's conception that religion is "the consciousness of the ultimate unity (that is, God) transcending the opposition of subject and object." It is not necessary to oppose these and other definitions of what is essential in religion to each other. In all religion and at every stage there is an element of thought, feeling, and also of will; for it is only the highest abstraction that can separate them. But I find the essence and the fundamental right of religion in the human soul become most clear to me, when I turn to what is more certainly universal and primitive, namely, the tendency in mankind towards religion, always remembering that that tendency is only explicable by that towards which it tends, by the moral and spiritual perfection which is the consummate flower and ideal of human life.

Amongst all growing things in this developing world there is one characteristic which alone distinguishes man. All living beings obey the law of their growth and are governed by their ideal or perfect form; only man can *recognise* the

ideal of his life and make it his own. The plant is drawn blindly and unconsciously up to the next stage on the way to its blossoming ; but man can *see* the higher form of truth and choose it for himself. This is the secret of religious progress. Each new departure is generally the work of a religious genius, and then the nation or the race is gradually drawn up to his level. Such a man as Abraham, or Moses, or Buddha, or Mahomet, by a leap of the imagination of genius grasps a loftier and purer idea of God than his people knows ; and after him the race one by one recognise that his vision is truer and better than their old forms, and they accept it for their own. " We needs must love the highest when we see it " is the law of progress in religion. It is most wonderfully exemplified in the advance of Christianity. Why is it that the Gospel of Jesus Christ commends itself to people of every race and stage of culture, even the most primitive ? It is because it coincides with the stream of tendency in the race, and meets the upward surge of the ideal in humanity. No matter what may have been the forms of their worship, as soon as men have a true sight of Christianity, they say ' this is the God I have been feeling after,' and they say of Christ, ' this is the ideal of my soul, in likeness to whom I shall be perfect and find peace.' That is what Conversion in the broad sense means when applied to the abandonment by a people or a man of its or his lower forms of belief, and to the first beginning of what may be called true religion. There is, in the first place, the universal human tendency, the impulse to grow, the urge of the moral and religious ideal in man, which is described by religious psychologists under various terms for the *need* of God. The next element is the power in man to recognise the higher form of the religious ideal, the nobler conception of religion when it is presented to him, and so to undergo conversion to the higher faith. Finally, there is the adaptability of the

Christian religion to all forms of the religious tendency in men, which makes possible the Conversion of humanity. And the source of the impulse or tendency which makes man 'incurably religious' is to be found in the final ideal form of religion. It is of God, and through God, and to God that all things and all men are.

"Christ is the end, for Christ was the Beginning ;  
Christ the Beginning, for the end is Christ."

## II. *The Psychology of Re-Beginnings.*

I believe I have not dwelt too long upon the first section of my subject, for the organic principle which I have stated there, is that which we shall see active, and taking similar forms to those which I have described, in the other religious states and processes with which we have to deal. Under Re-Beginnings I intend to consider the psychology of souls to which religion in its higher forms, especially the Christian religion, is not absolutely new, and particularly cases in which the religious ideal has been lost, and has been or may be restored. This makes Conversion, in its more restricted sense, as a turning back to something which has been deserted, a change from the neglect to the pursuit of the religious ideal, the main subject of the present section.

Starbuck has an illuminating remark when he says that "Conversion is a process of realising the possibilities of growth," and Professor James apparently agrees with him when he says that Starbuck's results tend to "assimilate conversion to ordinary spiritual growth." As I have already described it, the spiritual evolution of man in general is a "process of realising the possibilities of growth," that is, in my view, the fulfilment in ever higher forms of the tendency in man to grow up towards the religious ideal. Now, the human child recapitulates the experience of the race, lives through the earlier stages of the evolution of humanity, not merely before but after birth. The child of civilisation,



therefore, unlike primitive man, enters into an inheritance not merely of knowledge and of the arts of life, but also of religion ; and he enters into it with that tendency towards religion, the urge of the religious ideal in him, which we found in all men. The growth of the Christian child into religion ought accordingly to be a *normal* process. There are, of course, in Christian civilisation children without knowledge, without a sight of beauty, and pagans in religion, as there are children the conditions of whose life are those of the savage ; but these are like plants denied proper food, air, and sunshine ; their growth or degeneration is abnormal. Up to a certain point of growth the soul of the child is chiefly assimilative, and given the right support and influences will be naturally Christian. We may agree with the Anglican Church that the children of Christian parents and sponsors ought normally to be Christian ; not on the ground of any magical influence like regeneration by baptism, but because the child, with his innate tendency towards religion as a normal potentiality of his growth, and with the means of growth supplied by his Christian environment in the influence of parents and the Church, ought to be, and, as a matter of common experience is, normally a Christian child. It is out of this class of child that the large numbers come into the membership of the Church who have not had any striking experience which they could call conversion. What happens is that as the mind passes from the unself-conscious and receptive stage into the self-conscious, reflective, and self-determinative, what was taken in religion on authority is accepted on its own appeal to the mind, what was customary becomes reasoned, and the religious ideal, placidly accepted on advice and example, is recognised, and earnestly felt, and perhaps passionately loved.

Before this stage is reached, however, the soul must pass through the critical period of Adolescence. Dr. Newton

Marshall speaks of this as the "Conversion age"; and says that "the forces working during the 'Conversion age' urge the soul towards the highest that he knows—they urge towards all the ideals—the good, the beautiful, the true, and God Himself." The same writer, following Starbuck, distinguishes three chief conversional ages, "the first about the tenth year, the second about the sixteenth, and the third about the eighteenth." With the first stage he identifies the rise of the flood-tide of emotional life, with the second, from twelve onwards to sixteen, a development of the intellectual, and with the third age, from sixteen on to twenty, the emergence of the ethical elements of the mind. There is, as Dr. Marshall shows, no absolute division between these stages; they merge into each other; and it is obvious that religious education and influence should be guided by consideration of them. Whatever may be said of this analysis (of the conversional ages), it is certain that about the period of puberty there is a movement of the whole life towards its blossoming. The urge of the ideal presses towards the realisation of the physical, mental, emotional, moral, and spiritual tendencies of the individual. And now that movement has become self-conscious; the soul is searching for its ideal in all these aspects; and it can recognise it when it comes. There is *then* a Sir Galahad in every man, a readiness to admire, a longing to be loyal to the highest that he knows with a passion and abandon which rarely return in after life. *And the ideal exists.* In Christ is embodied a revelation of the Divine and of ideal manhood which answers, as deep calls to deep, to the urge of the ideal in the soul. This is the crucial moment in life; and there is no more necessary task for the Church than to bring these together, the passion of the youth for the ideal, and the ideal in Christ which meets it. The most serious loss to religion occurs just at this point, and there are many for whom re-beginning and conversion

from a wayward or a broken life have been necessary simply because the Christ-ideal has not been presented to them at this time, when the ideal in them has been most passionately seeking realisation. The soul at this period is like a climbing plant, and throws out its swaying tendrils to grasp at the satisfaction of its mental, emotional, and spiritual nature ; and if they grasp the Christian ideal they twine round it, and rise upright and strong into the sun ; and this represents the many who, almost as a matter of normal growth, pass from adolescent into adult Christianity. If, on the other hand, those tendrils of the soul's seeking miss their due support in the faith of Christ, they are liable to fall trailing in the dust or to twine like serpents into secret places away from the sun, and to wreath themselves about false ideals and satisfactions which can only make them fruitless and degenerate. It is these who constitute the lost sheep of the house of Israel, these who present the Church with her problems of sin, and come under the necessity of repentance and re-birth into the Kingdom.

This leads us now to consider the psychology of Sin. I have stated that man alone of all creatures has the power to recognise the ideal of his growth and to make it the law of his life. But he is different from other beings also in that the ideal in him is complex ; it has several forms ; and he has the power to see both the higher and lower forms of the ideal, and has the obligation to choose between them. There may thus be conflict between a desire of the body seeking its full realisation and the moral ideal of self-control, or between the rest of the mind in what satisfies its curiosity and the effort which a spiritual ideal, such as worship demands. The forces of the lower and the higher may be regarded after St. Paul's wonderful psychology as consolidated into the flesh and the spirit respectively, between which a perpetual antagonism exists. The animal in man is

capable of pursuing its ideal to an enormous excess, of which the lower creation are incapable ; for the animal in man may bring imagination with its pictures, reason with its subtleties, and passion with its force to serve its aims. In such ways does sin, and the degradation of the whole man, come to pass. Sin is the soul preferring the lower to the higher, and so going downwards towards the brute instead of upwards towards the Divine. The deliverance from sin comes through *Repentance*. Repentance could not be more finely illustrated than by the parable of the Lost Son. He comes to himself, that is, stands apart from himself and looks at his misery, and the perception of the evil results of sin is generally the first 'moment' in repentance. Then he comes to the point of saying, "I am not worthy to be called thy son." He has a re-vision of the ideal of what a son should be, and begins to long for it and to pursue it as the ideal of his future life ; and this brings him back to his father, to forgiveness, and to a full, rich, and joyous sonship. That is repentance, the re-perception and the re-acceptance of the ideal as the goal of life and turning from all else to seek it.

This involves *faith* in the ideal. And this is the essence of the Faith which is operative in Conversion. It is belief in the moral and spiritual ideal of the soul as the supreme goal of life, and trust in it as the surest means of peace and happiness. Taking faith in this broad sense, it is possible to speak of crises and turnings in lives outside of Christianity as Conversions. Thus we may speak of the call of Isaiah or the change in the life of Buddha as conversion, because they and their like consist essentially in a new apprehension of the ideal, and a willing acceptance of it as the governing principle in life. The supremacy of Christian Conversion arises from the absolute adaptation of Christ to every aspect of the soul's quest for the ideal. The ideal perfection of

humanity is so clearly and simply revealed in Jesus that the sinful soul to whom He is made known has immediately that vision or apprehension of the ideal, which, by contrast, induces repentance. He is so humbly and naturally human that His victory over sin leads the sinner to hope that the ideal may conquer sin in *him*. He is so lovable that love of Him becomes insensibly love of the ideal, and self-surrender to that love of Him gives His spirit power to work its will in the soul and to new-create the ideal there.

Having this conception of Conversion, the question of sudden or gradual Conversion seems to us capable of a comparatively simple answer. It is not at all necessary on this view to find that answer, with Professor James and his school, in the mystery of the subliminal consciousness. All that needs to be subliminal is that tendency towards the ideal, or "urge" of the ideal in the soul, which, as we have pointed out, is the normal impulse of growth in man, and which is indeed below the line or level of ordinary consciousness. Sudden conversion has its parallels in other spheres of mind, and that *above* the line of consciousness. The fall of the apple threw a swift light for Newton upon the law of gravitation; and many a great scientific discovery, like many another great idea, comes in a flash and with a certain surprise to the thinker. What happens is that the mind is endeavouring to form a general law from a mass of particulars, to make of them an ordered whole, to fill out certain sketchy lines, whose tendency it dimly sees, into a picture of reality; and, suddenly, as the fall of the apple at once suggested to Newton that all these motions in the universe were simply forms of falling, a particular occurs which completes the general law, fills out so much of the whole that the rest can be easily supplied, a line is seen which is the one needed to present to the imagination a coherent picture of reality. In like manner there is never a sudden conversion

without the soul concerned having a certain conception of the scheme of salvation, and what happens is that some particular, some thought, word, or text throws the needed flashlight upon the scheme, and shows the soul itself as already in it. Thus with Tolstoi, for example, there was the three years "quest for God," and then, "'Why do I look farther?' a voice within me asked. He is there, he without whom one cannot live. To acknowledge God and to live are one and the same thing. God is what life is. Well, then, live, seek God, and there will be no life without Him. After this, things cleared up within me . . . and the light has never wholly died away." Thus also with St. Augustine, Bunyan, and a host of others who found peace through the flashing light of a single text or idea, and the more ordinary multitudes to whom such a thought as, "the finished work," or "Jesus paid it all," or "Christ died for me," is the illuminating factor. There is a pre-conception of salvation not quite complete, in which the soul has not yet seen itself included; and then the imagination, just exactly as in the poet or the man of science, according to its nature, leaps at the thought which completes the scheme, illumines the whole, and shows the soul with joy its place within redemption.

I do not agree at all with Dr. Warschauer when he says, "I certainly do not think it reasonable to expect a man to become a saint of God by quick-change methods. Instead of appealing for Conversion, we must be content to take the slower, more toilsome road of working upon and influencing men's characters—steadily, quietly, persistently—and not grow weary in well-doing; evolution, not revolution, is the normal method in the life of the spirit, as in the life of physical nature." It appears to me that Dr. Warschauer here ignores or has forgotten two facts kindred to each other, of evolution, and of the human mind. One is that evolution

proceeds, at times, by leaps, and that the soul may, like the embryo, rush at lightning speed, under certain conditions, through what would otherwise take a long period to develop. The other factor is, what I have just described, that power of the mind which leaps from incomplete data to a complete conclusion, and sometimes needs only one small element or idea to fill out and reveal as in a flash an ordered scheme of thought.

Thus in our preaching and teaching we have got to keep in view both forms of evolution, and while we adapt our effort to assisting the process by which the "once-born" souls continue their progress, or the Christian child passes from the unconscious to the self-conscious and self-determined Christian life, we must also have before us the fact that there are some waiting for the kindling word or illuminating thought which shows them to the threshold or to the altar-fire of the kingdom. And what is just as important, it is our task as Christian teachers to supply such a clear and ordered conception of the scheme of redemption or such a vision of the adaptation of Christ to the need and tendencies of the soul that, for those who possess it, the transition to a personal realisation and a deep or passionate acceptance of it may be swift and natural.

III. I now come to the third division of my subject, the Psychology of Growth, which is concerned with the relation of religion and particularly of Christian faith to the other activities of the soul. This, of course, treated in full, would cover the whole field of Christian Ethics ; but all that is necessary here is to indicate a few of the lines along which faith expands into other forms of the mental, moral, and spiritual life. The principle and potentiality of growth, as I have held throughout, is the tendency in the growing thing towards its ideal, the urge or pressure of that ideal in it. In man that tendency becomes self-conscious, and he is able

to recognise the ideal of his life and to pursue it. Christian faith is the recognition of Christ as the ideal of the soul, and finds in Him the goal of every side of life, bodily, mental, moral, and spiritual. The objective world, the environment, is for man, as for all developing beings, the material for growth; but the Spirit of Christ is more than an environment and a means of development. He personally aids the progress of the soul. Added to that natural impulse in man to grow towards his ideal there is given through faith the direct help of the Master of the soul, to intensify its upward strivings towards the perfection which is in Him.

In pursuing the activity of faith into the other spheres of the mind we come to its three main relations, to thought, feeling, and will.

1. Under the first the old critical question of the relations of faith and reason arises; and we cannot pursue it at length. Professor Jones puts it well when he says, "There is a long and difficult way to travel from the inspired insight of religion and poetry to the reasoned conviction of philosophy and science. The former gain the highest by first leap, the latter move painfully along the links of intermediate causes, testing each fact as they go, as a blind man feels his way with his staff." It cannot be too strongly asserted that faith in religion is exactly of the same nature as belief in ordinary matters, and that there is no difference psychologically between the faith of religion and the faith of science. The scientific man or the philosopher must begin with one faith at least, or rather with two. He must believe in his own thought, that he *can* know things, and he must believe that the world is intelligible, that it *can* be known. Without such faith he would never begin to think at all. And every theory or hypothesis of science is simply a faith until it is verified. Darwin's theory of evolution was a gigantic faith which is being accepted because it is seen to explain more



and more of the facts to which reason is patiently applying it. Ordinary belief, scientific faith, and religious faith are all alike in this, that the mind in all begins with certain fragments of the known, and has an idea that, with other fragments yet unknown or only guessed at, they may make a whole, or it has certain sketchy lines of known truth, and, as in a vision, the picture of a whole which would complete the sketch flashes upon the mind. Faith has the vision and sees the whole, bringing parts out of the unknown to complete it. It is then the work of the mind in reason to see if the fragments agree together and if the old and new elements united make a picture of reality. The faith of Columbus in a new world, which was first the vision of but one man, then a scientific faith, and now an ordinary belief, illustrates the true nature of faith; whether scientific or religious. He stood on the Old World which was common ground to him and all men, but he had a vision of the earth as a round whole, and his thought reached out by sketchy lines across the sea, and his faith saw the world completed by another hemisphere. He sailed at last and reached the Western World, and confirmed his faith by experience; and since then, ship after ship and fleet after fleet and letters and cables and all the other connecting links of knowledge have made that faith a certainty of reason even for those who have never seen that other world. Thus Christian faith stands upon the firm ground of the seen and known world, but feels that it is incomplete, and has a vision of another world, yet unseen, which would make a complete whole and harmony of things. One may say that one man, Jesus Christ, alone had the vision of that unseen world, and He Himself crossed to it through a communion with the Divine which was only increased by His ascension; and since then, following His track, myriads have crossed and repeated His experience, and more and more it is plain to the *reason* of

mankind that that unseen and eternal world explains and completes the seen and felt world, and, solving the problems even of its practical life, makes a reasonable whole and a harmony of it.

2. The relation of Christian faith to the heart and feeling leads it still further into the realm of ethics. The secret of the whole matter, to put it briefly, is that Christian faith is essentially faith in love. It is apparent from the Gospels that the faith which Jesus looks for in His disciples, which He teaches, and which He exemplifies in Himself, is faith in love. This is the secret of its wonderful productiveness, of the progress in individual character and in the church of which faith is the seed and the beginning, that in Christ, as St. Paul says, nothing is of any consequence but "faith which worketh by love."

This faith in love has two great branches. The first is faith in the Fatherhood of God, faith that love is on the throne of the universe, that love is at the heart of things, that the increasing "purpose" which runs through the ages is a purpose of love, that love even on the Cross is mighty to save. The essence of Christian faith is that here, in spite of the difficulties which meet every theory, is the solution of every riddle of the universe.

The second branch of faith in love is faith in love towards man. This is the supreme principle of all practical Christian ethics; and it is just here that the saying of Lessing is justified that Christianity as a moral ideal has yet to be tried. There are innumerable ways, in international relations, in commerce, in social life, in the relations of master and servant, in the differences and quarrels of ordinary people, in which faith in love can scarcely be said to have yet had a chance. And yet Christ trusted in love and love alone even to death; and *there* was His power.

“ Not in soft speech is told the earthly story,  
 Love of all loves! that showed thee for an hour;  
 Shame was thy kingdom, and reproach thy glory,  
 Death thine eternity, the Cross thy power.”

Faith in Christ, then, ought to mean trusting as He trusted, and loving as He loved; and a profession of faith in Him is a mere saying of “ Lord, Lord ” to Him, if it does not amount to a willingness to stake all, honour, safety, existence itself, upon the love of God and upon love to man.

3. This leads me to a final word on Faith and the Will or Faith and Practice. In all faith there is an element of will. The Pragmatists, as we all know, make the will everything in faith, and say that the will to believe anything depends not upon its abstract truth essentially, but upon its practical value to the religious and moral life. I do not propose to enter upon a criticism of the school. It is enough that it emphasises the element of will in all faith. In the Gospels, and in the New Testament generally, there is proclaimed, from the very beginning of faith to its fullest consummation, a blessing upon the will to think and to know. And I have already said something about the place of the will in relation to feeling in speaking about faith in love. The supreme practical necessity of to-day, as at all times, is the will to believe in love, in the love of God and the love of man as able to be applied to every circumstance, situation, and problem in human life. To realise that the love of Christ, the love of Him, and the love of all He loves, is always and immediately practicable, to sweep aside all timidities, reservations, and self-interests which deny or resist this, would be, for Christian men and nations, the bringing near of the moral, social, and spiritual salvation of humanity. What Emerson says of ordinary love is fully applicable to the love which is spiritual :—

“Give all to love,  
Obey thy heart ;  
Friends, kindred, days,  
Estate, good fame—  
Plans, credit, and the muse—  
Nothing refuse.

’Tis a brave master ;  
Let it have scope,  
Follow it utterly,  
Hope beyond hope.”

JOHN MURPHY.