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THE
BIBLIOTHECA SACRA.

ARTICLE I.

PSYCHOLOGY IN THE LIFE, WORK, AND TEACHINGS
OF JESUS.

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WE use the term "psychology," as derived from *ψυχή*, to denote the science of the human soul. For a long time this word was nearly monopolized by certain quacks in philosophy and phrenology; and not until comparatively a recent date has it been redeemed from its ambiguous meaning, to stand henceforth with its near kindred, "physiology"; the two together embracing the material and immaterial parts of man.

We may look upon the adoption of this word into the technology of science as evidence of the enlarged and extended sphere of human investigation in the things of the soul.

This study has found its limits in days past just on the borders of its most interesting and vital workings. While the human intellect and the will have been the subjects of most careful and elaborate scientific inquiry, we wonder to see how little, comparatively, has been written respecting those remaining operations of the soul which are not included in these departments. The emotions, impulses, affections, sensibilities — whatever we call that in our inner man which is not intellect or will — have been deemed, apparently,

beyond the reach of accurate human knowledge; and only a small portion of this field has been called *terra cognita* of philosophy. While some few minds have advanced a short distance into this unknown wilderness, it remains true that there is yet very little knowledge of any order prevailing in the most spontaneous movements of the soul. It is to this hidden part of man, this *terra incognita*, the term psychology has most commonly been applied, and so it has come to mean more of mystery than knowledge.

But it is to be believed that even in this part of God's handiwork, where all seems so fitful, disorderly, unconnected, there yet may be discovered the elementary forces which are working, like all God's instituted powers or forces, in a perfectly uniform order. To discover these forces, and take observation of this order in the deep involuntary movements of the soul, is the work yet to be done in perfecting the science of psychology.

Lest these remarks seem to ignore what efforts are made by ordinary scholars in this department of science which we now call defective, we may verify them by one or two references. Examine "Haven's Mental Philosophy," a common text-book. To the discussion of the intellect he devotes three hundred and fifty pages, and to the sensibilities only one hundred and fifty. And, aside from this difference in quantity, there is no such rigor of analysis applied to the sensibilities as to the intellect.

And, whatever text-books have been used, college students will find, by reviewing their study of these departments in mental science, a like disproportion in the attention given them. The ideas, memory, imagination, perception, have engaged many times the study required respecting the affections, propensities, and emotions. And in the history of this science we find that very many philosophers have attempted to become masters of intellectual phenomena who have written not at all respecting the feelings. How much more abundant are treatises on the intellect than treatises on the sensibilities! How much more thorough study has

been given to the processes of perception and reasoning than to the processes of affection and desire! How much more familiar to the student is the subject "Origin of Ideas," than "Origin of Emotions"; "Increase of Knowledge," than "Increase of Affections"; "Sequence in Thoughts," than "Sequence in Propensities"; "Capacity of the Memory," than "Capacity of the Desires."

These latter themes have been made altogether secondary in the common study of phenomena of the soul. In real importance, however, they stand by no means in a secondary place, but rather in the first place, so far as pertains to human welfare, or to wonderful and interesting phenomena for the philosopher. For down in this part of the soul are found the springs of human action, the activities which determine the grade of a man's being, the precedent conditions of both intellectual and will activity. Our propensities are the motives which induce us to exert our intellectual powers, and our intellectual powers are but the instruments by which we attain the ends towards which our propensities urge us.

"Reason the card, but passion is the gale."

In one sense, the two phases of soul-action called intellect and will can hardly be said to rank as co-ordinate with the one we contrast with them. They are rather instrumental or subordinate to its tendencies and workings.

We speak of a *motive power* in man. Something which moves his thought and his will, as if these in themselves had not power of action or motion. And in some sense this is true. There is, indeed, an interaction. Thought reacts on the heart to arouse its feeling, and the will may control these spontaneous forces in a degree. It is difficult, indeed, to draw the exact line separating these departments. But still we are conscious of something down deep in us, some movings or acting forces, which are as the elementary activities of our most real self; something which originates not at all in our will, and which is in but a partial degree subject to it; something which is as the steam power for impelling our thought and will.

It is not needful here, nor anywhere in this discussion we now open, to speak much of the vexed problem, "the freedom of the will," — how the will is related to the motivations of which we speak. But it may be observed that it takes but little space to tell all we seem to know on this point. After all the investigation we have had, with attempted arguments and analyses, we may sum up the whole matter by saying: *We know we are free by the simple testimony of our consciousness.* And all elaborate attempts to increase the force of this conviction, so simply secured, tend rather to weaken it. There is in us some power of self-control, which our inner vision sees; and the connected truth, that therefore we are responsible beings, is just about as simple in its foundation. This, we say, is about the full substance of all learning in this subject.

We recognize, in connection with the phenomena of the soul, called the will or volition, that there always is a preceding motive — some spontaneous force, or forces, called a bias, propensity, hunger; and in some accordance with this motive does the will finally turn or act. In what sense this motive determines the will, or whether in any at all, and where exactly the motive power ends and the will power begins, are questions not as important as the observation that some motive always goes before the will, and by affecting the motive we affect the will; so that, whatever importance there is in having a right will, the only way to make it right, or to work at it, is through the motive. There is a relation of antecedent and consequent here, apparently as uniform as if fixed or connected by some necessary force. Still, we do not call it such. It is only *certain, uniform*, not, necessary. But a *certain* uniformity in antecedent and consequent is as perfect a ground for science as a necessary uniformity between the two. And, in all practical working, we may treat the will *as if* fixed in some necessary laws, though we know the seeming necessity is but a certainty.

The will, then, is affected only through the motives preceding it, and the will affects itself only by working

on itself through these preceding forces or powers, called spontaneous.

The will is but one spontaneous elementary force among several others in the soul, and so does not originate the others, but simply has over them some control.

These statements go to show that the great problem of righteousness in the soul, which some seem to limit to the narrow workings of the one force in us called our will, has a vital connection with, yea, is determined by, the conditions precedent to the will. Say what we may of the upright purpose being all that God requires, we know there is no getting the purpose to be upright, righteous, and stay thus, except by first securing a certain right, or not improperly called "righteous," order in those propensities and affections — all that combine to make the motive power antecedent to the will. If we say that righteousness lies wholly in the will, then we must say the conditions of righteousness, without which it never did exist, lie wholly back of the will in that mechanism of the soul which we call motive. Here is the determination of character. The perfect man has not simply a right purpose, but also has every inclination turned toward inciting the will to a right choice. The problem of righteousness, therefore, pertains more to the motive forces of the soul than to mere will-phenomena.

There is, then, we conclude, some nature, some organism, some elementary powers of spontaneous production in that part of the soul we now distinguish from intellect and will; and originally in their ideal condition some order prevailing in the same, well arranged for certainly securing the right action of the will and highest exercise of the intellectual powers, and also the perfect condition of the physical structure through which all these immaterial powers operate.

Here, we claim, is a department of psychology, a lawful field of scientific inquiry, not yet investigated with a zeal and success proportionate to that which has been given to other departments of the mind, or even to that given to the human body.

There is no proposal in this Essay to attempt this full work, or even to begin it, in the sense of analyzing these elementary powers and presenting an exact contribution to science; but we are interested merely to inquire if we may know anything of *that order in these powers which would prevail in a perfect soul*, and anything practical as to *how such order may be secured*. Who will teach us in this branch of psychology?

The thought we have in mind now to express is, that Jesus Christ is the one authoritative Teacher in this science. His life presents to us the one example — call it phenomenon, if you will — of the perfect order we seek. His teachings reveal to us the knowledge which came from his consciousness of the order in his own experience, and from his familiarity with the first ideal of God in creating man. And his work in the healing of men's souls and bodies reveals some workings and order in the mind by which alone the healing of men's souls and bodies may be continued. And, need we say, it will be no derogation from the dignity of Christ's mission to show its harmony with the order of God's working in the soul, even with that operation of natural law which makes up the constitution of the soul. There is in some minds a limited view of Christ's mission, and of all divine working, which excludes them from any and every order which seems secured in nature. It is said to be evidence against God's leading Israel when we attend to the knowledge of geography and of heathen religion which Moses used. And if the wind and tide could be proved favorable for the parting of waters through which Israel passed, this would make that wonder less divine. So, if one attempts to show the natural order which Christ obeyed, and the conformity of his life with some uniform working which he found existing, then will certain minds complain of an infringement of his divinity. These think that God can show himself only by coming in some strange, mysterious way — in some place out of nature, different from any order known, or even unknown. Disorder, or absence

of uniformity, seems to be the essential for a divine manifestation.

We believe this to be the definite spirit which Jesus rebuked when he said: "An evil and adulterous generation seeketh after a sign." "Except ye see signs and miracles, ye will not believe." It is a mark of spiritual blindness if one finds no manifestation of the divine in the order of his working which he has fixed and followed in his creation and providence. And this is the wonder of the incarnation,—not that some human form appeared more unlike man than like him, not that the Son of Man comes into life wholly outside of law and common order. He was conceived and born of a woman, and passed through the varied stages of infancy, childhood, youth, to manhood. Here is natural order; and this is a type of his inner life, of the order which prevailed in the movings of his soul, in the workings of his mind and will and heart. His experiences in emotions, impulse, holy purpose, were secured, or they occurred, in the order which in the beginning God fixed as the ideal of a perfect mind.

For, like all things made, this soul of ours must have had some pattern first in God's ideal. Man's soul first existed as an idea, or conception, in God's mind. There were arranged its parts and their relations, some order to prevail in the constitution to be made. This order, then, is God's order. This law, which is the simple, natural law of the soul's constitution, is the law of God securing that perfect thing to be a human soul.

Here we see instituted some new forces, and an order for their working, which may become the subjects of study for angels or for men. Here was first devised the pattern of a perfect man. Now, when Jesus came to fulfil a heavenly mission he did not come out of this order. His perfect life will be according to this first perfect ideal in God's mind. The workings of his affections and emotions, his will and judgment, will be not a revelation of some new order which God has devised for this special mission, but only a true

archetype of that divine ideal which was in God's mind when creating man.

Thus we do not see all the glory of the manifestation of God in this man Christ Jesus, in that he comes as a new species, a new creation, a new combination of spiritual forces, distinguishing him from all human kind, from the order of man, as it prevails, in every perfect specimen. But it was the glory of Jesus that he fulfilled and showed in archetypal form, in a true embodiment, the divine ideal of the soul's constitution, the order which God arranged to prevail in the perfect human spirit.

Instead, then, of its being a derogation from his divinity to study and emphasize his obedience to natural law, this is just the glory of his mission—that he succeeded in manifesting from his own perfect life, to a world of souls all out of order, damaged and disordered by sin, a perfect example of what a soul is when in true natural order.

Here, then, we have a conjunction of Christ's mission and person with the world of scientific investigation. For science has to do with all the elementary powers or forces in nature—to discover them, and find the order of their operation. Wherever there is an instituted force, with some uniform working, we have an object for the philosopher's attention. The perfect philosophy or science lies in the mind of God, in the order by which he worked in his creation. Whatever best reveals this has an appropriate place among the objects of scientific study.

Since, then, we have in the man Jesus of Nazareth the full revelation, even an embodiment, of the Creator's device respecting the perfect man—a complete example of the true order of the soul's operation, there is no other life so worthy as this of the philosopher's attention. And, since Jesus knew what was in himself—the order of his own life, his teachings respecting soul-life are authoritative in the science of psychology.

Thus would we present Jesus Christ as the great Teacher of psychology. We are wont to give him the first place as

a Teacher of God. None but himself had seen the Father, and could speak so familiarly of him. Are we wont to give him the same exalted position in revealing the things of the soul. In theology and psychology alike Jesus is the Divine Teacher.

And now we come to the main subject of our inquiry —

The Teachings of Jesus respecting the Perfect Soul-life.

To present these, as near as possible, in some system, we shall observe :

- I. The Condition of the Will — *in perfect harmony with the will of God* : “Thy will be done on earth, as in heaven.”
- II. The Motive power which secures this Holy Will — *a passionate affection for God* : “Thou shalt love the Lord thy God with all thy heart and soul and mind and strength.”
- III. The Source or Way of coming for this Motive power — *a faith in spiritual realities which doubts not* : “If ye believe, and doubt not.”
- IV. The Order of the Emotions — *blessedness*, as proclaimed in the beatitudes.
- V. As a Result of the above Spiritual Order we see secured — *the highest condition of the intellect and physical frame.*

I. Christ teaches that in the perfect soul the will is in complete harmony with the will of God. This was the great aim in his mission — to restore the reign of heaven on the earth, which is simply securing the will of man in the control of heaven. This is his ideal of righteousness, or true holiness, — when on earth is done the will of God as it is done in heaven.

We can appreciate some reasons for this aim. The soul, as we have noticed, is something created. It existed first in the idea of God's mind, then was made after that device. There is necessarily some order prevailing in all things made. There was an order God devised for the working of the

perfect soul — some one way in which it would find most life and peace and joy, as there is but one order or combination of parts which will secure from the body perfect health. Now, it is clear that any departure from this divine order must affect the whole soul. It cannot be the same when out of order as when in order. And how more exactly state that order than by referring to the will of its Maker. He who made the invisible powers of men certainly knows how they should go, how move, what order is their highest condition. Thus to do God's will is surely to restore all the workings of the soul to that condition which he first devised for them to follow. A more perfect ideal we cannot conceive.

And this was the meaning of Jesus in the words he most used to express the object of his mission. He came preaching the "kingdom" or "reign of heaven." He sent his disciples to preach or proclaim the "kingdom" or "reign of heaven." And this is the "reign of heaven" — God's ideal restored in the soul — God's first devised order again established; disorder, disease, deficiency, all removed, and the soul's powers moving according to its first divine constitution.

II. But it is a point of greater interest to discover the motive power which is sufficient to fix the will in this divine order.

Jesus unfolds this in those two commandments which are the summary of all the duty of man: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, with all thy strength." "Thou shalt love thy neighbor as thyself." "On these two commandments hang all the law and the prophets." This last verse may be interpreted as asserting or implying that obedience to all the law and the prophets is dependent on this prior condition of the affections. There is no other way of securing this obedience; and this order of love will never fail to secure it.

And here let it be observed that this law, like all others which God reveals, is but a statement of that order which he arranged in the beginning for the soul's activities. It is not simply some decree or edict of a governor, given by

virtue of his power to command; but, with all this, it is but a repetition by this Governor of the innate law which he first devised for the soul's action. As if we should suppose the heavenly bodies to become possessed of a human power to hear and to obey, and God should give them commands respecting the relations they should hold to each other. These commands would be in part but a transcript of the law of gravity. The natural law of gravity—that force now acting in these bodies in an order fixed from the beginning—would then be proclaimed with the authority of a sovereign Ruler. Should the material world become possessed of will and judgment, so as to need counsel and control, the laws divine for such a kingdom would be the perfect natural philosophy. One edict would be a transcript of the order in the force of gravity; another would be that in cohesion; another, that in capillary activity. God had first fixed this order for the rule of matter; and if he would do aught to enforce his will, he would simply confirm the order first established. He could not have one order fixed in the nature of things, and a different order to apply from without. So of the command of love for the soul which we notice. It originated in the first arbitrary device of God in making the soul. From him alone did come its parts and their relations. He put them together. He measured and established each elementary force of impulse, desire, and emotion. He arranged what should precede, what follow; what should be of chief importance, what in second place; what powers should rule, and which should serve.

Here, then, in the beginning, we see God making his laws, and binding them on or in the soul, in some other way than by appeal to the will and judgment. He could not work without order or law in the soul any more than he could fix the planetary system without order. And when this last created thing is made, man in the image of God, and the free-will creature stands in need of receiving some law by which to guide himself, what could our Maker do but repeat to him the law of his own being? Certainly God himself

could be honored in this part of his creation in no higher way than by following the order which he had first contrived ; and so his laws and commandments are a simple statement, with authority, of that inner order of the soul's being. This first and great commandment is but a transcript of that order of *love* which was instituted for the soul's healthful working.

The question we ask, then, how bring the will of man, of the creature, into harmony with the will of God, or the order of its creative design, is answered in this commandment of *love*. Supreme love to God is the force or motive power which alone will secure this order of the will. We are aware that such reasoning uses the word "love" to mean something different from *will* power ; even those forces of impulse and desire and involuntary cravings which precede the will's working. This, we believe, is the scripture meaning. It is not the common meaning of the word "love" to refer chiefly to the choice or purpose of the soul. Something deeper than this is meant. It hints of the involuntary affections, passions, longings, emotions—all this deep mechanism of impulse that arises apart from choice. These springs of voluntary action are something distinct from that action.

So, if we should interpret this supreme love to mean simply a supreme purpose—exalting, in the meaning of the term, the voluntary over the involuntary workings of the man—we should still have those involuntary workings to study under some other term. In a word, there is need of some law to give us the divine order which must precede a righteous choice ; and if we deny its statement in one commandment, we simply must seek it elsewhere.

We believe this order is under this term "love." The first and great commandment from our Lord applies to the soul's deep, hidden, involuntary forces, in inclination, desire, spontaneous hungering. The commandment proclaims that these are to be fixed on God with all intensity—with all the heart and soul and mind and strength. This is the

motivity arrangement God first devised to secure the reign of his will over man's will.

And now we propose to the scientific man, who talks of *phenomena* and the *order of nature*, to let into his mind the idea of a soul which is possessed of this strong love to God, and carefully to observe what order would prevail in all its parts—how it would be affected in thought and emotion and choice, from God and nature and its own self workings. Here is a problem for the psychologist. Let him reason out the state of that soul which loves God with all the heart.

The expression in this commandment is intense. It is no less than the language of *passionate affection*. The strongest love of lovers cannot exceed "all the heart and soul and mind and strength." Perhaps no impulse or soul-force is a better example of strong affection than that we see in lovers. We may shape our hypothesis under this analogy. Let us suppose a heart to come into such an affection for God as we see in man and woman for each other. Behold what such love has wrought! What suffering has it not endured? What obstacles has it not overcome? In what discouragements has it not hoped? What sacrifices has it not made, even laying one's life and being upon the altar? Behold, we ask, the power of a strong love. How it affects and controls the whole being, commanding, energizing, inspiring, changing weakness to strength, bringing knowledge out of ignorance, device and labor out of weakness, securing joy where once was pain, and pain where once was pleasure. It enters in to revolutionize all the man—his soul and body, his will and emotions, his appetites and intellect. Every part is energized to a wonderful activity and attainment.

And there is in God's being what will more forcibly affect the soul when its love is fixed on him. Then is secured a hungering for his presence which is a felt uneasiness in the soul till gratified, like the pain of separated lovers. Then is felt a thirst for some expression of his love in response, some assurance of his favor and acceptance. Then God's will need not come as a command, but the one loving needs only

to learn it that he may have the joy of doing God's desire. The actions are no more marked by that special feature called obedience, but are simply the spontaneous efforts of one whose great joy is in pleasing him. Like the reveries of the lover, in which the automatic movements of the thought-power turn, as if drawn, to the object of affection, so the involuntary movements of the thought turn, being drawn, to God; more force being needed to withdraw them from him than to engage them with him. For here, in God is the soul's joy, its meat and drink, its breath and motion; not merely is, but known to be and felt to be, so entirely that pain is experienced by the separation from him as surely as one will suffer from hunger when deprived of food. As there is no substitute which we can provide for the true lover in place of his heart's choice, so there is no substitute for God we can furnish to make the soul which loves him with full passion contented, or even comfortable. All the world is less than husks for its appetite or nourishment.

Our Lord refers to the order of the soul's workings when in this strong affection, in those wonderful words: "If any man come to me, and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple" (Luke xiv. 26). And again, "Whosoever shall lose his life for my sake and the gospel's, the same shall save it."

Let one conceive of the strength of love here implied, when, should his own kindred, or even his own life, hinder its service for the one loved, these kindred and one's own life, instead of tempting him to turn aside for their interests, would rather be hated for their opposition. A love so strong that love of life is all absorbed in it, no longer stands in the way of any service due, even if that life must be risked or sacrificed. This is the meaning of "losing one's life to find it." It is to come into a condition of such disregard for it, compared with the will of God, that one in a sense loses his valuation of it: as the parent holds his money for nought when weighed against his life, or his family's welfare.

Other scripture, setting forth this same intensity of motive on the soul, we may quote: "Who, for the joy set before him, endured the cross, despising the shame." Of Moses we read: "He esteemed the reproach of Christ greater riches than the treasures of Egypt." In Revelation, we read of the saints: "They loved not their lives unto the death." Again of Jesus's words: "He that loveth father or mother more than me is not worthy of me; and he that taketh not up his cross, and followeth after me, is not worthy of me." All these so-called requirements of self-crucifixion, self-annihilation, are but results which spontaneously appear when one's soul is fixed in passionate affection. That love once possessing the soul will act out itself in just these ways, according to a uniform psychological working.

Continuing our analogy with human affections, we may bring from words of Shakespeare some which will help explain these intense expressions of Jesus, or rather, we might say, these expressions of intensity in affection. And, if the case of love we quote seems to have impurity mingled in it, this will not vitiate the citation for our reasoning; since we study simply the workings of the soul when cherishing its strongest love. For illustration, we want instances in which strength, intensity, of love is chiefly manifest; and the object of it matters little. Since the kind of love we notice is marked with the highest intensity we see in human hearts, we may learn from this intensity without thinking of the impurity attending it. When Romeo was in the garden holding converse with Juliet, she says:

"How cam'st thou hither, tell me? and wherefore?
The orchard walls are high, and hard to climb;
And the place death, considering who thou art,
If any of my kinsmen find thee here."

Rom. "With love's light wings did I o'er-perch these walls;
For stony limits cannot hold love out;
And what love can do, that dare love attempt.
Therefore thy kinsmen are no let [hinderance] to me."

Jul. "If they do see thee, they will murder thee."

Rom. "I have night's cloak to hide me from their sight;
And, unless thou love me, let, let them find me here;

My life were better ended by their hate,
Than death prorogued, wanting of thy love."

Jul. "By whose direction found'st thou out this place?"

Rom. "By love, who first did prompt me to inquire.
He lent me counsel, and I lent him eyes.
I am no pilot; yet wert thou as far
As that vast shore washed with the furthest sea,
I would adventure for such merchandise."

And again, after Romeo had murdered Tybalt, and the word of punishment was brought him that he was banished from Verona, where lives the one he loves, he responds:

"Ha! banishment? Be merciful: say — death!
For exile hath more terror in his look,
Much more than death; do not say, banishment!
"There is no world without Verona's walls,
But purgatory, torture, — hell itself.
Hence-banished is banished from the world;
And world's exile is death; then banishment
Is death mitermed.
"Tis torture, and not mercy. Heaven is here
Where Juliet lives."

Again, when with her till the song of the lark, and the first dawn's ray reminded him he must flee, or be discovered and die, he says:

Rom. "I have more care to stay than will to go.
Come, death, and welcome! Juliet wills it so."

And when Juliet was counseling with the friar how to avoid being married to Paris, as her father decreed:

Jul. "Oh, bid me leap, rather than marry Paris,
From off the battlements of yonder tower;
Or walk in thievish ways; or bid me lurk
Where serpents are. Chain me with roaring bears;
Or shut me nightly in a charnel-house
O'er-covered quite with men's rattling bones."

This picture from Shakespeare we present as exhibiting the psychological phenomena of love — an order in the working of motives like to that indicated in the words of our Lord, when he enjoins us to call not our life dear unto us in comparison with the end of pleasing him. We behold how the greatest self-denial is a spontaneous result from the working of a passionate affection.

Our thought is, if we look on the human soul with the simple interest of a philosopher in the phenomena to be seen or to be produced, and ask: How can all its energies, its love of kindred, of self, of life, its aversion to toil, to suffering, and death,—its every latent and moving power,—be subordinated to the work of righteousness, we have a sure answer: Simply introduce into that soul a passionate affection for God, and the whole work is accomplished. All the free and spontaneous powers are then but servants to do God's will.

III. Our next question will be: How secure this strong love which shall work with such a power of passion. To do this may seem as much like moving a mountain as is the proposal to hate one's own kindred and life.

The answer of Jesus to this question is: "If ye have *faith*, and *doubt not*, ye shall say unto this mountain, Be thou removed, and it shall be done." Here is the condition precedent to that energizing, all-prevailing motive which we have noticed — a faith in spiritual realities which rises into absolute, certain conviction — in which is *no doubt*. This is the philosophy of Jesus.

We can give no better illustration of the working of the soul in such a faith than that which is given to explain the motive power in the life of Moses: "He endured as seeing him who is invisible." The conception is, of a mind on which spiritual things operate the same as do objects of sense.

We know that things of sense produce in our minds a *faith* in which is *no doubt* — a conviction of their existence which is unto certainty, constancy, and sure control. I have no doubt respecting the fire which I see in my stove. I never fail to believe it, though it comes in my way, in contact with my sense of sight or feeling, a hundred times. I never attempt to take up the live coals with my uncovered fingers. However much I want them, or whatever hurry I am in, I touch them not with my hand. After gaining the knowledge of the properties of fire, one will render complete obedience to the law of safety which forbids putting his hand in it, though he live fourscore years. He will never fail to believe

in fire — in its presence and harmful properties. He will never fail to discern it when it comes in relation to his senses. He will not once refuse to obey the law of safety. Behold here a law which has an absolutely certain control over our conviction and will. It is the same with all objects of sense.

And it cannot be said that our wills are not free in this conformity to law. I am as free to put my hand in the fire as I am to take with it what is not mine own. A free will is in no more necessity to obey sense-convictions than it is to obey spiritual convictions. Every man is free to plunge the knife to his own heart, or to eat poison as food, or to play with vipers. But in this freedom there is an almost uniform refusal to disobey the law of safety.

And more, it is a *free* obedience we here see. Not a conformity rendered unwillingly, only after some extra inducements brought on to the will, but without a thought of any contrary act, without an instant of hesitation, and almost without exception in the whole race, we see this sense-law obeyed. Free obedience, constant obedience, universal obedience.

And be it observed, this control of the senses is wrought through a *conviction which doubts not*. The sense-object could not control us, except by this instrumentality. There is a time in the infantile history of the soul when these objects occasion no such conviction in it. The first process in sensation is said to be simply a subjective one. The mind comes to a faith in objects outside of itself only by education. It is not instinct. The infant will put his hand in the fire, once or twice, till it comes to believe by experience in the existence and effects of fire. In a word, we cherish a kind of *faith* in all perception. Conviction, belief, is an integral part in the work of our senses. For take it away, and we no more obey the same laws. Remove feeling from the hand, and then it is by no means sure not to handle the iron which may burn and destroy it. Remove vision from the eye, and the man will walk off precipices. The sense-world in this case is in the same relation to the

man's welfare ; but by imperfect senses he loses the ability to gain the *faith* in it which *doubts not*, and so is continually violating the law of safety. We see, then, even in the operations of sense, the controlling power over the soul is the *faith* which *doubts not*.

And further, we see this *faith* controlling the soul, even if it be utterly unfounded. Convince me fully that a bridge is safe, then will I drive across it, though, in fact, it lets me through. Convince me it is not safe, and then, though it be sound and strong, I go not on it. See, then, the controlling power is this *faith*, conviction.

Now, this was the philosophy of Jesus : " If ye believe, and doubt not, then will the mountains remove," the impossible work in spiritual matters will be accomplished. So educate the inner sense to discern spiritual objects, as the outer sense perceives matter, with a *faith* which *doubts not*, and one will find his being rendering obedience to spiritual laws with the same certainty and constancy which he now manifests with the laws of the sense-world. It is through this *faith* which *doubts not*, the certain, surely impelling motive comes, — be it pertaining to a law of the visible or invisible world.

Here we see the meaning of the word " *faith* " as used in the eleventh chapter of Hebrews. We see an explanation of the motive power which was operating in those who " subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." The simple explanation was, they endured like Moses, " as seeing the invisible." They believed, and doubted not, in all God's word and works, and so wrought all these wonders.

We have noticed in the sense-world how free and spontaneous is our obedience to the laws of safety. This implies a perfect order in all the involuntary movements of desire and affection which go before the volition. There is a free obedience, and there is a forced or unwilling obedience.

The difference lies in the mechanism of motive which is the condition precedent to the will's action. Free obedience implies harmony and consent, homogeneous tendency, in all the automatic movements of thought, desire, and affection. It requires that the nature or organism be exactly strung, if we would have harmony in action of the will with all parts. To accomplish this there is need of some power that can reach further than the voluntary part of man's mind. The secret relations of organic parts, the hidden mechanism of nature, the very conditions of elementary movements in the heart, must be reached and affected. It is the office of a faith which doubts not to accomplish this. It does not reach immediately unto the will to control it as by subjugation, but it affects, first of all, the soul's movements which go before and have relation to that will.

Or, changing the form of our thought, when we come to cherish a faith which doubts not in God and his divine working, then the loveliness which is in him, the supreme excellence and wisdom, embracing and securing all good, for ourselves and for the world, become so related to our whole being's powers that our adoration and desire and affection are all drawn unto him. He becomes and remains to such a faith "the Chief among ten thousand, and the One altogether lovely." Then our affections rise out of any dull or lukewarm state, and become inspired, energized, to be that passionate love which we have noticed in the first and great commandment.

If we notice the things spiritual to be believed in order to secure this perfect control and affection, we shall find them very simple: "I, the Lord, will never leave thee nor forsake thee." "I am on thy right hand, that thou mayest not be moved." "Ask what ye will, and it shall be done unto you." "He that hath seen me hath seen the Father." "The Lord withholdeth no good thing from him that walketh uprightly." "Take no thought for the morrow; for the morrow shall take thought for the things of itself." "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and it shall be given him."

It may be said that a faith which doubts not the truths proclaimed in these declarations would secure the soul in as free and uniform obedience and love to God as is the obedience we render to laws of bodily safety. From what we know of order in the soul's workings, we should cherish a certain expectation that such a faith would be a sure antecedent to the results named.

Take that truth of divine care over each individual, as taught in God's notice of the falling sparrow, and his counting the very hairs of our head. Let us suppose a person to accept this truth with a faith which doubts not, and then discern the temper of mind which would result. Be careful, in the hypothesis, to distinguish the condition of *no doubt* from the common dim ideas and convictions respecting the same declarations. "No doubt" implies absolute certainty. The soul has come beyond discussion, inquiry, and examination of evidence, beyond possibility and probability, into the region of certainty — certainty full and fixed. "No doubt" is a conviction which no sense-evidence can surpass. I have the gold in my hand to purchase this day's bread; I have the promise of God as the security for the morrow. If in "no doubt," I am as sure of the provision for to-morrow as I am that my gold will help me through this day. And could I in any way manage to start a fear lest my ten-dollar gold piece would not provide for my dinner? Could I even by device bring on to my mind a shadow of such a fear? No more could one fear or tremble for the morrow, if his faith in God's promise has come to "no doubt." The door is shut and bolted against every intruding fear. Not one *can* enter. It is a vain profession for those to make who are subjects of anxious care, that they nevertheless believe without doubt in God's care. It cannot be. As well declare that a man who still breathes is dead, as that a soul which believes without doubt is in fear and trembling. There is no such possible order in soul-experience. Fear and trembling may consist with some degree of faith, in which doubt is mingled, but never

with the faith which "doubts not." Behold, then, what peace prevails by doubting not. The whole thought-process is revolutionized in every person so believing. A new force has come into his soul; a new power is reigning over him, and commands a silence among all the fears and foregoing thoughts which were wearing and fretting away his life. That soul does rest—not *may* rest, but *is* resting. It *cannot* be disturbed. Such is the result from doubting not in divine care.

And who can begin to appreciate the complete remedy in this teaching of Christ for ten thousand ails of the soul? What philosopher, what inventor has ever revealed a principle or a new force which will begin to compare with this precept of Jesus in its bearing on the welfare of burdened, heavy-laden man.

Let us observe, further, how adapted and powerful is this "faith which doubts not" to cleanse the heart from its deep-seated corruption. Here is a man subject to the passion of anger—excessive irritability. He comes to see how entirely opposed is this spirit to the precepts and example of Jesus. He sees also how it bears on his own person, to degrade and bring into disrespect. But, no matter what the considerations, he becomes eager, intensely eager, to be healed of his sin. He tries again and again the power of a good resolution and a strong purpose, but in vain. The sin is more than in the will. Its beginning is down in the soul, beyond the reach of his resolutions. Its risings come more as the blood flows through the veins; he cannot control them. Prayer, purpose, consecration, shame, penitence, intensity of desire, do not dry up the fountain of these evil risings. Long-continued efforts of this kind result only in slow progress in that direction.

Here, now observe, is a very problem in psychology. How reach these secret places whence rise the first movements towards irritability? Effort after effort has failed. The work seems like the moving of a mountain. Jesus now comes in with his principle: "Verily I say unto you, that

whosoever shall say unto this mountain [of constitutional irritability], Be thou removed and cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith."

We now make another hypothesis. Let us suppose this kind of faith be introduced into the diseased mind, and reason to the results which would be produced by it. Observe there is *no doubt*. The man asks God to take away his irritability, and, having asked, believes *it is done*. God *has* taken it away. If there is no doubt, then he is just as sure of it as if he had lived ten years, in all manner of provocation, and had not once been impatient. Yes, just as sure of it as if he had from infancy been meek and quiet by nature, and never known irritability. For there is no surety beyond no doubt. Think, then, of the joy that comes into this man's soul. For he believes that he has conquered his sin, which shamed him in the presence of God and of man. He has slain the chief enemy of his life. He sees him, or, at least seems to see him, lying dead before him. He will never be assaulted by him again. He will never again be taken captive. What rapture will fill his mind! What thanksgiving will be offered by his lips! What fears will be removed as to this sin in time to come! How ready he will be to assume new responsibilities! He will tell of his grace; he will rejoice others with his good news; he will magnify without limit the grace of God.

All these results, and many more, will flow from the simple faith which doubts not. And who can discern in this new hope and joy, and praise — this public committal — this new position of responsibility, all the many adaptations to heal the disease which was in the soul? Who can tell the reach of such a triumphant experience as the faith which we have supposed would secure? It would certainly affect many involuntary emotions of joy and desire. It would touch new impulses. It would open to freedom new affections. And can we believe that all this inner working, so life-

giving and inspiring, would leave unaffected that diseased part where irritability grew? Could this heart be the same, after such a flood-tide of heavenly joy, as it was before?

And then, bring into the account that condition of *positive expectation* in which the soul is fixed. Some of the emotions we have noticed may pass away; but if the faith has no doubt, there will be fixed an expectation never more to sin in this way. There will be a confidence as to the future which will rule all one's plans and fix all one's hopes. The whole being's activities will be set on the new plane of assumed victory over the sin. And we now behold what psychologists freely acknowledge to be a power which affects both the soul and body, namely, confident expectation. No matter how it is secured or brought about, when there comes to pass this mental state of *confident expectation*, we have a familiar force brought into the soul. This is recognized in medical science. It reaches even to the nervous and muscular system of the body. It affects uniformly the powers of nutrition and secretion; and there is evidence that it has wrought changes in the very organic structure. By the power of this confident expectation disease has been healed, as by a miracle. This accounts for many wonderful cures in the Romish church which pass for miracles. There is no doubt that many chronic diseases have given way at the graves of their saints, because they visited them with the *confident expectation* that they were to be healed. And this was doubtless, in part at least, what Jesus required in his healing, when he demanded *faith in himself*. By this requirement he brought into his service the healing forces which such a faith or confident expectation has connected with it.

We see, then, included in this faith which doubts not, a force which is familiarly recognized in medical and psychological science as capable of very vital results. We see its workings in the deep, involuntary parts of the body, begetting life or death; and our reasoning is: Can we doubt that it

also has a reach down into the organism of the soul? Is it not even more probable that a psychical cause will work effects in the soul than in the body? So do we present what at least is strong probable evidence that the mountain of innate corruption in the heart may be reached by this new force which Jesus proclaimed — a *faith which doubts not*.

And, be it observed, our reasoning thus far is in a mere hypothesis. For the sake of discerning effects or changes in soul-phenomena, we have simply supposed the introduction of a certain force. If the hypothesis was one of simple invention, it would have weight as being well adapted to a great want in man arising from his sin and disease. Says a philosopher: "Every hypothesis which gathers in, accommodates, and assimilates all the facts of the subject, does in this test give the most satisfactory and convincing evidence of its practical truth." And when we consider that the very words of this hypothesis are taken from the lips of Jesus, is it not strong evidence that the meaning which we have given them is the very truth which he would proclaim — that here, in this perfected faith, is a new force capable of healing our souls, by reaching not the will only, but also their organic parts.

How soon one may exercise such a faith, and what is the process by which the soul attains to it, are questions naturally suggested here, but not in the limits of our argument. We gain the position desired, if we make it clear that this faith which doubts not, whenever and however secured, is the sure way for the coming of God's power into the soul to secure it in love and obedience.

The life of man's soul and body was made to exist by a faith which doubts not in our divine relations, in the great truths of God, Christ, and immortality. Here is the one essential power for controlling the man, and by separating him from this by unbelief, we remove him from that one relation and life-giving connection which alone can keep him from disease and death.

IV. And now we come to notice the *order of the emotions*
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which prevails in that ideal condition of the soul which Christ presented.

From what has already been said, any observant mind must be prepared for something here quite peculiar. A soul which is so radically revolutionized in all its hidden workings of impulse and affections must present a new order of happiness and woe. And we find this new theory respecting our emotional experience propounded in the beatitudes and woes of the Sermon on the Mount. Has any sceptic or infidel, who has sought to find in ancient philosophers some likeness to the moral precepts of Jesus, ever discovered any words comparing with these Beatitudes: "Blessed are the poor." "Woe unto you that are rich now." "Blessed are ye when men shall reproach you and cast out your names as evil for the Son of Man's sake. Rejoice, in that day, and leap for joy." "Woe unto you when all men shall speak well of you." It is enough to quote these two. Certainly this is a new philosophy. How strange a theory respecting happiness and woe!

The principle taught in these Beatitudes is that emotions of joy and sorrow are mostly mental products. They depend far more on the thoughts, expectations, fears, hopes, purposes of the mind than on the outside world. What are called bodily sensations of pain or pleasure make up a very small part of the joy or grief of men. It is the hope or fear of these things that determines the great amount of emotional experience in the race. Add to these our disappointments and successes in plans cherished, and the estimation and affection we receive from others, and we nearly complete the ways in which emotions come. If a man has abundance, but from some false estimation believes he has not, then his abundance is made nought. If one lives in fear of poverty most of his days, then, though he finally commands his millions, his former fear has made certain an experience of grief. So if he expects abundance with confident hope, then, though he finally come to poverty, he has had the reward of abundance from his abundant hope.

And it deserves to be noticed that, while Berkley was in error in denying any outside world, they are as much in error who seem to see the objective world working its results in our emotions without the agency of some subjective or psychical co-operation. A fear that is all imaginary is just as painful as one which is stirred by a very sight of evil. A misinterpretation of providence which views approaching blessings as afflictions will make the life so mistaken just as painful as if evils, instead of blessings, were coming. A false estimation, which would call gold-dust simple earth-particles, would make the man possessing them as poor in emotion as if he owned only a little dirt.

Such observations confirm the principle that most of our joy and sorrow are results from psychical states. True, these psychical states may be dependent on some outside conditions; but still it remains that if there is disorder in the soul, all the perfection of the outer world could give us no joy. The outer world passes into the mind through the eye and the ear; and if these channels are destroyed, the outer world has no joy for the individual. So some condition in the world, or in God's providence, which is perfected for human joy by the very skill of the Creator, will be all nought to one who has disorder in his hopes and fears and his computations of what is excellent or worthless. Whatever, then, may be our dependence on the world without for joyful emotions, we are absolutely dependent on some healthful order in our souls that we may find joy and peace.

Probably there is no one subject in which is greater ignorance among men of all classes than this simple matter of joy and grief. We are continually misjudging one another in this respect. Many are in grief when others would congratulate them for their good luck, and many are in joy when others are giving them their pity. And no life has been more misjudged in this respect than that of our Lord Jesus. Far more pity and sorrow have been given him than his real inner life would incite. It is not probable that he

spent his days in such unhappiness as many imagine. Measured by his own Beatitudes — “Blessed are the poor; Blessed are the peacemakers; Blessed are the meek; Blessed are the pure in heart; Blessed are the persecuted,” — he is proved the most blessed man that has walked on the earth. Nor can it by any means be said that all these blessings pronounced pertain to a future state. Far from it. Purity of heart has the present vision of God. Persecution for righteousness sake secures one in a present kingdom of heaven. What amount of pain can we suppose Jesus experienced from the revilings and despisings of those haughty Pharisees, when he saw clearly and believed without a doubt in the full approval of his Father? This question is answered in the words “despising the shame.” The literal meaning here is: “thinking down upon the shame.” It was too far beneath him to affect his emotions. If a Newton, or a Bacon, should be charged with ignorance by a degraded rabble, how much would his susceptibilities be touched? When Socrates was convicted of crime worthy of death, what effect could the shame be supposed to have upon his heart, so conscious of innocence?

Here is the picture of Jesus’s mind. He saw continually his Father well pleased with him; saw all the shame in which he was as but a means or certain agency in the accomplishment of his great work — something of very vital service in his purposes; and thus, while others laughed at his appearance and work, he despised their laugh, and was rejoicing in the opportunity which their laugh was offering him for his success. And thus may we see how Christ was lifted above the shame of the cross. No deeper shame could then be incurred than that of crucifixion. It was the embodiment of all disgrace to die such a death. But we can now see that, if his faith apprehended with certainty a title of the glorious results from that seemingly cursed death which have since appeared, it was enough to make him insensible to any suffering from the mere shame of that curse. Ho, “for the joy set before him, endured the cross.”

In any apparently suffering circumstances we need to know what actuates the mind thus situated before we can determine how the emotions are affected. There is such an elevation of the soul by noble purposes, by devotion in some exalted work, by strong love for God himself and vital sympathy with him, as will indeed raise it above the world, in the sense of lifting it above the ordinary susceptibility to its pleasures and pains. This is the meaning of the apparent contradictions of reason in the Beatitudes. Jesus there teaches that in the true life is such an exaltation of soul as will directly *invert* the common order of emotions from the world.

When one's mind comes to cherish desires for holy living whose intensity of hunger is according to the worth of the object craved, then what are the discipline and sore trials which are a part of God's plan towards his success? They are no longer mere burdens and griefs to be shunned, but opportunities to be chosen and improved. Even persecutions for righteousness' sake are presented as occasions for joy. The supposition is that the cause of righteousness is very highly exalted in the mind of him persecuted; being the end for which he lives, to which he is ready to sacrifice all things. Such an one is in sympathy with the mission of Christ; and, being assured that persecution is helping on his most intense desires to fruition, even accomplishing very much in that direction — since suffering is a most effective agency — he finds very pleasure in suffering for Christ's sake.

And we have only to follow out this law of the emotions to its complete working, to see secured that heavenly condition of the soul in which God wipes away all tears from the eyes. For when our affections are rightly proportioned to the different objects presented to them — going out unto God the infinitely wise and good with that great volume which is due his being, even “with all the heart and soul and mind and strength,” and unto self and kindred and earthly good giving only that comparatively very small amount which is due their inferior worth, — and our faith discerns

with clear and full conviction all changes in these infinitesimal things of this world as occurring according to the good pleasure of God — nothing out of his plan, nothing apart from his love, — then will our satisfaction, yes, our delight, in God's pleasure go before, and prevent any tears from what the worldly mind calls losses. Then the very fountain of tears is dried. The soul is above the world of grief in which it has before lived. Then is the serenity and joy of God's heart shared in his creature man. Thus shall we all have our tears wiped away, whenever and wherever we come to love him aright.

V. It will be apparent that this order of the soul's affections and emotions which we have presented furnishes the conditions for the very highest intellectual development. Every observer in the culture of these faculties knows the efficacy of a strong impulse in securing discipline or increase of knowledge. The results of one's efforts with his mind depend not upon the time he spends, nor the will-effort he puts forth. He needs a deep interest, which will absorb his energies in this work. How often the student in college, under the enforced discipline to which he submitted because he must, has shown but small attainment or intellectual grasp; but as soon as he comes out into duties which engage his life interests, where his daily bread, his standing in his profession, his honor and ambition, are at stake, he suddenly displays a power of mind which astonishes. And it is the testimony of professional men that when under the incitement of great interests dependent on their efforts, they sometimes accomplish more in two weeks than they will again in months under more ordinary motives.

There is a degree of activity which comes from the will commanding the faculties to work. The power of attention is often noticed. But how much greater is the progress in the mind's work when the interest is so great as to beget an inability not to attend. When some concentrative power is furnished from another source than the will, when all the automatic force in the mind and heart tends towards the end in view, then is work accomplished.

The conditions of affection and emotion which we have shown would prevail in a *certain* faith, are a sure combination for the very highest impulse on the intellect. All the channels of feeling are opened for a flow into these faculties, awaking every dormant power, removing all apathy, stretching each organ to its fullest healthful action. We speak not of strain, or over-excitement. This would be guarded by the moderation or patience of the soul. But there would be no waste time, no waste energies, no engagement in worthless efforts, no service of the flesh, no indulgence which would make dull the reason or hinder in the least the action of the brain. Some noble purpose is in mind for execution; some rich reward is just before one. The work engaging inspires by its connection with God, angels, and a world's redemption. Here is a force beyond ambition, or avarice, or love of learning, or patriotism. It is equal to all combined in mobilizing every fibre of the brain, every part and energy of each intellectual faculty.

We have examples of this gain in intellectual stature, in the humble fishermen of Galilee, who believed in Jesus and became his disciples. They, whose words reached hardly beyond the lake in which they cast their net, came to speak so as to beget life, and now command the respect and attention of whole nations. Allowing room here for some special inspiration, we cannot hide from our minds the *orderly* conditions into which their faith brought them for highest growth of thought and reason. For what study so well adapted to expand the mind as the great purposes of God? What ideas take hold on the sublime and the grand as those pertaining to the infinite and the eternal? What self-interests so rouse the energies as our immortal welfare? For intellectual discipline, then, no subject or theme surpasses those which absorb the mind of him who believes in God and spiritual realities with that conviction which transcends doubt. The truth is, this is the condition devised in God's creative order for the activity and growth of mind; and only in this affection and faith will man ever know his intellectual ability.

One more subject demands notice here, which is, the relations of this perfected soul to our physical frame — the relations of psychology to physiology.

It seems to be a question with some whether the soul rules over the body, or the body over the soul. Does the condition of the soul determine the vigor of the body; or is the soul wholly dependent for its feelings and vigor on bodily conditions? If we grant, as we must, some mutual action and reaction, some mutual dependence, it remains a subject of interest which is the ruler — which reigns over the other. Melancholy is said to be produced by some deranged organs of the body. But how came those organs deranged? Did not some disorder in thought and emotion precede and cause that physical disorder? Can it be denied that, even in this case, the soul's order was first deranged? So insanity is produced by some defect in nutrition or secretion. But who can tell what the soul's feelings may have done to produce this defect? Where lies the first antecedent — in soul or body? Whether we settle this, or not, it is a truth in medical science, to which we have briefly referred, that the vital operations of our physical system are intimately connected with our emotions, our convictions, our thought-activity. The investigation of this relation by scientific men has revealed some order prevailing which is now followed as established medical knowledge. We quote from Carpenter's *Human Physiology*:

“The influence of particular conditions of the mind in exciting, suspending, or modifying various secretions is a matter of daily experience. The lachrymal secretion, for example, which is continually being formed to a small extent for the purpose of bathing the surface of the eye, is poured out in great abundance under the moderate excitement of the emotions, either of joy, tenderness, or grief. Violent emotion also will suspend the salivary secretion and the gastric secretion, as is evident from the well-known influence it has in dissipating the appetite for food, and in suspending the digestive process when in active operation. A cheerful

state of feeling, on the other hand, seems to be decidedly favorable to the performance of the digestive process, and exerts a beneficial influence, as to both quantity and quality, on the secretions of the gastric fluid. The indulgence of melancholy and jealousy produces a decidedly morbid effect by disordering the digestive processes, and thus reacts upon the nervous system by impairing its healthy nutrition."

"Again, the influence of *expectant attention* in modifying the processes of nutrition and secretion is not less remarkable. It seems certain that the simple direction of the consciousness to a part, independently of emotional excitement, but with the *expectation* that some change will take place in its organic activity, is often sufficient to induce such an alteration, and would probably always do so if the concentration of the attention were sufficient. It is to such a state of fixed attention, with implicit confidence, that we may fairly attribute most, if not all, the cures which have been worked through what is popularly termed the 'imagination.' These cures are real facts, however they may be explained; and there is scarcely a malady in which amendment has not been produced, not merely in the estimation of the patient, but in the more trustworthy opinion of medical observers, by practices which can have no other effect than to direct the attention of the sufferer to the part, and to keep alive his confident expectation of a cure. It is unquestionable that in all such cases the benefit derived is in direct proportion to the faith of the sufferer in the means employed; and thus we see that a couple of bread pills will produce copious purgation, and a dose of *red* poppy syrup will serve as a powerful narcotic, if the patient have entertained a sufficiently *confident expectation* of such results. This state of confident expectation, however, may operate for evil no less than for good. A fixed belief that a mortal disease has seized upon the frame, or that a particular operation or system of treatment would prove unsuccessful, has been in numerous instances, there is no reason to doubt, the direct cause of a fatal result."

Read now, in connection with these principles of medical science, the words of the great Healer of men: "If thou canst believe, all things are possible to him that believeth." "According to thy faith be it unto thee." "If thou wilt believe, and doubt not." "All things which ye ask in prayer, believing, ye shall receive." "The prayer of faith shall save the sick." We reason, if any words are capable of expressing definite, confident expectation, such as is referred to in our medical quotations, do not these which our Lord so often used? And how universal was his requirement of faith, whether he would heal soul or body!

Let us advance another hypothesis: Suppose it to become prevalent in men's minds that these words of our Lord mean what on the face of them they seem to—that God has instituted an order in his new dispensation of healing the sick by the prayer of faith—that the invalid may look up to God for help with the definite expectation that he will hear and answer the desire. Suppose such an interpretation to gain the conviction of men, so that they believe in it as they do in forgiveness of sins; so that the word would of itself, by virtue of its own simple authority, command the faith: then what a healing power would be established among believers! According to science, such a conviction, no matter how produced, has an orderly result for amendment in every kind of disease; and there is here a seeming ground on which to rest such a faith. Indeed, we can hardly form any idea of a faith in God which doubts not, that would not sometimes lead the soul into this very condition of confident expectation as to bodily ailments. Even if it be a mistake so to read the word—a species of superstition,—it seems impossible that there could exist that spiritual intimacy with God which all acknowledge these words must mean, without at times a lapsing into the belief "Perhaps this Saviour and Healer of my soul is just as willing to heal my body. I will try him by praying for the same." Such reasoning would command a degree of expectation, if not that which doubts not; and we can easily see how a person in

great need could increase the reasoning unto full and certain hope. Then, however this confident hope is reached, even if it be a superstition, it has its effect on the body's disease.

Is it an extravagant suggestion that possibly the church has lost, by its unbelief, a healing power which God has offered suffering man, through the work of Jesus, to be his as an abiding relief?

But, even if such suggestions be considered wild, we cannot avoid the conviction that the new emotional order in the soul of one who believes without doubting, and who loves with all the heart and soul and strength, is one which will have an incalculable influence on the body. If anger, jealousy, melancholy, fear, grief, are surely working morbid results on the powers of nutrition and secretion and on the nerves, what a cause for disease, then, do we find in these so common sins and disorders of the soul! Who can compute the momentary workings of these evil emotions? Call them but slight droppings, if you will; but what results will come from drops falling, moment by moment, for years on delicate structures. Behold how sin works disease in the human frame, directly by its emotions.

And then turn to the graces of faith which are a recognized part of a Christian life. What a cheerful, serene spirit must result from a belief in the sparrow's God! How exempt such an one from fear and anxiety, and supported in the peace which passeth all understanding! And if such emotions, according to medical science, are good preservers of the flesh, and healthful for the ailing nerves, see what a medicine for the body they are continually breathing who do so trust in God.

What more potent prescription for bodily health could be given than that catalogue of the fruits of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. Every one of these has a direct relation to a healthy physical frame. By living in the spirit of holy faith and love, not only are we breathing in continually some heavenly atmosphere for the invigoration of the soul,

but all this soul-vigor has a bearing directly on the well-being of the body.

Our conclusion is, that in the life and teachings and work of Jesus Christ we have revealed the true psychology; and in this soul-order we see also the all-important condition of a healthy physical frame. Jesus was the perfect man; and his teachings and work are God's gift unto fallen man for the restoration of both his soul and body to that perfect order devised in the first plan of the Creator.

ARTICLE II.

A FOURTH YEAR OF STUDY IN THE COURSES OF THEOLOGICAL SEMINARIES.¹

BY JOSEPH COOK, RESIDENT LICENCIATE IN THE THEOLOGICAL SEMINARY, ANDOVER.

A FOURTH year of study has already been added to the instructions of the Princeton Theological Seminary. The distribution of the new space, as now for two years announced in the catalogue of the institution, is made by dividing the time almost equally between the exegetical, the doctrinal, and the historical departments. It would be unbecoming in me to endeavor to suggest in detail the methods of arranging a fourth year of study in a theological course, for minuteness on this point would be both officiousness and presumption. It is not at all necessary to my aim that I should do so. For the sake of distinctness, however, I will say that the fourth year I would ask and defend should have these characteristics:

It should be for some, not all, theological students;

Preaching by students should be allowed in the fourth year, but not in the first three years to students who enter the fourth;

¹ An Oration at the United Anniversaries of the Society of Inquiry and of the Porter Rhetorical Society, of Andover Theological Seminary, August 5, 1868. The orations on this occasion were by members of the graduating class.