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CHRISTIAN PANTHEISM:

AN ADDRESS ON THANKSGIVING DAY, 1865.

BY

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How often in the affairs of a nation or a people do we see unexpected changes, unexpected turns as we speak, which, as in a moment, alter the whole aspect of things! What was but just now an unmitigated chaos, overshadowed with the blackness of darkness, suggestive only of despair, becomes of a sudden a widespread scene of the most felicitous composition, its groups of objects combined harmoniously, and radiantly coloured under an exhilarating sunlight, filling the heart instantly with cheerfulness and hope. Such transformations in the panorama of events ever unrolling before our eyes we instinctively feel to be above and beyond the powers of man to produce. We therefore ascribe them to God. It is well that we should do so. For it is thus that we realize that over us and our doings there are in operation, eternal, unchanging laws, which, as instituted by the Supreme Ruler of all alone in the beginning, the Supreme Ruler of all, alone, to this day controls.

We have been summoned together on the present occasion by the voice of Public Authority, to recognize one of these marked admonitions from on high. By agencies irrespective and independent of ourselves, we have just been made to pass from a condition of doubt and perplexity to one of animating promise and hope; and the Civil Power has called upon all thoughtful and reflecting persons to meditate in an express and formal manner on what has thus befallen us; to meditate upon it as on an act of God: to realize the fact while the fact is recent, and then to render unto God the intelligent homage of thankful and understanding minds.

It is true that, day by day and week by week, we, as Christian men and Christian women, reckon over here in general terms the bounties and blessings which we are constantly receiving at the hands of the great Creator of all, stirring up our hearts thereby, if

so we may, to real thankfulness and love. As on the one hand we pray to be kept from lightning and tempest, from plague, pestilence and famine, from battle, from murder, from sudden death, from sedition, from privy conspiracy and rebellion, and supplicate ever for unity, peace and concord among all nations, and that the kindly fruits of the earth may be granted to us and preserved to our use so that in due time we may enjoy them—so on the other hand we offer daily prayers and thanksgiving for our creation, preservation and all the blessings of this life.

Whenever in fact we come together before the special presence of God, a very large portion of our religious service is filled with a spirit of joyous thankfulness. "O come let us sing unto the Lord, let us heartily rejoice in the strength of our salvation. We praise Thee, O God, we acknowledge Thee to be the Lord. O all ye works of the Lord, bless ye the Lord, praise Him and magnify Him for ever. O be joyful in the Lord all ye lands, serve the Lord with gladness and come before His presence with a song." These words give us the key note, so to speak, of our usual liturgical service.

But these are all general praises and acknowledgements and petitions. And being general, they are apt to be breathed forth by us with less intensity of meaning than their terms intrinsically have. It is well therefore that there should be some special occasions for the special realization of the putting forth of the Divine hand.

Before however enumerating at large the special causes which have this day brought us together, I desire to take as the subject of the bulk of my address this thesis—suggested by the observance of the day and appropriate to it—namely: The intelligent and so really Christian recognition of God in common objects—in the familiar things and beings of earth and water

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and sky around us. This intelligent and so Christian recognition of God in such directions is the principle brought out by the appointment of a day of thanksgiving for an abundant harvest, and it is a principle of human thought and life of wide application. There is the more propriety too in treating of such a subject on a day like the present, because on ordinary ecclesiastical occasions such a subject is seldom touched on in a tangible, specific way, there being in the common mind an impression that the consideration of such subjects in anything like detail belongs to the department of science. Now the dissociation of the certain truths of science and the distinctive truths of religious faith has, without doubt, occasioned much harm in the world, by giving rise to an appearance of antagonism between the two sets of truths; whereas it would be better if a clear view were popularly established of the mutual light and help which the one can afford to the other.

Moreover, there is a lurking imagination in the thoughts of many that topics connected in any way with what we call physical science—even when not held to be directly antagonistic to matters of faith, have yet nothing to do with Christianity. But here is a point, I think, on which we have much to learn. There are passages in the writings of apostles and evangelists, which lead us to believe that nothing in creation can be disconnected from Christianity; nothing at least that can be observed or deduced even physically on the planet which we inhabit.

The evangelist who leaned on the bosom of our Lord says "without him, *i.e.* Christ, was not anything made that at the beginning was made; that prior to creation he was; and that by him and through him all things connected with our earth were made." And the apostle who next after this writer sounded the most completely the depths of theologic knowledge, declares that "by him, *i.e.* by Christ, all things were created; that he is before all things; and by him all things consist."

And with such words how well did the declarations of our Saviour himself correspond. As for example when he said—"My Father worketh hitherto

without interruption, and I in a co-ordinate manner work likewise, without stop or break or rest." With such words too how well did his deeds accord, converting vessels of water into reservoirs of wine; evoking out of a scant supply of bread and fish food for four thousand and for five; evoking it, not by a power referred to as delegated, but by his own fiat, by the exertion of his own will at the moment. Here are great mysteries; but mysteries, I think, which will more and more interest men as they become more enlightened; as they advance more and more in a real knowledge of even the common things of earth and sea and sky; mysteries, the gradual insight into which will probably constitute a portion of that divine knowledge, that real theology, which is one day to cover the earth.

The primitive families of our race, ere yet there had been time for the complex errors of latter periods to accumulate and interfere seriously with primeval revelations and primeval intuitions, acknowledged God according to the as yet simple ideas of things which informed their minds and actuated their lives.

The heathen tribes scattered far and wide away from their primitive home, over the surface of the globe, groped as they best could after God; endeavoured to express in some way, according to their lights, their sense of the divine. In the existing sculptures of Egypt, of India, of China, of Japan, of Central America, and of Mexico, we see this. In the written literature of nations more cultivated—more akin and ancestral, so to speak, to ourselves,—we have copious records of this. The Hebrew people, even in debased periods of their history, when trampled under foot by foreign conquerors, when mingled with the heathen by inroads of immigrants from without, or by being themselves planted among them in masses during their exile in the far East, yet never ceased in some manner to recognize and acknowledge the action of the divine hand in their midst. The nations of Christendom, even in periods of darkness, when immersed in the gloom and superstition which sprung naturally from the systems of physics and general science inherited by them from the equally

ignorant past, yet recognized God in their way, however mistakenly and sometimes cruelly, and, as it seems to us, irrationally.

How much more now should we, according to our lights, acknowledge God, intelligently and so in the highest sense religiously, we, who have been permitted to live in times when a wonderful illumination in respect to natural things, has taken place, when a wide view of the universe of God has been granted to human research, and the true relations of the globe which we inhabit to the system of which it is a part, and the relation again of that system to the whole, have been, at least in some degree, discovered?

If thoughtful, religious-minded men in past ages, taking this ball of earth on which we stand, to be the centre of things, and the sun and stars and planets to be luminaries revolving round it simply for its use and convenience, if they, by special reasonings and ingenious imaginings, piling awkwardly cycle on epicycle, sphere on sphere, contrived to see an order amidst it all, and to see God in all, how much more should we do so?—we who are enabled to rise above this selfish, egotistic, human view of our earth and its surroundings—we who are enabled to see in each planet a globe as likely as our own to be the abode of myriads of beings, suitably to whose condition God, without doubt, hath made himself known, as certainly as he hath done so here suitably to ours—we who are enabled to see in each star a sun, and this sun, like our own, possibly a world, clothed with light as with a garment, enveloped in a photosphere beneath the shadowless canopy of which revolves, as though it were one of the many mansions of the blest, a mighty globe in everlasting day? Has it not been granted to us thus at least in some degree, to see what the universe is—vast, illimitable, incomprehensible, and what our place in it is? Has it not been granted to us, to grasp an idea of its ineffable grandeur and complexity, and at the same time to discern the simplicity of principle, by means of which it is all made to cohere in unity, and to work without let or hindrance, answering all its many purposes, and especially that of sup-

plying the precise wants of us, and myriads of varied existences, throughout all ages? How should we then, beyond the men of all past generations, see God in his works, and be filled with awe and love and praise!

It is certain that as a real intelligence spreads, as it is spreading slowly, among the multitudes which constitute the mass of each nation, and as a real insight into Christianity, freed from the narrownesses contracted in past ages, and seen as it affects even the visible creation, is acquired, it is certain that men will more and more recognize God in all things, simply, naturally, with earnest and real feeling, without affectation, without conventionality, without what is justly reprobated as cant.

It is certain also that henceforward the systems of education, the courses of study for the purpose of training, strengthening and informing the plastic mind of youth, will, in the English-speaking portions of the earth, be deemed incomplete and insufficient, that do not embrace an intelligent insight into the elements of the physical sciences—the sciences which not only lie at the root of the necessary and useful arts of our practical modern life, but which, as we see, unfold before the eye of man boundless fields in which the providence, the love, the power, the glory of God our heavenly Father are displayed and can be read by all.

The British Islands, and Europe generally, have inherited from the past, a system of public education which originated in times when what we of this day call science scarcely existed. The cloistered students of the early and middle centuries of our era were necessarily confined to the narrowest circle of knowledge, to the most cramped views of things. All matters that harmonized with the tastes and ideas likely to be prevalent within the walls of monasteries were magnified into a monstrous importance. Those matters that related only to the sympathies, the tastes, the wants of the people at large, were ignored, or else set down as suited to the consideration only of the lewd layman and serf. No written vernaculars, or what we term modern languages, then existed. For all the nations of Europe there

was but one literature and that for the most part blurred and misinterpreted in a thousand ways, and conveyed in a tongue understood only by a caste. Men trained and moulded and taught under conditions such as these were the constructors of the system of public education, which essentially has been inherited by the mother-country and some other parts of Europe.

In the old historic institutions for the training of the adult mind modifications have been admitted from the necessity of the case. But in the ancient foundations for the education of the very young, and in later institutions for the same purpose formed on the antique model, it is only now that the public voice in the parent-state, is succeeding in obtaining the needed changes and improvements.

In the great republic to the south of us, in our own country, and in the vast domains of Great Britain, in Australia and India, the required modifications in the inherited system of public education have for many years been admitted, have for many years been maturing and advancing in accordance with the wants of the era and of the new regions which our race is filling. The reclamations against change in this direction heard through the instrumentality of a lately published Report, have consequently filled with amazement the English-speaking world, outside the limits of the old island-home itself. The advance made by ourselves in respect to this matter, and the advance made by the common mind of the British isles on the same subject, beyond the point attained by many in possession of power and office in influential foundations of learning were not before realized.

It is a matter of congratulation then which it is legitimate on the present occasion to notice, that henceforward in the home as well as colonial empire of Britain, the system of general instruction for each young generation as it springs up will embrace, as necessary instruments of training and just human development, departments of science which, while they are indispensable for the due understanding and effective use of earth and the things of earth, lead likewise, under wise direc-

tion, to a real acquaintance with God.

Gradually thus will well-disposed men, the obscure as well as the conspicuous, the artizan in his workshop, the labourer in the field, the employe of humblest grade in the manufacturing, engineering, commercial and other undertakings of modern times, be guided, even from childhood, to views of the round world and of all that therein is, surpassing the imaginations of the wisest sages of old. Habitually will men, lowly men, be thus led to behold in the heavens the handy-work of God in a sense and with an insight which never entered into the heart of enraptured seer to conceive.

From a study, even slight, of the physical structure of the globe, the ideas of progression and gradation, of order and law divine, will be ingrained with the earliest impressions. Chemistry, though known only in its elements, will furnish a standing proof that over nothing does chance preside; that in the composition of even the impalpable and invisible, number and measure are observed with a precision and accuracy which wholly transcend all conceivable skill of man.

In the frame-work of ordinary animals and of man, internal, external, the mind will be trained from the time of its first young awakening, to see that which tells of God. God will be seen in the discoveries there of preadaptations of organism to sphere of action, of means to ends; in the discoveries there of contrivances for the discharge of function, of provision for duration, of an apparatus of admonition, delicate and sensitive, instantly warning against whatever is opposed to health and length of days.

The petal of the flower, the leaf of the forest-plant, the feather of the bird, the insect's wing, the scale of the fish, the coating of the shell—revealing their several latent glories by the aid of art—will be demonstrations of Him who hath so clothed, so perfectly finished, even the minutest, the most imperceptible of his works.

Now let not him that heareth say that it is beneath us here to entertain such thoughts as those which have been suggested. Let not him that heareth say that such matters are outside the circle of Christian teaching.

But let him that heareth remember that, as has already been hinted, the special blessing of redemption was far from being intended to narrow down the minds of men, as seems often virtually to be taught, and make them blind to the blessings and bounties of Creation; but that the whole Creation, as replaced now upon the bosom of God by the grand act of redemption, was destined to be regarded by those who have the eye to see, as again very good; as the germ and bud of the new Creation, of the new heavens, and of the new earth, in the midst of which regenerate human spirits are to live and move.

If we are really the offspring of God, habitual recognition of God in all natural phenomena is without doubt a thing due to him, and by withholding it we rob him. We defraud also ourselves.

"I have often been asked," wrote a distinguished artist, lately deceased, "the secret of the life which has been, it is said, noticed in my landscapes. It is very simple. The Creator is to me a LIVING ONE, and as all is intimately connected in our natures, my work participates in the worship rendered by my soul to the author of all beauty and truth."* Thus, in a great degree, it might be with ourselves. More full of grace do the fruit of the lips and the operation of the hands become, as we more habitually discern and unfeignedly enjoy, wherever we look—

"The light that never was, on sea or land,
The consecration and the poet's dream."

That man loses much of the zest of life who has not learned to gaze upon the common objects and products around him, as the work of his heavenly

Father's hand. He that is wise and duly instructed in the things of God's kingdom, discerns there divine laws written, which, like the code more formally revealed, he desires to appreciate and obey; and more than this, to have them taught, and himself diligently to teach them, to his children, and literally to talk of them when he sitteth in the house, when he walketh by the way, when he lieth down, and when he riseth up.†

How completely in harmony with the line of thought suggested, is the BENEDICITE, or hymn, "O all ye works of the Lord," which for so many hundreds of years has been part of our Morning Service. During the first quarter or half of the present century, this hymn was seldom said or sung, probably from some narrow notion of the time that it was unspiritual, inasmuch as it busied itself only with the visible phenomena of earth and sea and sky, and sought motives there for blessing and praise to the name of the Most High. Since the beginning of the century, however, the phenomena of earth and sea and sky have been studied with very great minuteness and accuracy, with very great intelligence, and that by large numbers of persons. More vividly and truly, than perhaps in any previous age, has it consequently been seen, that in all these things there is nothing common or unclean, but rather a series of manifestations of the glory, the wisdom, the love, the marvellous power, the almightiness of God. It is fitting therefore, and in harmony with the age in which we live, that this hymn should again be sung. Its frequent use derogates nothing from the spirituality of our worship; it, on the con-

* The same artist, Calame, late of Menton, in France, again writes: "I should be happy if I thought my portraits of the GRAND ALPS could cause the public to say that 'the heavens declare the glory of God.' In painting the HARVEST, I sung in my soul the words of my old psalm—

Et cette richesse champetre,
Par de muets accords,
Celebrer l'auteur de son etre
Qui repand ses tresors."

† The following characteristic sentences are from a recent letter of Thomas Carlyle's: "For many years it has been one of my constant regrets that no schoolmaster of mine had a knowledge of natural history, so far at least, as to have taught me the grasses that grow by the wayside, and the little winged or wingless neighbours that are continually meeting me with a salutation which I cannot answer, as things are. Why didn't somebody teach me the constellations, too, and make me at home in the starry heavens which are always overhead, and which I don't half-know to this day? I love to prophesy that there will come a time when, not in Edinburgh only, but in all Scottish and European towns and villages, the schoolmaster will be strictly required to possess these two capabilities (neither Greek nor Latin more strict!) and that no ingenuous denizen of this universe be thenceforward debarred from his right of liberty in these two departments, and doomed to look on them as if across grated fences all his life."

trary, supplies the element which would otherwise be wanting. an element which ought to enter into the praises and thanksgiving and worship of intelligent men, namely, recognition of the visible works of God the Creator of all.

At one moment or another throughout the year, all the versicles and parts of this grand hymn come into use with force and touching power; but especially in our winter months, when outspread on every hand around us are to be seen the beautiful, often the sublime phenomena of that season, I have often thought the invocations "O ye dews and frosts, O ye frost and cold, O ye ice and snow, bless ye the Lord, praise Him and magnify Him for ever," to be uttered by us with peculiar point; and to answer well the end of religiously associating in the minds of young and old, the thought of our Heavenly Father with the familiar, but ever wonderful phenomena of winter.

So again in view of the splendours of our local heavens by day and night, at morn, at noon, at set of sun, when the evening star is blazing on high—or the auroral arch in the mysterious north is darting forth its capricious beams—do not the exclamations "O ye nights and days, O ye light and darkness, O ye lightnings and clouds," possess a force and a reality, which are instructive, which tend religiously to elevate and to subdue?

And what forbids when we say "O ye mountains and hills," that we should not associate with the words our own mountains and hills—our Laurentian range, the precipices of our Saguenay, the abrupt escarpments of our historic heights at Queenston or Burlington? What forbids, when we sing "O ye seas and floods," to make concrete the abstract, by thinking of our own inland seas, of our Superior with its 32,000 square miles of surface, with its wealth of iron, and "out of whose hills thou mayest dig brass;" or of our Ontario studded round with cities and towns, its "margent green" in the intervals, a succession of fruitful farmlands to the water's edge; of our Niagara thundering in its place for ever; or of our St. Lawrence, now serenely flowing on by its thousand isles, now, with ocean-like tossings on its rifted

slopes, rushing impatiently to the sea? Nay, it cannot but be well for the versicles of this hymn thus to be associated in the mind with the familiar scenes and sights of the land in which we live, and so to give rise, in connection with such associations, to frequent thoughts of reverence, love and devotion, to our Father who is in heaven.

And whatever has been said in reverence to the ancient BENEDICTE, may be said with like truth and force of the sublime composition now well known among us as *The Strain up-raise*, a hymn breathing in the fullest degree the spirit of duteous praise and adoration, as suggested by the things that are seen, which it has been the object of this address to quicken and perpetuate.

The special blessing for which our Land this day offers up before God a special sacrifice of praise and thanksgiving is, as we know, a plenteous harvest, filling the hearts of our husbandmen with food and gladness, causing their garner to burst out with all manner of store.

The creation of wealth from the bosom of the earth by the co-operation of man is one of the standing miracles annually occurring before our eyes which from their very familiarity excite, generally speaking, no especial wonder, no especial acts of reverence, love and adoration towards God. Before our very eyes, bare grain, it may chance of wheat, or of some other grain, scattered abroad in the furrows of the field, apparently to decay and perish, springs up with a visible, tangible increase, sometimes thirty, sometimes sixty, sometimes a hundred fold.

It is this phenomenon occurring once more for our benefit and relief, in its highest degree of noteworthy, that now brings us together. The prosperity which in this manner befalls the great producing class of a country always speedily re-acts upon the community at large and establishes in due time, a solid prosperity for all.

In addition we commemorate also the restoration of peace upon our borders. How suddenly has the horizon cleared. How marvellously, throughout the length and breadth of this northern continent have the views and prospects of men been changed

within the compass of a twelvemonth. This hath God done, who overruleth according to his will the action of nations, and maketh even the wrath of man to praise Him, by bringing good out of evil. Among our neighbours, so lately arrayed against each other in deadly strife, we see a happy unity returning; a social reconstruction going on, with the fatal element eliminated which was the cause of all their woe. It has now been seen and felt throughout both sections of the great republic, in a manner never before realized, what the arbitration of questions by the sword meaneth; and their bitter experience is a pledge that the appeal to that mode of deciding quarrels will be infrequent.

We see also harmony returning between the people of that re-united nation and their and our parent State beyond the seas, a harmony that had been jarred by mistaken words and deeds on both sides, chiefly by the unfair attribution to the whole of what was the animus of only a part in each community.

At a great international festival, in which by invitation I was lately privileged to take a part, in a populous and influential city of the United States, on our frontier, on the occasion of the visit there of a number of distinguished Englishmen, I hailed with deep thankfulness the manifest return of the old, kindly, and natural good-feeling. "Were I a statesman" exclaimed one venerable orator on that festive occasion, "I would say to Great Britain, I adjure you by our common blood, by our common language, by the old memories of our common glory, give us your friendship, not a cold, calculating, commercial friendship, not a romantic friendship, but a practical, genuine friendship, such as should exist between two wise and experienced nations, imbued with the spirit of the common law, and sensible that God has imposed on them the common duty of advancing the progress of humanity, and defending the liberties of mankind." Now there is not a doubt but that this is exactly what the bulk of the real English people desire to do.

Do we not well, on a day like the present, while passing under review our various reasons for thankfulness,

to take notice of such utterances as these, and to regard them as cheerful auguries of that perpetuity of amity which it especially befits us to desire between nations so bound together by interest and nature?

Again: in respect to our prospects as a people, how marvellously have the thick clouds which a few months since hung so heavily over our future, been lifted off! Instead of hosts of armed men ready, with an irritation just or unjust, to rush at many a point across our frontier, there to be met by the flower of our country suddenly trained and hastily despatched to brave the threatened on-set, instead of a second fratricidal strife, thus to be initiated, with its hateful accompaniments of mutual destruction and devastation—what have we seen, what do we see? Only embassies passing and repassing over the dividing line, from city to city, on errands of peace and good will; relations of hospitality established between city and city, reminding the student of history of those which existed between kindred Greek States of old; an unparalleled series of visits, reciprocally made by delegations of thoughtful and provident men desirous of increased facility of intercourse, increased interchange of commodities.

Instead of conquest by force, or absorption and extinction by circumstances, we behold ourselves suddenly become part and parcel of a new-born nationality, consolidated, in company with our brethren hitherto disunitedly settled over the vast breadth of the British Northland of this continent, from Vancouvers to the Gulf, into a people; encouraged to have faith in ourselves, to respect ourselves, to cultivate the individuality which our circumstances have already led us to develop. By agencies in which we have had little part, we see ourselves this day advanced onwards a stage in our historic career; carried forward, let us believe, by the providence of God, to a position, the novel duties of which it will be well speedily to realize and fit ourselves to discharge.

Thanksgiving days, like the present in the land of our fathers, would be ushered in by joyous peals from the gray towers of Cathedrals and

other grand old Churches, within the walls of its cities and towns, peals responded to by many a village belfry far and near around the whole circle of the wide horizon, rendering the air vocal with measured chimings, now heard clearly, now caught faintly, as though again in the high empyrean the morning stars were singing, and the sons of God, the choirs of heaven, were joining together in musical acclaim as when the foundations of the earth were laid.

Bell-music, such as this, coming forth on festive occasions from innumerable towers in rhythmic and often highly scientific permutation, is peculiar to the island-homes of our fathers and to the lands peopled from thence. Elsewhere there are to be heard, generally speaking, only isolated unseasonable knollings, funereal and sad, or else, barbaric clangours, vexing to the refined ear and wearisome, destitute of poetry or any rational significance, interesting only to the inmates of monasteries and minds trained under monastic influence.

Bell-music, of the joyous, heart-stirring English kind, we do not this day hear in this place. But on the occasion of our next public thanksgiving, and on many another festive day hereafter we shall, it is probable, be saluted with the old familiar sounds from the Cathedral tower of Toronto, now growing slowly before our eyes. The goodly peal there to be set up, handled in a kindly, genial, liberal spirit, regulated by good taste and religious feeling, will, in thousands of hearts, awaken happy thoughts and be associated with happy memories,—adding a zest to life, and tending to make the immigrant content with his adopted home, and to attach the native born by an additional tie to the land of his birth.

The tower itself of St. James' rising in our midst, massive and conspicuous, will serve in future times, as a standing memorial to us of the present memorable year, this turning point in our history, this birth year of our new existence as well as of the moment when the tide of our prosperity, after having been for some ten years at the ebb, began to come back again to the flood; and on future occasions in the generations

following us, its peal of bells will lend expression to public feeling, whether that feeling be one of joy, as we pray it may often be; or of sorrow, as we know it must sometimes be.

On occasions of general rejoicing, as at the visit of one destined to be a king, at the announcement of a victory or a peace, at the proclamation of a day of general relaxation, or at the commemoration of an abundant harvest; and on occasions of general sorrow, as when so sadly fell widowhood on a queen, or when there departs from among ourselves some great and good man, whom the whole immediate community had learned to love and venerate—on emergencies such as these we have long wanted something which, like a song without words, or a dirge without words, might give a voice to the otherwise pent-up and dumb common heart.

This address which I now close, has had for its object the burnishing of a link in the chain of religious thought, a link that with some had perhaps grown dim.

Its aim has been to help you to a wide view of the topics of human gratitude; to induce you to see, and to have your children taught to see, that redemption does not exclude a minute consideration of the secular and terrestrial blessings with which you are everywhere surrounded, nay, that your redemption imparts a sacred character to all the surroundings of the scene of its accomplishment. The spiritual man judgeth all things; that is to say, he that is enlightened in the spirit of his mind hath, or might have, a special power of discernment, even a degree of insight into the inner principle and divine meaning of all things. We are regarded in the teaching of evangelists and apostles as having this power. We should regard ourselves as capable of exercising it. We are not to gaze at a beautiful landscape like the horse or the mule. But we are to see God there, the heavenly Father whose we are in a twofold manner, by redemption and creation. We are to be disciples of a PANTHEISM in a good sense, in the sense of *panta en pasi Theos*, GOD, ALL IN ALL. We are to have convictions in our minds of a theocracy, of the reign of an ever omnipresent God transcending the Jewish idea; a theocracy, Christian, illimitable, real, sub-

lime, beyond the power of words to express. Having eyes purged from the films of ignorance and superstition we are to accustom them to behold in common things of earth and sea and sky, angels ascending and descending on ministries of blessing and delight to the human race.

In all places of His dominion, in the physical as well as in the moral world, we are intelligently to praise His name, appreciating all things, enjoying all things, using without abusing, not neglecting nor despising, for all things are ours, and we are Christ's and Christ is God's.

END.

