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Divine inspiration considered from the standpoint of humanity

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*Divine Inspiration
Considered from the
Standpoint of Humanity*

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Divine Inspiration.

Considered from

The Standpoint of Humanity,

"What we require is no new revelation, but simply an adequate conception of the true essence of Christianity;

And I believe that as time goes on, the work of the Holy Spirit will be continuously shown in the gradual insight which the human race will attain into the true essence of the Christian religion.

I am thus of the opinion that a standing miracle exists, and that it has ever existed — a direct and continual influence, exerted by the supernatural on the natural" — Paradoxical Philosophy.

"I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life"

John VIII 12.

Divine Inspiration.

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What is its significance, nature and laws? An arbitrary, abstract power, speaking through certain favored individuals, in such a manner as to convey the unmistakable Word of God? endowing only the chosen few with the power of comprehending, and applying, its meaning, or a gift-bestowed upon man, subject to well defined laws, applicable to human needs, and furnishing the possibility of communication with the Divine, thus insuring all necessary instruction as to his highest-attainments?

Such is the nature of our present inquiry. Clearness demands a definite understanding, as to the meaning of certain terms.

We shall consider the definition given by Webster, supplemented by that given in the Scripture.

1. Divine, is defined by Webster as, proceeding from God: Godlike: Heavenly: excellent in the highest degree: as frequently above what is usually termed human.

2. Inspiration, is defined as the process of filling with ^{what} "animalis", emotions and exalts: to affect us with a superior or supernatural influence.

3. The Bible definition, is the breathing in of the Spirit. "God breathed into man the breath of life and he became a living soul" The life of human beings, is defined by Webster as the union of the soul and body: but in its highest form, or meaning the deathless quality of the soul, or existence.

Life then becomes the important element in our investigation.

Whatever our conception of the nature of Inspiration, it presupposes belief in a Divine Providence, called by the Jews "The Living God" a Divine Personality, capable of putting Himself

in communication with man, and according to our present understanding of man, this conception becomes "a demand of his entire being, intellectual, moral and religious; an implication of all his faculties, bearing the warrant of the entire soul"

"if strictly proved by nothing, yet implicit in everything" The gift of human personality as well as the universally acknowledged sense of obligation to and dependence upon, some higher Being, is in itself a guarantee, that the aspiration of the human spirit for some revelation of the Divine, will be satisfied.

The nature of spirit is expression and as God is a spirit, therefore revelation, or expression, is only in accordance with the Divine nature.

History tells us that from the earliest stages of existence, this expectation has been manifested by humanity, from the lowest grade of civilization to the highest. "In all ages, among all peoples, the influence of the Divine Spirit upon the souls of men has been turned

inspiration or illumination; the fructifying⁵
afflatus of the creative spirit; giving ideas and
choices, quickening human insight to discern
in the manifold and illusory appearances of
nature, a universal order, and an eternal sig-
nificance." That the book of Nature must have
been the first volume of revelation to man is evident,
and its value, even in the present age of enlightenment
is incalculably above the estimate of the casual
observer, and must ever be studied with increasing
wonder and praise, by the soul in communion
with the Divine. Then whether Inspiration be
direct; the shining of the Infinite into the soul,
or kindled by sense impressions from the world
without, the creative spirit in man corresponding
to the creative spirit in nature, the question becomes
only one of degree, the result in either case being
a communication of the Divine, life-giving power;
a response to " — that most noble attribute of man,
Thought yet untutored and inordinate,
That wist for something loftier, more adorned,
Than is the common aspect, daily quest,
Of human life " — Monck's motto.

All the elements, earth, air and water, the animal and the vegetable kingdom, are manifestations of its presence; but in man we find the embodiment which most perfectly reveals the Divine. If there is to be a special revelation to humanity, "if there is a Supreme Mind, a Personal Being endowed in the highest perfection with attributes which we are compelled to conceive of as like our own, and by this great all-creating, central Personality will seek to draw to itself, the multitude of many personalities, which he has created in His own image" and will satisfy the aspiration for more perfect communion, and will also, by some means, enable the human spirit to realize, as far as may be, its conscious affinity to its Creator; then it will certainly be through man, and those individuals who best comprehend its meaning will be those most possessed of this Divine Inspiration. But how shall we gain some understanding of this mysterious power?

How ascertain its laws and the measure of its possibilities?

We take life as a fact, we ascertain its beginning⁷, its development, and its end, but we cannot explain it. "In treating life we make history not theory," one has said "to attempt to give an account of life, is it not an attempt to gauge the Infinite?" An ancient philosopher has said "Man is the measure of all things," another has further defined Man as "the most complete epitome of life given to humanity -- the result of all the former development, the center of all its present, and the probable starting point of all its future manifestations"

A slight analysis of his nature may reveal a gleam of light, suggestive as to the solution of the problem before us.

Man is a composite being, of earthly and heavenly origin. "The body" formed of the dust of the earth!

2. "The breath of life"

3. The result of the combination.

"The living soul"; this term is not applied to the breath of God as

considered in itself, and as separate from the body, but to man in his entirety, as the result of the union of the two contracted elements. In the scripture when referring to the breath of God, in this connection, it is regarded as the principle of life, the animating principle of the body; but when that which was breathed into man is considered in itself, apart from the body, it takes the name of spirit. Eccl. XII 7.

See XXIV 39. This interpretation of the term "spirit" considered as independant from the body, and "the soul" as the same breath, insofar as it gives life to the body, explains the expression of Paul "body, soul and spirit" in describing the complete constitution of the human being. Heb. IV 12.

Thus we have the soul, the center of three kinds of life; that of the person, free and intelligent; the life of the soul or psychical life; that of the sensations and of the organic activities or -

physical life; that of the aspirations and of heavenly communion or spiritual life.

As life in general is only the expression of that which is found in germ, the solution would seem to be reached by tracing the development of life from the organic center of personality.

This personal soul forming, the bond of union between the two spheres, is connected on the one hand through the physical, seeking the nourishment of its forces and the materials of its activity from the earthly, and on the other hand, through (through) the spiritual and seeking its sustaining power by responsive communications from the Divine Spirit.

The spiritual is not divorced from the natural, but the natural only attains the fullness of its realization through the spiritual, culminating in the normal development of both the physical and the spiritual powers.

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Life depends upon contact with life,
hence if the requirements of man's nature
~~are~~ to find their perfect realization
this inspiration implies a real
objective action of the Divine upon
the human; not some abstract
principle, but something vital
and organic, a living product
which naturally acts upon the
human in the development of
the organism as a whole.

a revelation suited to the condition of
its recipients, starting from the actual
circumstances in which they are placed
and dealing with matters which pertain
to heart and life, and showing its
effects upon human conduct.

Observation teaches us that while from
his birth, man possesses the principle, or
the potentiality of these three kinds of
life, yet they only make their appearance
in him successively. "First that which

is natural, afterwards that which is spiritual. ^{10.}

First the bodily life, illustrated by the first stages of infancy, which looked at superficially, might appear purely animal, yet after a little time the spiritual tenant looks forth through the eye, that window of the soul; the lamp of intelligence shines with beams of increasing brilliance; the will acts with increasing energy, until there comes a time when this free intelligent personality becomes conscious of its powers. In his intelligence he possesses an instrument capable of appropriating the secrets of universal knowledge, in his free will the power of self-direction.

The personal, self-conscious soul, is what it wills to be, shall it alienate its own rights by self-indulgence and weakness, by the narrowness of personal pride and egotism, or give itself up by free and deliberate impulse of love and loyal service? No self-government is the

characteristics of the soul's life, so is self-
surrender that of the life of the spirit.
Which shall leave the mastery, the physical or
the spiritual? Such are the fundamental
lines of action presented.

The ability of any ruler to govern in the
manner most conducive to his own highest
interests, as well as those of his subjects, depends
primarily upon self-knowledge and
self-control. We must understand the
elements of conflict, those which are
antagonistic to the attainment of the
highest ideal. What is the character of the
enemy to be conquered in the individual
life? Not some vague principle which crushes
all efforts to falter its meaning, man must
first become master of himself; the danger
which threatens his liberty is the power of the
lower nature; of the appetites, of the senses the
instinctive tastes. The common idea representing
this tentacle, as the authority of a monarch who imposes
his laws upon us, though true in the abstract, is

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~~apt to be misapprehended~~; as also the accompanying notion that the physical impulses are essentially evil, whereas the evil comes only from allowing them undue authority, permitting them to take control of the rightful master and transforming him into a slave of his own nature. Created potentially free, by repeated victories of conscious will over blind instinct, man may become actually so. This conflict between what is right and what is agreeable becomes a necessity, if man would become really morally free. Absolute control of the will, brings outward worth and inward peace, which in its perfection is represented only in the Divine Personality.

Humanity seeking to become Divine has been and will ever be the aspiration of the soul.

As the energy of the physical life is nourished and strengthened by the assimilation of material food, and structure and development of the physical

powers, so with the spiritual life, the assimilation of the Divine life and the exercise and development of the spiritual powers are just as imperative. As the soul reacts on the influence of the material and earthly nature by means of physical labor, so it reacts upon that received through inspiration on the spiritual, in the no less efficacious labor of prayer and praise.

From this view of man's constitution, and the first stages of his development certain conclusions are evident. His position of responsibility in which man is placed plainly reveals the necessity of constant communion and harmonious action with the Divine.

The attainment of the realization of the potentialities of his being, not only emphasizes this necessity, but his success is measured by his own response to this inspiration. As perfect trustworthiness is a basal qualification for successful

partnership, so in the present case, in order to perform his part in a cooperation with the Divine and thus insure harmonious action the full development of all his powers is demanded. As the Divine life giving power is measured only by Infinity, so with this cooperation, the possibilities of humanity are beyond our conception. The perfect love of the perfect God is the end for which we strive.

If the connection is made between (the) the human and the divine, its course is ever upward and onward.

Light sufficient for the possibilities of the present is the all important requirement. How exercise these powers given us, how fulfil the conditions of grace? By accepting the influence of the Divine spirit granted in response to our best efforts to bring heart and life to the work; by inspiration acquiring a clearer apprehension of God and duty, an ever increasing power to know and

do this will. Seeking to bring to the
 duties of life broad and liberal culture,
 the inheritance as far as possible, of all the
 great and the good who have lived before us,
 a fuller, more harmonious development,
 greater freedom from narrowness and
 prejudice, more breadth of thought, more
 expansive sympathies, feelings more
 catholic and harmonious, a high and
 useful ideal; training all the capacities
 of our being, and directing them to
 their true ends, by intercourse with
 living hearts as well as dead books,
 learning to know and sympathize with
 living, cherishing humanity; exhibiting
 in our lives the example of self-discipline
 and self-culture, setting before them
 true and lofty ideals which shall enter
 into and control their lives, training
 all their faculties, inward powers and
 outward instruments, hands, eyes,
 ear, so as to enable them in some

means to realize that ideal end, thus opening
 up avenues through the manifold obstruc-
 tions of sense and outward things through
 which the soul may catch some glimpse
 of the true beauty, the real good, that
 light which shall "not only set before
 them the vision, but impart to them
 the power of impressing on outward
 things, the pattern of things seen in
 the inward."

A comparison of the conception
 we have formed by the study of
 the individual soul, in its development
 with that of History, more especially
 with the view revealed in the Bible,
 will serve as a test of its validity.

We have found that the physical
 life is the starting point, the medium
 in which the awakening of the faculties
 of the soul takes place, the form through
 which the spiritual life is manifested.

The revelation of the spiritual, is at

first at the minimum, but increasing in proportion as the Divinely ordained Master, the true personality secures its legitimate position; future possibilities are dependant upon the voluntary exercise of the will. Continued intercommuni-
 -cation with the Divine with its bound-
 -less possibilities, or submission to the domination of the physical nature, and its resultant debasement and obliteration of the likeness to the Creator, with all that it implies.

In the records of ancient history, in the Assyrian - Babylonian world with its crushing military power, the Medo - Persian Kingdom, with its strong administrative organization, the Greek race with its incomparable artistic and scientific genius, and the Roman empire with its powerful political centralization, we see the struggles of humanity for the

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development of its faculties, the
mastery of itself and the world, but
little or no indication at first
seems to be apparent of the activity
of the spiritual element, what religious
manifestations there are reveal only
chaos and superstition. A closer
view however, reveals a few earnest
faithful souls, who were diligently striv-
ing after the way of truth, the satisfaction
of the demands of the spiritual nature.

A Plato, and a Sophocles claim
our attention as representatives of this
class. Are not these struggles of
those ancient peoples after the useful,
the true, the beautiful, the right, indications
of a life-giving energy, a consciousness
of need, aspiration for something higher
and better? Are we not compelled to
accord to all these different races, a
part in the mighty drama, the
onward and upward march to a more

perfect self-realization? Different functions which are rudimentary, or only slightly developed in the one, but highly developed in another, although not on the distinctively spiritual plane, yet, are they not fundamentally important in the attainment of self-knowledge, as well as in the cultivation of the necessary ^{power} of government? "First the wheat, then the ear, then the full corn in the ear"

The first struggles of life, however obscure, are no less ^{actual}, the vital life giving power can only be obtained by contact with life, hence the inspiring principle is just as necessary in the one stage as the other. The grand old poem of creation, as well as the more modern unfolding of science obeys one single idea, that of aspiration after man's early separate formation makes a step in advance towards the final goal, are not these struggles indicative of a

perfection of the physical life of humanity, for the reception of the distinctly spiritual life?

While to the Semitic race was given the honor of transmitting to the world its highest revelation of the Divine, yet their achievements in Art, Law and political organization, so fundamentally important to the whole system of Christianized humanity were comparatively small. We cannot deny Assyria while she has left the most enduring monuments of itself in these departments, and to other races, a Divine guiding, in its place equally important.

The perfection of the individual involves the perfection of society, and more than this there could have been no development of the individual without the development of society.

The conception of the Christian Church even, could not have been thought

of us real unless clothed in the experience of humanity. " Human society has been compared to a pyramid, on the lowest steps of which stands the multitude, while those, steadily specializing, amidst thought and will; next above them are those whose function it is to reproduce and publish; while themselves possessed of a certain amount of power, the word of command given them from above. At the summit, in a narrow space, reserved for a small number of elect souls, are arranged the real geniuses, those who open out new horizons to the minds of men, and new paths for their activity.

We have referred to the Divine favor conferred upon the Jews, Other races have claimed revelations from the Supreme power. Additional proofs are coming to light, from time to time, that these gropings after an object of

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worship and praise, were not wholly in the dark; the discovery of the Moabite Stone is a conspicuous illustration, - a study of this inscription brings to mind the fact of the resemblance of the Moabite religion to that of the Jews, and while granting the immense gulf between the religion here exemplified and that of Israel we are forced to recognize real piety and at least a foundation for religious character. Again, although we grant that the Hebrew Bible which we accept as the highest expression, the most perfect document of religion, and the record of a real communication from God to man, and is far above all the sacred books of other races, yet a certain measure of pure gold, must be acknowledged in them, which may have had more or less influence upon the elements which have entered into

the more perfect structure.

If we study the Prophets, who are the best representations of the distinctive features of Biblical inspiration, and a type of all inspiration, we shall see that not all even of the true prophets, always had the fullest insight into what they were doing. From the book of Samuel we may trace a picture of the early stages of its development.

The exercise of the gift, was often accompanied by strong physical excitement. Music was sometimes used to stimulate the prophetic inspiration II Kings III 15.

It is worthy of note that the external phenomena of Prophecy, in the prophetic order of other races, though more violent and undisciplined were not wholly dissimilar in kind

A similar indication of a primitive age is found in the mental condition

of the Prophets. Dreams are a medium of
 revelation. Gen. XX 8ff. Judges. VII 13f.
 Yeoman, or ecstasy, chm. XXIV 4.
 Instruments of Music. 1 Sam X 5. 4- VI 16-18.
 including ideas current among ancient
 peoples generally. The same is true in
 relation to the subject of inquiry, the fee.
 or present brought, the usuar and the sign
 which the questioner is to meet with.

1 Sam. IX 6-8, 4 & 2ff. — also the
 constitution of the Uade associated with
 the Priesthood, as illustrated in the house
 -hold of ~~the~~ the Shrine or Chapel, Image,
 Ephod and Teraphim and the Levite to
 serve them. The same in the time
 of David 1 Sam XXIII 1-12.

Prophecy was a profession, through
 and beyond the Monarchy, and also
 strongly manned. See the time
 of Ahab, Obadiah speaks for hundred
 Prophets in a cave. Jeremiah implies
 a number, both in Jerusalem and

among the epiles. Egeat indicates a considerable body of Profets XIII of As a class they were subject to human weakness Is. XXX 10. Jer. VI 14. Egeat. XX 10.

Because some fall below the highest standard, even of their own time, it does not necessarily prove them to be false; their fundamental ideas in many cases were correct, but they lacked spiritual discernment;

indicating a low state of development.

although not approaching the full unimpeded view, yet on the ascending scale. Although certain conspicuous figures overshadow the rest, we may never know how much of the solid basis of this mighty structure has been due to unnamed and unknown workers.

Great advances must be led by great men, and to them we look for the deepening and strengthening of religious convictions,

but after the great truths have been propounded, they must be spread abroad and carried home and impressed by iteration; each passing the interpretation to those below; so we see that the lower prophecy had its function and its place, although only the products of the higher prophecies are given us, as a compound of that which forms the lower strata.

These are represented by the three major, and twelve minor prophets:

"central representations of Israel's religion, the culmination of all religion before the coming of Christ." As we rise in this ascending scale, the concomitants of the lower stages of development disappear. The Epiphany, the Transfiguration, and the Similes which connected prophecy with miracle are discarded.

Physical excitement is no longer essential to induce the prophetic inspiration. The lower the grade of prophecy, the more

does the ecstatic condition become the normal one for inspiration; whereas in the higher and riper stages it occurs but seldom. The change is also noteworthy in the character of the revelation; at first connected with the simple requirements of a primitive people and their naive ideas and usages, but in its highest form brought out by the great crises of National History; a deeper insight into the nature and attributes of God and stronger incentives to the performance of human duty impelled them to go forth to wars, to threaten and to reassure. Although primarily impressioned by spiritual truths, and preachers of religion, they do not hesitate to take any position which the circumstances of the hour demand, whether in the ranks of ordinary duty or as statesmen or social reformers.

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It is a significant fact that most of those occupying the higher plane are men of considerable culture, as well as inherent ability. In the case of Moses, "versed in all the wisdom of the Egyptians," the fact seems to me undeniably that this formed a valuable factor in his personal preparedness for his remarkable work. The same may be said of Isaiah I & II. Again Paul is a notable illustration of the value of culture. Amos represents another class; he evidently had not enjoyed such superior advantages, but gives ample evidence in the character of his work, that no time had been suffered to pass unimproved, but that every advantage offered for the development of his faculties had been wisely improved and with a result reflecting credit upon himself and adding to his efficiency in his Master's service. In these illustrations these

is also visible evidence that while conscious of the validity of their call from God, they did not lose their full personality, neither was their intelligence less active, but "the impulse is given, all the faculties and powers of the man are stirred to unwonted energy, in which however, as if to give it the stamp of nature and reality, there mingles something of his weakness, as well as of his strength"

The more perfect the instrument, the better, and more efficient the service, even though impelled by this Divine power.

New ages bring new needs and enlarged fields for the exercise of the utmost attainments. These forces at our disposal are permanent, the light received is permanent, "that light-while being compassed with light, is found before it more beautiful than the sun, and above all the order of the stars"

We have seen this light to act with

the descent down the ages.

Beginning with Moses, we see the fundamental conceptions, "Jehovah is the God of Israel, and Israel is the People of Jehovah" and "Jehovah is a God of righteousness and requires righteousness in those who worship Him" expanding in meaning and application, until like the mustard seed in the parable, its branches fill the whole earth.

In Moses we behold the Prophet, the Lawgiver and the Judge. He is pictured to us "sitting to judge the people, from morning till evening, hearing their cases and giving them answers" thus forming the first element of the Torah; the collection and generalization of such decisions resulting in fixed standards or laws.

Seeing this practice through the Judges, we find Deborah the prophetess and the

children of Israel
coming to

her for judgment, Samuel on his circuit to Beersheba, Gilgal and Bethel. Moses appoints "able men, such as fear God, men of truth, hating unjust gain" to relieve him of the lighter cases

We find others more especially endowed with the prerogatives of Priests, to whom the people come to inquire of the Lord, followed by the prescription of certain ceremonies.

Finally the formulated decisions of the age, in addition to those which had accumulated gradually up to that time, are formed into a code, essentially religious in character, and received as coming from God, and based upon the Divine attributes, constituting "The Book of the Covenant."

From these simple regulations, based upon the fundamental principles of a primitive age, and regulations for worship equally simple, we see them expand and multiply through succeeding generations, taking more and more

complete forms, until they culminate in the complete ceremonial Law.

This system, so ~~expression~~ expression of some of the profoundest truths of Israel's religion, demonstrates the zeal with which these guardians of the way of righteousness labored to direct the lives of these people into the spiritual channel, and if the result was sometimes a cold formalism, accompanied by superstition, it only proves that the spiritual nature was not being nourished by this inspiration, which had impelled these earnest souls to devise these impressive symbols, as aids to the heartfelt service of loving and dutiful souls, and furnishes an illustration of that which is so evident in all ages, that the rejection of the spiritual life ends in superstition.

When the full significance of this wonderful system is realized, it presents a sublime monument of the depth and power of the spiritual life; one of

the most convincing proofs of genuine inspiration being, the sense of responsibility for the extension of that power, bestowing life and light upon others.

We have seen the germ, from the smallest and most unpromising beginnings, expanding taking in a wider area, a more comprehensive life. The spiritual vision has been strengthened. The significance of former revelations have been made clearer.

A true insight has been gained, into the nature and attributes of God and the duty of man, and followed out into all its consequences. We have witnessed mighty struggles for the mastery of self and the power to bring itself and others into harmony with the Divine life. Revelations of a larger Mind, a central Intelligence have given promise of a brighter future. This has taken shape, in the minds of those on the lower plane, of a restored kingdom, with universal dominion and an ideal

King; a more perfect life, harmonious,
 peaceful, in which every want should be
 gratified; to the few who have attained
 the utmost height, the most unimpeded
 vision, there are foreshadowings of a higher
 Kingdom, a more divine King; the
 vision called to mind by the thought of
 the "latter days," takes on a more spiritual
 hue, "the life is more than meat, the
 body more than raiment." That wonder-
 ful conception of Ezekiel of the transforming
 life giving power which, just so far as it
 finds a place in the heart of humanity,
 makes all things new and becomes a spring
 of life, attains an ever deepening signif-
 icance, to the life ruled by the divine spirit,
 and presents a vivid picture of the power
 of the Christian Church to day, if they could
 but appreciate their possibilities. Perfect
 communion with God, symbolized by
 that new Sanctuary, The Spiritual life:
 nourished by this divine communion,

descending, with ever increasing depth and
power through even the most barren
and desolate tracts, spreading life and
fertility wherever it flows, purifying and
healing the wildest and most pestilential
districts, so fittingly portrayed by that
stream of such inducement and

transforming power. When we
follow the minds of the Prophets, as they
picture to us that ideal King, through the
different sources which have been handed
down to us, Malton, Amos, First Isaiah, Second
Isaiah, Jeremiahs, Daniel, the second Psalms, the
twenty-ninth, the twenty-second, the sixty
ninth, the one hundred and tenth, we are
amazed at the wonderful vision which
they present, and are compelled to
acknowledge that its realization demands not simply
a human being, however perfect; but a Divine
Person. A comparison of this vision with the
personality exemplified in Jesus of Nazareth, fills
the soul with wonder at the revelation conveyed.

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and it prostrates itself in grateful praise, before the Infinite Wisdom which gave us the ability to comprehend in some measure this Supreme revelation in Christ, and has made it possible for us to receive light and power according to the fullest measure of our aspiration.

"Beholding us in a glass the glory of the only begotten we may be changed into His image"

"The Christian life is the only life that will attain to the summit of the pyramid — apart from Christ the life of man is a broken pillar"

"For Christ we may attain true unity, unity of man and man, God and man, God and Christ and man, till all shall be one"

Is there the mission of Inspiration made void by the revelation in Christ?

The life and teachings of the apostle Paul furnish a satisfactory answer. He gave his labors, his life his all to the work of proclaiming and interpreting the significance of this revelation.

He gives personal testimony as to the source of his authority and power "the gift of the Spirit"

as also of the forms of its legitimate and genuine manifestation; ecstatic utterance, suspended insight; miracles of healing, gifts of judgment, discrimination, organizing, governing. Some of these, in our own day, are not considered to be supernatural gifts, but in Paul's view they all radiated from a single center. Natural and supernatural are terms necessitated by the point of view of our human ignorance, with the increase of Divine light and knowledge the distinction vanishes. "When that which is perfect is come, then that which is in part will be done away," - "further will become sight and prayer will be transformed into praise." Untie then the inspiring, life giving power of the Spirit cannot be dispensed with, so far from its necessity being made void, it is increased a hundred fold; having been so highly exalted, humanity is capable of falling to infinitely lower depths, without

His sustaining power.

The Divine Revelation in Christ
is meaningless to us, an illusion or a
myth, without its enlightening presence.

"Just as we see, the immortal spirit grows
like harmony in music; there is a dark
insentient workmanship that reconciles
discordant elements, makes them cling together
for one society. How strange that all
The tears, pains, and early miseries,
Regrets, repetitions, lassitudes interfused
Within my mind, should ever have borne
a part,

And that a needless part, in making up
The calm existence that is mine when I
Am worthy of myself! Praise to the end!"
Wordsworth.

"This is Life Eternal - that they might know
Thee, O True God and Jesus Christ whom
Thou hast sent" - Jesus Christ.