

either faith or knowledge concerning anything that is not true, such faith or knowledge can form no part of any true system or science whatever.

Our school men have divided the great field of scientific inquiry into two general divisions, which they have termed physical and metaphysical science, because within all the realm of nature, man's knowledge is limited to two elements—mind and matter. Physical science pertains to the material universe exclusively, and to the laws that govern it. It treats of the methods of their operations and of the causes and connections of natural phenomena, and has no reference to things mental, moral, spiritual or imaginary. While metaphysical science is exclusively occupied with the mind, in all that complements its mysterious phenomena.

Physical science is the substratum of all natural truth, and, therefore, must be true to nature; so that science, in its usual senses, is a philosophical arrangement of the facts and laws by which the phenomena of nature have been produced and are maintained. But nature is only the results of the physical laws of God, operating in and upon matter. Everything that exists, whether it be material, mental, or spiritual, was made and intended to be controlled by the laws of their great Creator—God. Man has created no matter or law either physical or spiritual; for man has created nothing. Man himself is just as subject to the laws of his Creator, as any other portion of God's universe, or any part of his works. But while man can create no physical law, he can study, to understand, and then arrange the methods by which the phenomena of nature are produced, and this then becomes to us true science.

To ascertain and then systematize the exact methods by which God created the earth, and the methods or laws by which its different strata and elements were formed, must be the true science of geology. The exact truth in regard to this matter, is the true science of this subject, whether it is according to our former teaching and ideas, or not. But if our system has been founded upon error, then such system would be the science of geology, "falsely so called." And then to denounce the Bible, because it would not agree with such false system; or to denounce science, because such false philosophy was in conflict with the Bible, would only stamp the objector with stupidity and gross ignorance.

There were many honest hearted people, who once thought, that to abandon the old Ptolemaic system of astronomy, which taught that the earth was flat and the center of the universe, was to abandon and give up the Bible, because of its supposed conflict with the Copernican system. But after this foolish

scare had passed by, there are few, indeed, who feel compelled to believe that the earth is flat, or that the Bible is in danger, because the science of astronomy demonstrates the rotundity of the earth and its diurnal and annual revolutions.

Any person can now explain such expressions as "the raising of the sun, and the going down thereof," or that "in six days God created the heavens and the earth," according to the highest teachings of astronomy and geology, without the imputation of impiety, or being charged with infidelity.

When compared with true religion; science is not, and cannot be irreligious. It has as little direct connection with religion, as botany or agriculture has with astronomy. But while none of the arts or sciences can possibly invade the department of religion they are not, and cannot be in conflict with it. Science and religion do not deal with the same questions, neither do they cover the same ground. Science may confirm the truths of revelation, but from their very nature, this is all that it can do. The laws that govern science, and the laws that govern religion, are as unlike, as the laws that govern the body, and those that govern the mind. In fact, legitimate science does not deal with the nature of the power that created and works, but by the methods by which it acts. It is not a question of the original cause, but of process; and of the methods of operation. The existence and being of the great Creator, lie entirely outside of the field of Darwin's investigations, for he is entirely occupied in trying to explain the physical laws by which He has created and developed the material universe. The Bible does not say whether the original germs of life infused into the elements when "the spirit of God brooded over and incubated the waters" was four distinct species of animal life, or four thousand. Neither does the Bible declare that all the vast variety and species of animals now upon the earth were all so created "at the beginning," and no well informed Christian naturalist is obliged to believe it.

Having thus seen that true science is but a knowledge of the real methods by which the various departments of the universe were created, and by which they are still carried on in perfect harmony with each other; we now advance to ascertain what true religion really is. As we know of a truth, that God is the author, and the only Creator of nature in all its elements and laws, and that in all their operation from the least to the greatest, there is perfect concord and harmony; we know that any religion or thing, that is of God, must be in perfect agreement and harmony with every other part of his works; for it is philosophically true, that "a house divided against itself cannot stand." If God be the author of both, there

can be no conflict, for they will and must agree. They are, and must be in perfect harmony with each other. Like the three witnesses to the Messiahship of Christ, they will "agree in one." In its appropriated and historical use, "religion" means

any system of religious faith and worship; as the Jew's religion—the Mohamedan religion, &c. &c. But the fundamental and true idea of the Christian religion is found in the etymological meaning of the word *religare*, from which we have the word religion; which means *to tie back*; or to bind back again. I wish I could impress this definition upon your minds, so that it would never be forgotten. It is a perfect key that will enable you to understand the perfect wisdom and philosophy of the Gospel of Christ. The "Jew's religion" was not a spiritual but a formal and ceremonial religion; and although it was ordained of God "by the disposition of angels" it could not bring the soul into spiritual union and harmony with God, any more than obedience to "the powers that be" that are also "ordained of God." But as there is but one living and true God; so there can be but one true and perfect religion; and as its author is a spiritual being, it must be a spiritual religion. The necessity and virtue of that religion is found in the fact that man had departed from God; that man had separated himself from his Creator, by transgressing the universal spiritual law of God; All the laws that control the vast universe of God; both in governing man and angels and worlds, grow out of the attributes, or rather out of the essential nature of God himself. All the known and manifested attributes or nature of God; are Omnipotence, Wisdom and Love. And as God is infinite in every attribute, or essential principle of his nature, God is Infinite Power, Infinite Wisdom and Infinite Love. While Infinite Power, and Infinite Wisdom was exercised in the creation of all things both material and spiritual, and is unceasingly exercised in controlling them by his universal physical laws that keep them in harmony with God and with one another, Love is the only law of God that can effect or control the soul or spirit either of man or angels, in keeping them in harmony with each other and with God. Love, as a law, or principle of action in the soul or spirit of the angels of the spiritual world, is the only law that is necessary to produce the purity, the harmony and the happiness of heaven. And in the hearts of men, it is the only law that is necessary to produce "righteousness and peace and joy" on earth; and to establish "the kingdom of God, which is within you." This law, or principle of action in the souls of men, would realize the perilous and sacrificial mission of our Savior, by filling the "earth with peace, and good will among men." This law would

bring all men into union and harmony with God, and with each other; for "all things whatsoever we would that others should do unto us," it would cause us to "do even so unto them." In short there is not one single "fruit of the spirit" that it would not produce in the heart of the man who is governed by this *one only* moral and spiritual law of heaven and of God. In a word, Christ has informed us that "love is the fulfillment and end of all other laws, as a principle of ethical and spiritual action; for there is no evil thing to God or man that it will prompt us to do; and there is no good thing that it will not prompt us to do." It is therefore a perfect law, or rule of action, and is the only "perfect law of liberty" that God could give. It is the most simple, and yet the most powerful law to regulate moral and spiritual action; and to promote peace and righteousness on earth, that Christ could possibly reveal. For love endureth all things, and "never faileth." This law is not of man, for the law or principle of action of the fleshly or natural man is that of self-love, or selfishness. By sin, or a transgression of this law of God and of heaven, man had separated himself from God, and become a sinner; for "sin is a transgression of law." It is the essential nature of the natural fleshly or carnal man; (for these terms are identical) to be selfish; and if this natural selfishness is unrestrained or cultivated, it will lead to covetousness, theft or murder; and too often ends in evil speaking, slander and lying. In a word "the works of the flesh" as partly set forth in Galatians 5, 19 20 are its natural and legitimate fruits. Now to say that such a spirit can enter heaven, is to say that there is no heaven.

The laws of God are not arbitrary but perfectly natural; and each spirit must just as naturally "go to its own place," as gases go up and stones go down. It follows, then, as a reasonable and as a philosophical fact, that the one great work and mission of Christ, was to teach men this one spiritual law of heaven and of God. For this one purpose he "divested himself of the glory and riches of heaven," and accepted the sacrifice and sufferings incident to his perilous journey and mission among men whose selfishness had filled the earth with "envyings and hatred and covetousness," and ending with many in becoming thieves and murderers.

While all the astonished angels stood in silence, as they clearly saw the sad and terrible results of such a mission to this wicked earth, the Logos, the Word, stepped forth radiant with love, and said, "Lo I come, in the volume of the book it is written of me; I delight to do thy will, O God."

Yes, God desired his Son, the Word, to come to this earth, in order to teach men the way back to God, and thereby to heaven,