

of character; and without the possession of some reliable character and of firm convictions, we do not consider any individual person to have attained full maturity. The moral character is not supposed to change as do scientific knowledge or principles of taste; it should serve as a firm foundation whereupon implicit reliance can be placed.

Similarly, we look upon the Christian view of the world and life as something settled, and so far as we can see incapable of further improvement. The applications of this view are endless, and at the present moment only very imperfectly achieved; but so far as the doctrine of love itself is concerned, nothing higher has been suggested or is even conceivable to the human mind.

This finality in the Christian conception of love is shared also by the Christian conception of truth. In fact truth and love are identified. We are shown in this identity not only the realised ideal of morality or the good, but also the realised ideal of knowledge. For according to this view, truth and love are not only the highest attributes, but also the very essence of the supreme Reality which we call God.

The pre-Christian world and profane philosophy ever since, and down to the present day, continually ask the question "What is truth?" For the Christian believer the answer is love; and this answer was given, not by any intellectual exposition, but by the life and death of Jesus.