

only be found in some personality exalted enough to force upon human minds the conviction that the supreme moral law, the voice of conscience, was a Divine Revelation, and to give to it such an expression as would, for all times and for all practical purposes, supersede the perplexing speculations or quibbles of contending philosophical systems and prevent it from falling to the level of a purely conventional moral code. This higher sanction and deeper expression is to be found in the person of Jesus Christ, and in His teaching that "God is Love," and that the highest moral law is the rule or kingdom of Love, the Divine Order. It may be that a glimpse of this view had already casually been caught by prophets, lawgivers, and thinkers in pre-Christian times; but it was not proclaimed, as it were, from the housetops and forced upon the attention and recognition of a large number of persons who lived and worked among men of all grades and stations of life and in very different nationalities. That such has nevertheless been done constitutes a unique fact of history, a fact so important in its results that it has become the point of reference for all subsequent developments, the centre of civilisation ever since.

To study this remarkable phenomenon forms the task of theology proper which should unfold our knowledge of the Divine, as science unfolds that of the Natural Order of Things. It has thus acquired an independent foundation, whereas without it all moral or spiritual teaching must, according to this view, necessarily in the end become merely a doubtful chapter of philosophical speculation, or an equally doubtful and merely tem-