for health and long life. You waited for her to be
brought you by some faithful toiler, who could
only report that he had gained, but could not share.
And then, as all of us at last come to do, you
recovered your senses and bought her upon her own
terms, meeting all her conditions and submitting to
all her tests. Henceforth you, pre-eminently, are
the men who are to declare to your fellows that
whoever would possess truth must buy her as you
have done. You will find yourselves insisting upon
the fact of which our text to-day is emphatic
declaration.

You will have observed, I think, that, so far as
one who is not a student of physical science can, I
have sympathetically met you upon your own
ground, and have stated nothing to which you have
not readily assented. You will agree with me that
truth is the creation of a person who has brought
himself into conformity to some particular reality.
You will agree with me that conformity is the result
of taking thought; and so you will sympathetically
meet me when I try to emphasize, what you already
know, that beside the special truths you have been
busy buying, there are other truths for you to
possess. For there are realities of the conscience
and the spirit just as substantial and enduring as the
realities of force and material, and combinations of
material and force, over which you have bent in
acute and eager thought, and these must be in-
vestigated and understood if we are to be thoroughly
equipped for the sort of life we have to live. If I
am told that the steel bridge over the great river is
incontestible proof of the realness of those substances
and their qualities upon which the ingenious mind
of man worked to produce the bridge, I must reply
that the tragedy of Macbeth is no less a proof of the
realness of the human conscience; that the immortal
prophecy of Isaiah is no less a proof of the realness
of the human spirit. The working of Macbeth's
conscience is, and is recognized to be, a picture of
the working of every man's conscience when the
'sight of means to do bad deeds makes bad deeds
done.' The concrete atheism which Isaiah rebukes,
the beauty and peace of a thorough trust in God,
which he describes, are to-day exactly what men
knew they were in Isaiah's time,—the evidence of
the reality of the human spirit denying or worship-
ing God. Ethical compunction is as much a reality
as a bar of steel. Spiritual sensitiveness to the
presence of God is as well attested a fact as the
sensitiveness of the magnetic needle to the influence
of the pole.

Moral truth is the creation of a person,—it is the
harmony of our thought with the realities of the
moral order disclosed in the conscience. "Thou
shalt not steal." That is not a truth; it is a com-
mand. It is only when our thought and feeling
correspond to the reality of a personal ownership
not ours, that we feel the imperativeness of the
command. And so we have to buy our moral
truth; have to pay down the patient, painstaking,
exact, authentic investigation of all those realities
which are furnished by the conscience and by the
relations we bear to our fellow-men, in order that our
thought may be in harmony with these ascertained
realities. There is no other way of securing that
ethical certainty and ethical clairvoyance necessary
to the fully furnished man, whatever be his special
profession or work. What I am insisting upon is,
that the very methods you have employed to gain any
scientific truth are those by which moral truth must
be gained. There is no royal road to character as
there is none to learning.

Spiritual truth is the creation of a person; it is
the harmony of our thought with the realities which
lie back of our awe, our reverence, our instinctive
and fundamental sensitiveness to the Divine. For
God is all about us. In the matchless and immortal
words of the Psalms: "Thou art about my path
and about my bed, and spiest all my ways. For, lo,
there is not a word in my tongue but thou, O Lord,
knowest it altogether. Whither shall I go, then,
from thy spirit? Whither shall I Go, then, from thy
presence? If I climb up into heaven, thou art there;
if I go down into hell, thou art there. If I take the
wings of the morning and remain in the uttermost
parts of the sea, even there also shall thy hand lead
me, and thy right hand shall hold me. If I say
peradventure the darkness shall cover me, then shall
my night be turned to day." This is testimony to
a great reality, the solid, enduring existence of some-
thing with which we have to reckon. And as we
heed it, sound its depths, and test its quality, as we
bring our thought into harmony with it, we buy that
spiritual truth which is as necessary to personal
completeness, personal safety, and to social com-
pleteness and safety as well, as are physical truths
to the successful practice of any of the professions in
which you are to engage.

But above all stands Jesus Christ, the great real-