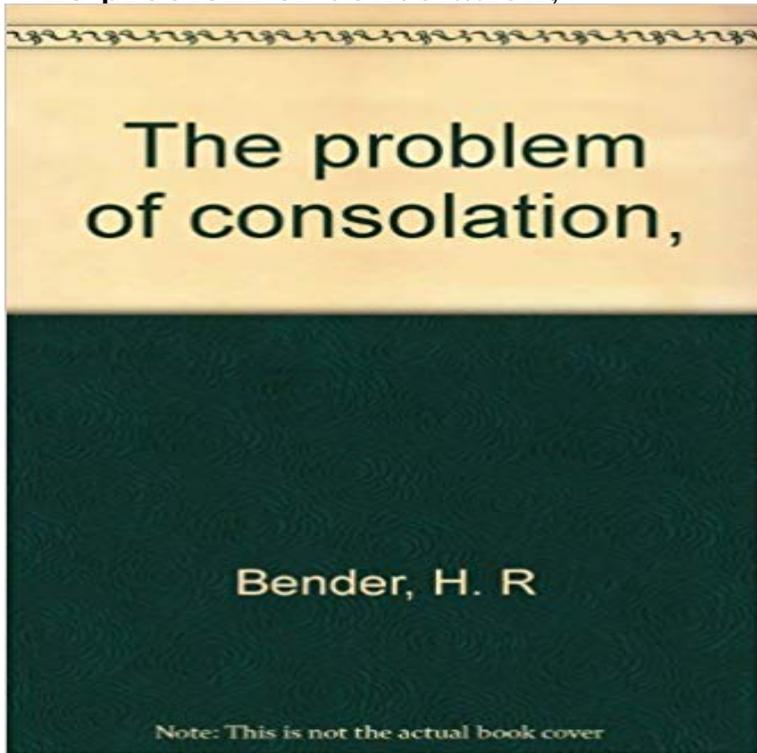


The problem of consolation,



This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1912 edition. Excerpt: ...grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man. (Eph. 3. 13-16.) VI NATURAL LAW VERSUS SPIRITUAL LAW I. PAUL had been trained in the Oriental habit of introspection that required only the touch of divine inspiration to make him an expert reader of the states of human consciousness. This class of facts is presented by him with a skill that never has been excelled. Because of this clear discrimination he continues to be the teacher of the world with reference to the complex energies of human life. We are familiar with his declarations concerning the outward man and the inward man (2 Cor. 4. 16), the natural man and the spiritual man (1 Cor. 2. 14), the carnal mind and the spiritual understanding (Col. I. 19), and that the sensual man has not the Spirit. (Jude 19.) It follows that a sensual life can lay no claim to a spiritual life, that the carnal mind is denied spiritual understanding, and that the life of the outward man is very different from the life of the inward man. The life of the outward, or natural man, has to do with food and digestion, with health and vital energy, with the acquisitions of material comforts and with the development of social instincts. Upon the other hand, the life of the inward as man has to do with mental and moral development for its own sake. This involves a development of all the attributes of personality, the supremacy of aspiration over ambition, an enrichment in character rather than in goods, and a distinct subordination of the ideals that control life on the natural level to those ideals that control life on the higher

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