

**FAITH THE BEGINNING,  
SELF-SURRENDER  
THE FULFILMENT, OF  
THE SPIRITUAL LIFE**

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Faith the Beginning, Self-Surrender the Fulfilment, of the Spiritual Life by James Martineau

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**JAMES MARTINEAU**

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**FAITH and SELF-SURRENDER.**  
**By Dr. Martineau.**

**FAITH THE BEGINNING,  
SELF-SURRENDER THE  
FULFILMENT, OF THE  
SPIRITUAL LIFE.**

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## Contents.

	PAGE
Faith the Root of Knowledge and of Love ... ..	1
The Lapse of Time and the Law of Obligation ... ..	35
Thou Art My Strength ... ..	67
The Claims of Christian Enterprise	97

**Faith the Root  
of  
Knowledge and of Love.**



**FAITH THE ROOT**  
**of**  
**KNOWLEDGE AND OF LOVE.**

"The fruit of the Spirit is love, joy . . .  
faith."—GAL. v. 22.

THAT it is the natural tendency of a good heart to believe in goodness and of the cunning to suspect intrigue, is a fact perfectly familiar to us all; and from the kind of interpretation which a man habitually puts upon the conduct of his fellows, you would never hesitate to take your impression of what he himself is. In human affairs it is not esteemed a reproach

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to read off the appearances of life by the light of a pure and loving soul, and repress as a temptation the misgivings of a cold, untrusting temper. *There* we know well enough that as a man feels so will he think; that the scene before him will take its colour from the tint of his affections; yet we do not on that account mock at all his notions as a dream of the insane, or, unless they betray him into manifest illusions, suppose him cut off from all hope of knowing the truth. Nor do we recommend him, in order to prevent mistakes, to get rid of all his affections and become indifferent to every thing now dear. Thus to slip the shades over every luminous side of his moral nature would only

turn it into a dark lantern, with which, prowl about as he may, he could find neither knaves nor honest men. Impartiality of this sort—consisting of absolute suppression of every wish—is only another name for utter blindness to the relations of the moral world. Extinguish every emotion, and no intellect remains by which any sense at all can be extracted from the course of human affairs. You might still, indeed, beat time like a clock, and measure space like a chain, and weigh the strength of the winds, and keep account of damps and heat; you might grind your corn and post your books. But with the physical outside and uses of things your intelligence would stop; their expressiveness