

**CHRIST'S THOUGHT OF
GOD: TEN SERMONS
PREACHED IN WORCESTER
CATHEDRAL IN 1919**

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Christ's Thought of God: Ten Sermons Preached in Worcester Cathedral in 1919 by James M. Wilson

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BY

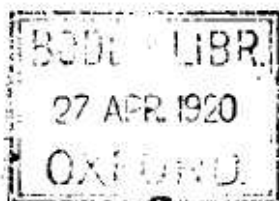
JAMES M. WILSON, D.D.

CANON OF WORCESTER

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1920

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TO THE YOUNG AND THE HOPEFUL, THE REVERENT
AND THE OPEN-MINDED, THROUGH WHOM GOD WILL
EFFECT THE RECONSTRUCTION OF THE AGE

I DEDICATE THIS BOOK

WITH MY PRAYERS

1. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

2. $\frac{1}{2} \times \frac{1}{3} = \frac{1}{6}$

3. $\frac{1}{3} \times \frac{1}{3} = \frac{1}{9}$

4. $\frac{1}{3} \times \frac{1}{4} = \frac{1}{12}$

5. $\frac{1}{4} \times \frac{1}{4} = \frac{1}{16}$

6. $\frac{1}{4} \times \frac{1}{5} = \frac{1}{20}$

7. $\frac{1}{5} \times \frac{1}{5} = \frac{1}{25}$

8. $\frac{1}{5} \times \frac{1}{6} = \frac{1}{30}$

9. $\frac{1}{6} \times \frac{1}{6} = \frac{1}{36}$

10. $\frac{1}{6} \times \frac{1}{7} = \frac{1}{42}$

11. $\frac{1}{7} \times \frac{1}{7} = \frac{1}{49}$

12. $\frac{1}{7} \times \frac{1}{8} = \frac{1}{56}$

13. $\frac{1}{8} \times \frac{1}{8} = \frac{1}{64}$

PREFACE

THIS short series of sermons is an attempt to speak to a congregation on the most fundamental of all theological and philosophical questions—man's conception of God. No justification is needed for having preached on this subject. Men's thoughts are being directed to it more widely than ever before, and they do not know what the Church really means to teach about it. Much of what the formulas of the Church and much of what the Bible itself seem to imply, they frankly disbelieve. Yet the clergy seem to them to accept all such language as on the same level of accuracy of expression, as the Christian thought of to-day. Some are perplexed: many are alienated.

I have quoted in one of the sermons

viii CHRIST'S THOUGHT OF GOD

the saying of a soldier in hospital: "I'm a Christian all right, Padre; it's what the parsons say about God that stumps me." Did he not go straight to the root of the matter? I am sure that the subject of our conception of God cannot any longer be rightly avoided by us clergy in our ordinary preaching and teaching.

But the publication on such a subject of anything so imperfect as this volume does need justification.

One justification is this. Men's conception of God has always been a theme of philosophers and poets and mystics, as well as of professed theologians. And their labour and devotion have not been in vain. Some of us feel that such writers, whether avowedly Christian or not, have helped us to understand Christ better. It could not be otherwise if "in Him are hidden all the treasures of wisdom and knowledge." And we ask ourselves, and we are asked by others—Cannot the effect of these varied influences and studies be used in the pulpit and lecture-room more

freely than they have been, so as to strengthen the faith of those who have no direct access to those studies? Can the present confused conception of God be regarded as final? Can we think of it as that of Christ?

But if the conception of God as presented by the Church is to be purified, magnified and glorified till it approaches to Christ's own conception; if faith in God and devotion to Him is to be concentrated, and not diluted, by philosophy; several conditions seem to me to be plainly indispensable in the method of presentation.

One condition is that in speaking in Church to people who meet for devotion, or in schools or elsewhere to those who meet for Christian teaching, we must start from Jesus Christ. "Other foundation can no man lay." We must shew that our faith and our thought are the results of an honest and careful study of Christ's words and the whole New Testament. In a University lecture-room, on the other hand,