

1. One of the striking things about Maurice's writings is the way in which he never treats knowledge of God abstractly in itself, but always treats it concretely, in relation to knowledge of ourselves and others and of our common relation to God—and vice versa. Thus, in his own way, Maurice understands the essential logical structure of the existential question as having to do at once with self, others, and whole, and as having both metaphysical and moral aspects.

2. Another, even more striking thing about Maurice's writings is the way in which true freedom, which is not different from true service, is consistently represented as God's will and our good. In this, he is, truly, a *Lutherus Anglicanus*. Significantly, he distinguishes different senses of "freedom," or "deliverance," and views even ordinary, secular vocations as ordered to the realization of freedom in some sense, even if a lower sense.