

an atmospheric and ethereal expanse expresses the general fact, without committing itself to any doctrine either ancient or modern as to atmosphere or ether.

Such misapprehensions, based often on the mistranslation of single words, have done great mischief, and they warn us against the danger of committing the cause of religion either to the support of decayed philosophical or scientific systems, or to that of new views certain to be modified in the progress of discovery. The Bible itself, while so explicit as to the Divine creation of and immanence in nature, is perfectly non-committal as to secondary causes and theoretical explanations; and this rightly, because it is revelation and not science. It is of the nature of science to be ever advancing. Its goal to-day is its starting point to-morrow. Revelation, on the other hand, like the great natural laws which regulate the universe, is unchanging from age to age, yet capable of endless new applications to the wants and conditions of man in every age. Its old truths can never pass away. Its new applications will ever appear till all is fulfilled.

We might retort on those who inveigh against science in its attitude to religion, that many of the worst foes of Christianity have been men trained in merely literary and dialectic studies, and destitute of the love and knowledge of nature; while those chosen of the Spirit of God to reveal to man the plan of redemption, have been in full sympathy with God's mighty works, and have been guided to use them as illustrations of spiritual things. The study of nature has not, indeed, yielded a tithe of what it is capable of doing for the study of the Bible. Just as the archæologist disinters from mounds and ruins proofs of Bible history, so the old Book itself needs digging yet to disclose its wealth of analogy between things in heaven and things on earth.

Here, also, appears a special function of the Evangelical Alliance. Nothing in the outward aspect of Christianity is so repulsive to thinking men, viewing it from without, as its divisions and strifes within, and its conformity to human de-