

machine is assured ; as the God of order and law ; the God of marvellous mechanical knowledge and skill. And we have had also, perhaps, a so-called belief in the God who has revealed Himself in the Bible ; and have assented, it may be, to the assurance that God, the Creator of the natural world, and the God of the Bible, is one and the same. But we have had at the same time, perhaps, a misgiving that we were somewhere astray. The two revelations of God, or the two phases of God's manifestation of Himself, in the works of creation and orderly government of the natural world, on the one hand, and in the Bible, on the other, do not appear to us, perhaps, to harmonize. From the very commencement of the Bible, as it is read to us, we are met by difficulties ; we are met by statements which reverence for the book as a work claiming to be authorized by God, prevents us from terming extravagant and mythical. We are told to believe them to be literally true in the ordinary natural sense of the words. But we then remember that we can only believe in God as primarily and above all things the God of our reason ; as He who has bestowed upon us reason as our guide and counsellor ; we reflect that we cannot receive the Bible (or any other intellectual communication) except through and by aid of our reason, and many of those statements which we are told to accept literally and naturally, are, in that sense, manifestly unreasonable.

At last we have fallen back on faith, we have perhaps, succeeded in satisfying our minds with