

If it contain a Divine revelation, if it be the expression of the thought and purpose of the author of our existence, it will be admitted that it is entitled to receive our intellectual homage and our most devoted obedience. But can the claim to such an origin be established? Can the Divine mind communicate its thoughts directly to the mind of man? Can the thoughts of the Infinite find expression through our human speech? Can God made His will known to us through prophets, apostles and psalmists? Why not? In the material universe we have God's thoughts expressed in sensible forms. They are made visible and intelligible to us in the heavens above and the earth beneath. It is the sacred ministry of science to interpret these revelations from God which are recorded in the book of nature. With glowing enthusiasm, science has been prosecuting the difficult task of unfolding the mystic truths which God is declaring to us from day to-day in the works of His hands. It is because the universe is a rational system, the expression of an intelligence, the product of reason, that science is possible. If it were fashioned by chance, or were the result of mere force, it would not embody any thought. It would be irrational, and, therefore, unintelligible to us. Its laws, its order, its beauty, its wonderful adaptations, its marvellous contrivances and delicate adjustments are all manifestations of intelligence made through its various processes and forms. God has revealed His thoughts to us through the medium of the external world, and we are able to perceive and understand them because, intellectually, we are made in the image of God, and our reason is a transcript of the Divine Reason. And if God thus gives us a revelation of His thought and character through the processes and movements and forms of matter it is surely quite credible that He will make known truths which are necessary for our spiritual development directly through the understanding of men whom He has specially gifted for that purpose. In the early ages He is said to have spoken to the fathers of our race as a man does to his friend. Are we to suppose that He addressed them with articulate speech? So far as we can tell, such a thing is not impossible. It is thought, however, that His intercourse with men has been represented in this way in order to bring the fact of His making known His will or purpose down to the level of the apprehension of a primitive and simple people. But we must be careful not to set limits to God's modes of communication with His intelligent creatures. "He that planted the ear, shall he not hear? He that formed the eye, shall He not see?" asks one of the psalmists. We may push the inquiry still further and ask, "He that fashioned man's mouth, shall He not