

divinity of Christ's teaching is not demonstrative, but that it is not *indiscriminately* demonstrative, *i. e.*, equally demonstrative to all alike. Now certainly it is not demonstrative in the sense of our being warranted to write Q. E. D. at the end of it. But no less certainly it is, as we have already seen, if not demonstrative in the technical sense of the term, demonstrative in the sense of being sufficient to produce a full reasonable persuasion of mind. It is simply *not indiscriminately* demonstrative. Its production of a full persuasion depends on the state of the mind,—on the possession of a moral qualification that all ought to possess. And no man has a right to say, as the objection does in effect say, that God *ought*, if He speaks to men, to speak to them in such a way that their moral condition, or the way in which their minds are affected towards Him, shall *count for nothing* in respect of their capacity to recognise His voice. You may be familiar with a phrase of recent introduction, "the impieties of the pious." It is, no doubt, believed by its author to express in a pungent way, his condemnation of our persuasion of certain truths about Himself which, we believe, have been revealed to us by a Being whom he confidently affirms to be utterly unknowable. But he and those who think with him are strangely blind to the obvious fact, that their own assumptions imply, on their part, a knowledge of God far beyond anything we can pretend to—indeed an *infinite* knowledge of Him. Take as a specimen the assumption now before us. I think I may confidently say that no considerate person can fail to see which of these two positions is that of reverence and humility:—1. The position of the man who says (and in the very saying of it expresses his confidence that he knows God so well as to be able to say it), that God not only cannot, but should not make any revelation of Himself to men, except in such a way that the evidence of His making it shall be demonstrative; that he cannot and should not reveal Himself in such a way as shall be morally discriminative; that he cannot and should not reveal Himself in such a way that a man's moral condition shall have the slightest influence on, or be in the smallest degree tested by, his acceptance of the revelation; or, 2. The position of those who, believing that there may be a God to whom we are related as our Creator, Sustainer, and Moral Ruler, and who can communicate to us information respecting Himself in such measure and in such ways as His infinite wisdom may determine, profess to value what they think they have sufficient evidence to believe He does make known to them, to see its adaptation to their felt moral necessities, and to see that important purposes are subserved by His giving just such evidence as He has given—purposes that