

system of error, especially of those systems which are grounded on false views of natural religion."

Dr. Lorimer said:—Every serious soul must believe that God is able to make Himself known to His creatures. Though He dwells between the mysterious Cherubim, although clouds and darkness are the habitation of His throne, it is unreasonable to suppose that any restraint of irrevocable destiny or a personal impotency can prevent Him from revealing His existence and His Glory. The unseen surely need not remain forever the unknown, nor the inconceivable abide, through the eternities, the inaudible. The Psalmist exclaims:—"The heavens declare the glory of God, and the firmament showeth His handiwork;" and the stern logician, Paul, argues that the things of God from the creation of the world are known, being understood by the things that are made. The truest and deepest thinkers have conceded that God not only can disclose, but that he also has disclosed Himself to the children of men in His works. In His works God abides, in His works He may be found. Through nature still aspiring man may rise to nature's God. The soundness of this position the scientist challenges. But when it is assumed that the manifestations of God are limited by the boundaries of a material universe,—when it is claimed that He who has found breath in the breeze, lips in the stony rocks, a vocabulary in stars and suns and woods and seas and flowers, cannot make human thought the vehicle of His own, our assent must be withheld. We cannot subscribe to any such limitation placed upon the Almighty. He who made the tongue, shall He not speak? The author of speech, must He be for ever dumb? The creator of endless vocables that cheer and stir the minds of men and angels, must He be mute? The world has replied in the negative.

The wisest men in ancient Greece looked for a coming revelation from the Supreme, and the sacred books circulated among the various nations of the world are so many affirmations uttered by the most thoughtful men, that the invisible must unveil Himself unto the world. If the Vedas and Zend-Avesta, if the code of Confucius, if the Koran of the Mussulman—if these works have no other significance than this, at least they indicate that deep down in the human heart there is an abiding conviction that God will be heard among the nations of the earth. I do not say that there may not be found some rays of the Divine intelligence on the pages of the volumes I have named; but, in comparison with the Book to whose circulation this Society is devoted they are as the light of the stars to the brightness of the sun—as the cold luminousness of the north to the terrific brilliancy of the tropic; in comparison they are like the cold, opaque whiteness of the pearl, to the lustrous brilliancy of the diamond. This Book, having descended to us, demanding our attention, commanding our thought, not merely because of its claims, but because all those claims are certified to by the magnificence of its contents,—rests not merely on argument, but has found, even in the minds of its enemies, or of its lukewarm friends, such testimonies as corroborate the divinity of its origin.

Theodore Parker, speaking of the Bible, says that you can mark its course as you can know the progress of a stream, by the verdure it creates. Mr. Huxley, some years ago, in discussing the very vital question of education, and perplexed to know where the morals of England were to spring from when evangelical faith should be overthrown, lays his hand reverently upon the Bible as the true source and sustenance of ethical life. Mr. Emerson, while disdaining the Scriptures as an inspired authority, speaks of them in that beautiful, poetic and sentimental tone which characterizes his writings, which leads one to suppose that if they are not divine, to warrant such eulogies they ought to be. Viscount Amberley, in his "Analysis of Religious