

the other—you can say to them, "Are you quite sure that the only way that God speaks to you is through your reason? Are you quite sure that God does not teach you and reveal to you, through your conscience and through your will, through your spirit? Are you quite sure that there is not such a thing as spiritual discernment? And do you know that there are people that have large, marvellous, spiritual discernment, who could scarcely reason out anything with you?" And so I say, give us pure agnosticism, but be honest with us, and do you exhaust all the means of arriving at the truth before you turn around and attack our Bible. Don't be saying that the only way that God can enter is through the reason, when there are many other doors through which He is continually entering. George Romanes lived long enough to find that his friends, the Agnostics, were making a great mistake, and that there were other doorways whereby this message could enter; and you remember how the apostle tells us what we are to pray and ask for, this spiritual discernment—that being the great door through which this message comes. And now, friends, what shall we do with the Old Book? Give it up? Nay, verily! Neither the Old nor the New shall we give up. Not a book, not a chapter, not a verse, not a letter. The pure Agnostic cannot possibly go further than this—not that our God is the unknown God, but that He is the unfathomable. We cannot fathom the ocean, but we can know a great deal about it; and if anyone could fathom God then He would cease to be God, because He would be finite as we are, we being able to comprehend Him in all. If you feel inclined to doubt, sit down and read the end of Job—I always call that Job's catechism—and then when you can tell where you were when God laid the foundations of this world and when He wrought those wonders, and you can sit down and discuss that with Him, then you can expect to understand completely God's ways and God's works. Oh, dear friends, how often I have just sat in my chair and been perfectly satisfied, saying, "Shall not the Judge of all the earth do right?" (Amen.) Some people seem to be searching vainly for some new inspiration. God has made no promise of any inspiration beyond that which He has given. The Greek philosopher exclaimed that if he had but a fulcrum he could move the world. If this Book, the great lever to uplift mankind, but touches the individual or the nation, the world will be moved. It is God's means—we must use it faithfully. What is wanted with each is recreation