

traditions and cold indifferentism. If Christianity be a revelation at all, then the sacred writers were divinely commissioned to reveal it, and it must be authoritative, therefore it is our duty ingenuously and fearlessly to submit ourselves to the guidance of the Bible. We know God as he reveals himself to us through his works, his acts, his words. True there are limitations to our knowledge of divine things, but these limitations lie either in the subjects themselves, which are inaccessible to us, as in the mode of the divine subsistence; or in the discoveries which God has been pleased to make of himself which fall below what he might if he pleased reveal to us; or in the narrowness of our powers which are unable to grasp all that he has revealed. There is no contradictoriness in the great facts and truths of natural and revealed religion; for as all truths are self-consistent and consistent with each other if they are truly known, a seeming self-subversion, or mutual contradiction, can only be the effect of misapprehension on our part. Many truths of natural and revealed religion are within our grasp, others are inaccessible to us. To discriminate these from each other, and to ascertain the nature of those truths which lie within the sphere of our understanding, are exercises which demand impartial, earnest, and thorough investigation, and these investigations must be conducted, not on *a priori* grounds of assumed or imagined reason, but by the inductive and deductive processes which we employ in other branches of knowledge in the use of the powers with which God has endowed us, and of all the light which he has vouchsafed us in his word and through his works.

The place and functions of reason must be defined. If no doctrine can stand upon the testimony of revelation alone, unless it is supported or corroborated by the independent testimony of reason, then reason becomes the ultimate basis of our faith in revelation, and every doctrine of revelation must rest ultimately upon reason otherwise it has no basis at all. So that when a truth is accepted it is accepted, not because God has revealed it, but because man has concurred in it—reason must be able to understand it, to see the ground and reasons of it, and to stamp it with its approval before it can be accepted as true. Christian faith is exchanged for common convic-