

path, and we find no place from which it could have started on its course until we consider stars in the region of the heavens whence the comet appeared to travel. Astronomical facts teach us that of all the perplexing questions which the astronomer can deal with, there is none more perplexing than the question, How comets come to travel in closed paths around the sun? That, when once introduced into such paths, they should continue to traverse them, is easily explained; but how they enter on those paths is a mystery of mysteries.

Who ordained the law by which the mighty reigning power of the sun's attraction controls and governs the comets, as well as the family of planets circling continually around him? The glory of the sun is not in his strength alone. As Sir John Herschel has said, "A giant size and giant strength are ugly qualities without beneficence. But the sun is the almoner of the Almighty, as well as the centre of attraction, and as such, the immediate source of all our comforts, and, indeed, of the very possibility of our existence on earth." Here also is the reign of law.

Sir Isaac Newton's great demonstration of the law of gravitation is said to be the greatest scientific discovery ever made by man. The law of the universe—a law affecting every particle of matter, operating at all distances, ruling the tiniest sand grains, and swaying the mightiest orbs. The universal law of gravitation. Who ordained such a law? No doubt the Creator had a purpose in making man, and placing him on this earth. No doubt there is some great result in the future towards which all that is taking place now in the world of mind, and in the world of matter, is really converging.

Dr. Hill, ex-president of Harvard University, says, "As we run over the

complicated series of the adaptations to sight, the presumption that eyes were made for seeing becomes absolute certainty." Who made the eyes? Such a process of developments could not take place by chance. The result is such as to show that intelligence presided over every step, whatever the steps may have been, and howsoever numerous. In all this is seen the reign of law. The idea of a personal God is seen running through nature.

The negation of a personal God, the Creator and Ruler of all things, annuls the doctrine of sin, and breaks down all distinction between moral good and evil. But let there be the ceaseless consciousness of the reign of law, as the ordinance of a higher intelligence addressed to man, for his direction, and not as the fatalistic order of a universe without a God. Man's moral feelings are innate; not acquired, as the sensational philosophy teaches. Who placed in man the intuitive law of duty? How came it there? He learns to pray before he learns to reason. He feels within him the consciousness of a supreme Being, and the instinct of wisdom, before he can argue from effect to cause, or estimate the traces of wisdom and benevolence scattered through the creation.

Of law, we say, that her seat is the bosom of God; her voice is the harmony of the world; all things in heaven and in earth do her homage. Our conclusion is this: That we have a higher warrant for believing in God than for believing in any other truth whatever. This must obviously be so, if, though there are truths of which the whole world of matter is evidence, and others of which the whole world of mind is evidence, this is the only one to which the whole universe, including both matter and mind, gives evidence.

ONONDAGA, Ont.