

self" (Heb. ix. 26); "This man, after he had offered one sacrifice for sins" (Heb. x. 12); "The Good Shepherd giveth his life for the sheep."

The poor Blackmoor from Ethiopia had a better grasp of the Bible than these higher critics, as, in reading the 53rd of Isaiah, he was convinced that some wondrous truth was there lodged, and that someone was referred to, that the Spirit-led Deacon Philip at once told him was Jesus Christ the Son of God.

If you have not got the fullest confidence in this Word, and if you have not received this truth, then don't be a Bible-class teacher; don't give out your doubts. The devil will give plenty of them. You need not help him. Stay at home and read and re-read until they are removed. There is nothing to boast of in being an Agnostic. The people of Athens were very much to be pitied because they could erect their altar to "the unknown God." Remember that there are a great many Agnostics who are mere narrow bigots. They do not treat the Bible and religion as they treat other matters with which they deal. The Rationalist will not deal with the Bible as he deals with other subjects that are before him. A pure Agnostic will visit Patagonia, the ocean depths, the north pole, and exhaust all possible means, taking the smallest animalculæ—a grain of sand, a tiny leaf—and, until most thoroughly exhausted, will not proclaim a fact as being absolute; but the pseudo-Agnostic, who is the narrow, carping critic, with more vanity than knowledge, because his reason, which he makes the measure, refuses to accept, concludes without further consideration that all must be rejected. He forgets that God may speak through the Spirit, through the will, through the conscience, and that many men with but little reasoning power have, through the spiritual discernment which God has given, a marvellous flood of light in regard to all matters of religion. I was very much struck in reading the life of George Romanes—you know his father was a professor of Queen's in Kingston, and the son was brought up in the orthodox fold, a good Presbyterian, but he followed out this evolution theory to such an extent—to a certain extent I think it is legitimate—that with him everything was evolution; and it is a very wonderful thing to trace how he came back, how he found "There is pure agnosticism and there is pseudo-agnosticism," and when people trouble you about the resurrection—that the reason does not assent to this and that and