

fragments of this faith are to be found in the great religions of the world. The people who dwelt on the plains of Shinar were the custodians of the revelation which God at the first made known to man, and when they went forth in the great migration they carried this knowledge with them to the various lands in which they settled. Says Rawlinson, in his *Religions of the Ancient World*: "Altogether, the theory to which the facts appear on the whole to point, is the existence of a primitive religion, communicated to man from without, whereof monotheism and expiatory sacrifices were parts, and the gradual clouding over of this primitive revelation everywhere, unless among the Hebrews. The cloud was darker and thicker in some places than in others. There were, perhaps, races with whom the whole of the past became a *tabula rasa*. There were others who lost scarcely anything; but hid the truth in mystic language and strange symbolism. The only theory which accounts for all the facts—for the unity as well as the diversity of the ancient religions—is that of a *primæval revelation*.

2. *From the material universe.* Nature bears unnumbered marks of design, and design implies a designer. A thoughtful man could hardly fail to reach a belief in intelligence and power higher than his own. When Napoleon was on his way to Egypt a group of savants that accompanied the army discussed, one starry night on the deck of the ship, the existence of a God. It was finally proved to a demonstration that there was none. The young Napoleon heard them through, and then turning his eye upward towards the star-bespangled sky, waved his hand saying, "All very well, gentlemen, but who made all these?" Many a heathen sage must have asked that same question. The Psalmist said:—"The heavens declare the glory of God: and the firmament showeth his handiwork," and Paul says: "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made,—even his eternal power and God-head."

3. *From the human soul.* "God made man in his own image." The soul itself is a mirror that reflects its Creator. This mirror, it is true, has been terribly injured—it reflects imperfectly—its originally bright and polished surface has been dimmed by the fall in Eden, but nevertheless it still "glasses the Almighty's