

called to the perennial revelation of God in the works of nature and in man's own conscience. Assuming that man had the religious faculty from the beginning that revelation was as open to him then as it is to us now. God is never far from any one of us. We all may find Him if we will.

It is true that many generations to whom this revelation was constantly present have, nevertheless, almost wholly missed Him. But that has been mainly because they did not really care to find Him. God in nature is something like a face in a puzzle picture. We seldom see it until we look for it; but once we have discovered it, it seems so manifest, we wonder how it can ever have escaped us. Primitive man might have missed Him too, but it would seem as if his looking had been early rewarded.

The poet teaches us

“That heaven lies about us in our infancy.”

In childhood there is an artlessness which makes faith easier than to maturer minds. The heart is readily impressed with the Divine. So not improbably there was a directness of spiritual vision more natural in the infancy of the race than when later on it became perverted by passion and self-interest. It might be said that God indeed talked with men, so plainly did they hear His voice; and that men walked with God, for they were ever conscious of His presence. By his very constitution the first man found himself at once face to face with the Divine, and as a genuine son of God his heart bade him worship the Supreme. This simple monotheism was attained, we may say, without reflection and was as yet wholly without definitions of any kind. It was, therefore, unstable, and soon corrupted by vain superstitions. As in so many other things, the world's course is back to its original starting point, only now it brings back with it the experience of failure, conflict and re-conquest, enabling it to hold its heritage by a surer title and with a much keener perception of its worth. The recovered monotheism is likely now to be man's permanent possession.