

"the continuous adjustment of internal relations to external relations." If a man adjusts his body to external clothing, is that the life principle of the body?

Admitting the difficulties in naturalism and supernaturalism there are certainties in both. Science has its axioms and theology its postulates—facts independent of the knowledge we gain of them. If revelation be rejected because of its mysteries, science must be on the same ground. It is objected to revelation that

WE ARE DEPENDANT ON HUMAN TESTIMONY

for its truth. Is not the belief of the natural science based on the reliability of human testimony? How much of chemistry is known to the world through personal experiment? The doctrines of revelation bear an inherent probability. Would a benevolent God open so many departments to scientific investigations and keep the great departments of religious truths closed? Should secular history be subjected to the same objections, ancient literature would be swept away: yet the basis of sacred writings is by far the strongest. Witness the predictions of the fall of Ninevah, Babylon and Tyre; the history of the dispersion of the Jews could not be more accurately written to-day than it was eighteen hundred years ago. The sacred scriptures rest upon a foundation that is invulnerable. Another proof is the effects of Christianity, Christendom to-day with its strength, wealth, literatures, commerce, is rapidly disarming the sceptic. The "persistent forces" are but the outgoings of Him to illustrate revelation. Who will enlist them for the enthronement of Him who said: "All power is given unto me in Heaven and in earth."—*Rufus W. Clarke, D.D.*

HINDRANCES TO HOLINESS.

"For neither did His brethren believe in Him."—*John vii. 5.*



HOSE who have tried to lead inquiring souls out of darkness into the light and liberty of Gospel truth, are at times astonished that their words are not comprehended by those whom they would wish to see rejoicing in the liberty of the sons of God; but is it not still more amazing to find those who thus complain of others' blindness failing themselves to see the more excellent way of holiness, even when its peculiar features are plainly marked out in the Gospel, and when they are exhorted to "Leave the principles, and go on to perfection?" Strange that they should ridicule the idea of Christian perfection being attainable in this life, yet consider themselves perfectly sincere and consistent when praying as they are often heard to do, "for a heart from sin set free;" or

"A heart in every thought renewed,
And full of love Divine;
Perfect and right and pure and good,
A copy, Lord, of Thine."

We do not call such people hypocrites for uttering expressions in prayer which they do not expect or believe will be answered, nor yet for singing such