

Ideas, then your reason would force you to the conclusion that such order implied mind. Look at the regularity of the seasons, the movements of the planets in their orbits, look at nature's arrangement of colors combining utility with beauty. We observe order and design throughout the whole universe, and order and design imply mind so evidently that that our reason refuses to associate them with any cause short of mind. To suppose the contrary would be like supposing some vast cathedral could have been designed by a jelly fish, or that Handel's "Messiah" could have been composed by an accidental combination of sounds." Nor is this argument upset by the widely accepted theory of evolution, since without the hypothesis of a presiding mind directing its processes, the doctrine of Evolution is a greater mystery than that of special creations. John Stuart Mill and David Hume, both confessed the validity of this argument.

IV. Our forth argument was from "The Moral Nature of Man." Conscience exists in all of us. It comes to us, and speaks to us in defiance of our will, when the will is set against hearing it, and still more against obeying it; when the will is bent on stifling and drowning its voice. It warns, threatens, punishes us, against the will and with a voice of authority, as the delegate or deputy of a perfectly good and holy will. Whose is this perfect authoritative, supreme will to which all consciences, even the most erring, point back? Whose if not God's? We have a conscience which does not counsel, but which commands us to do what is right, and to resist what is wrong, and this consciousness is a delusion, this conscience a false witness, unless there be a God on whom we morally depend, and who is our Holy Creator and our Judge. Each of those arguments offers reasonable testimony that God exists. Taken altogether, their evidence is overwhelming, and has all the force of a demonstration. We, therefore, have no hesitation in declaring to all the world our assent to the universal creed of man, "I believe in God."

Our next task was to show that it was in the highest degree probable that this God should reveal Himself to mankind in addition to that revelation He had already made in His various creative and providential acts. And here we crossed swords with another class of antagonist. The existence of God is only denied by Atheists, (a very small section of unbelievers). Agnostics freely admit that there is a God, a First Cause, an Infinite and Eternal Energy from which all things proceed, but they declare that He is unknowable, and reject the idea of revelation as in the highest degree improbable. They contend, that having organised the universe, either by evolution

or by direct creation, He has nothing more to do with it. It is governed by fixed and unalterable laws whose sway extends throughout the illimitable extent of the universe, blinding alike the smallest atom and the mightiest planet, and with which the Creator cannot interfere. In a word, all things through all ages seem bound with a chain of physical necessity by the law of cause and effect.

It therefore devolved upon us to produce evidence to show why we should expect God to reveal Himself to us. Acknowledging that abstractedly it may be very difficult to believe in supernatural interference with the ordinary affairs of the universe, and that it would require an overwhelming amount of evidence to prove their reality; we still contended that the depraved state of mankind—the presence of evil everywhere—the vast amount of suffering which abounds in innocent and guilty alike—the failure of past experience to provide an adequate cure—the hopelessness of eradication in the future (all of which, and much more is acknowledged by John S. Mill in his posthumous essays) rendered it more than highly probable that if there be a God who contemplates man with feelings of benevolence, He would make some interposition in his favour, and we illustrated this as follows: It is beyond reason, in our present state in this city, to expect other cities in England, Canada or the United States, to send us pecuniary aid; but if a fire destroyed our town—if a flood swept away our dwellings—if a pestilence decimated our population, our case would be entirely altered, that not only would foreign assistance be looked for—it would be unprecedented if it were not given.

We then asserted that not only was it probable that God should reveal Himself to man in His state of destitution, but that He had done so in the person of Jesus Christ, and in proof of our assertion, we brought forward the uniqueness of the Character and the Teaching and the Work of this Christ. In setting forth these we made no appeal to Scripture as inspired or infallible. We took the gospels at the value set upon them by the most learned and critical agnostics, that they were independent accounts, written at latest within seventy or eighty years of our Lord's death, and that they were reliable so far as they related the principal facts of the life of Christ, when these facts were not miraculous.

The character of Christ stands out unique, towering above all in its solitary grandeur, and all thoughtful students of history—the foes as well as the friends of Christianity—have done homage to its beauty and force. It is unique in the absolute purity of His childhood:—No other great character of history is so described. It is unique in its innocence combined with its matchless force, unflinching courage and