

distribution of rewards and punishments. So, too, the notion of personal immortality and future accountability, which is so clearly brought to light in Scripture, has seemed to the greatest thinkers of all ages the most rational explanation of the riddles of this mortal life. "To be, or not to be" is the question which has always occupied a foremost place in speculative thought, as it has been the most passionate cry of the human heart. And though it has been answered with no degree of certainty, yet that the soul survives the wreck of this mortal frame is the issue to which Reason in its best moods has been led. And that man is at discord with himself, that his relation with what is true and just and holy is disordered, that he is unable to remedy the evil which tortures and burdens him, is a truth of natural religion proclaimed alike by the expiatory sacrifices of the savages of Uganda, and the penance and contrition of the cultured disciples of "the Light of Asia." The need of an atoning Saviour is not a truth made known to us by special revelation only. It has been proclaimed in all literatures. It is blazoned forth in the pictorial writing of pagan Mexico and Peru. It is announced in the hieroglyphic and cuneiform inscriptions of Egypt and Assyria, which, notwithstanding their advanced civilisations, were groping in spiritual darkness. Yet this truth of the need of a perfect sacrifice for sin has been so illuminated in Scripture that it comes home to us with an emphasis such as the world that knew not God had not conceived.

The fundamental doctrines of Scripture are thus seen to be such as human reason has been vainly striving to apprehend clearly by its own light, and when subjected to the test of reason they prove themselves worthy of all acceptance. Why, then, do any feel disposed to fling them aside for "a different gospel which is not another gospel?" Some reject them because they have not recognized their supreme claim upon their intellectual homage. They have not so carefully examined the foundations of the Christian faith as to see that no assaults of unbelief can shake them any more than the raging waves of the sea can move the granite cliffs against which they are broken in their fury. They are so fascinated by the negative conclusions which speculative thinkers are urging in the name of science and philosophy and historical criticism that they adopt them without weighing well whether they deserve to usurp the place of the old conceptions which have come down through the centuries leaving a trailing cloud of glory behind them. A great deal of what is called liberalism in the religious thought of our time, but which is only a