Scriptures, how it anticipates science, like the acorn enfolding the germ of the mighty oak, yet to be grown and expanded in time. for instance, is astronomy. Now, we read in Jeremiah that "the hosts of heaven cannot be numbered," even as "the sand upon the seashore cannot be measured." Well now, people might have said that was a poetic exaggeration, but it is a considerable exaggeration even Here. for a poet, because, when Hipparchus made his estimate of the number of the stars, he counted and citalogued them, and it was done also after his day, it was found that there were about 3,130 in the entire concave of Heaven, that could be counted. Well, if Jeremiah understood the simple principles of arithmetic, he could surely count 3,130? He could hardly say they were quite as countless as the sands of the seashore? But whon Galileo turned his telescope to Heaven, he found it to be no poetic imagination or exaggeration, for when that rude brazen tube was turned to the stars it began to be seen that they were countless,-but when Lord Rosse turned his great reflector to the stars four hundred millions became visible and countable, and when Herschel began, from the foot of the dark continent, to explore, he found the Milky Way, that stretches its white banner across the firmament, comprised simply millions upon millions of stars, that stand like countless warriors in serried ranks mustered so closely that only the light that flashes from their silver helmets reaches our eyes! Who taught Jeremiah astronomy? Who led him to use poetic phraseology, that exactly accommodates the facts of modern science, though those facts were not discovered until thousands of years after? Still take another example, here are the mysteries of optics. Now, I suppose, amongst the last discoveries of science are the facts with regard to light, Let me repeat, just for the sake of argument. You take a rod, and suspend it in the air, and start it vibrating, and it will give forth sounds, going from the lowest to the history of the water facts with regard to the wibration lowest to the highest, but when they become so rapid that the vibration can no longer be represented in sound, the vibration passes to colour, through the whole order of the colours of the spectrum, and when it can no longer be represented by colour, it becomes—LIGHT! So that light is really music. Did you ever think of it? And the reason we do not hear the music in the light is because our senses are not attuned to those high The lowest we can hear in the scale is 16} vibrations to the vibrations. second, and the highest we can hear is 38,000 to the second, and when it gets beyond 38,000 we cannot discover is as sound vibration, but it reveals itself to us in colour, and then in light. Now, do not you see that light is vibration, movement, motion, akin to music? Let us turn to the Holy Word, I could give you a dozen passages, let us take two—" The morning stars sang together." It took a good deal of intrepidity on the part of our translators, to translate the Hebrew word " ranan," which means to vibrate with a musical motion, "sang," but it absolutely expresses the fact, and to the ear of God the morning stars are singing. "Thou makest the and to the ear of God the morning stars are singing. "Thou makest the out-going of the morning and evening to *rejoics.*" It is the same Hebrew word, to give forth tremulous vibrations, like a musical instrument. "Thon makest the ontgoing of the morning and evening to vibrate musically." Who taught the prophets and psalmist to use language which exactly accommodates itself to modern discoveries, made within the last thirty-five years, that light is like music, a form of vibrating motion ? Compare also Psalm xix., where light and sound are strongly associated.

Take another instance of scientific accuracy. Solomon says in the twelfth chapter of Ecclesiastes : "Or ever the silver cord be loosed or the

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