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cannot analyze them—but somewhere or other there must exist realities to which the emotions correspond, and in the absence of the knowledge of these realities the feelings themselves must die. If then these realities exist and are known to exist, we are at once led out of our own consciousness. If they do not exist it follows that the sentiment is unreal—a creation of the imagination. *Hence the necessity of a clear objective rule of faith and life.* Religion never has existed, and cannot exist without a creed. But it is argued that there is a natural insight into divine things which, were the dogmas of Christianity swept away, would give to man a freer, purer and nobler creed. What then has this natural insight actually given? Rationalism has not given us a single truth which is not found in the Bible. It has no religious creed of its own. Up to a certain point the rationalist affirms, and then he begins to deny; but so far as he affirms, he only states what the Scriptures teach; it is at the point at which he begins to deny that his teachings differ from those of the Bible. Even his affirmations are for the most part loose and one-sided, but so far as they have any positive element in them they are contained in the Word of God. Take as an example the views of the Pantheist. He maintains that a divine life and energy pervades the universe. In every atom of matter, in every organized existence, in every throb of life, God is to be found. All this the Bible expresses in a single sentence, when it says, "In Him we live and move and have our being." When the Bible goes on to refer this universal pervasiveness of life to God—a spirit, infinite, eternal and unchangeable, conscious, intelligent and self-existent—then the Rationalist comes with his denial, and substitutes an unsubstantial abstraction, fearful in its very negation of personality. Intuitions have not led men into the knowledge of the true God. *Hence the necessity of a revelation.* That which belongs to man and to this creation may be known through the senses, through reasoning, or through the testimony of man; but the things of God—divine truths and thoughts, God alone can make known, consequently man must be ignorant of them unless God reveal them.

It is argued that God has implanted in us a conscience, and has enthroned it as absolute judge and arbiter of truth, by