

assuming that He is both a benevolent and a righteous being, and desires the same traits in ourselves.

5. *We need, however, in order to best results, a fuller revelation in regard to some of the foregoing matters than astronomy furnishes; as well as a revelation of many things concerning which our science gives no hint.*

Among the proclamations which the skies make on religious matters is one of their own insufficiency. They speak to us loudly of the power and wisdom of God, and even whisper enough of His character and government to leave us, as the Scriptures say, "without excuse for not glorifying Him as God." At the same time, their language as to the love and righteousness of the Almighty is not as clear and emphatic and easily translated into the world's vernacular as could be wished. A conclusion that lies at the end of a long chain of arguments is apt to be dim. We need to have God affirm it without argument—thus setting it within the focal distance of many near-sighted people. We need such historic examples of His equity and tenderness as the Scriptures supply. We need to see *vividly* what every person ought to see, that our relative insignificance in the universe does not involve our being overlooked or insufficiently attended to by our Creator; and that even our sinfulness does not set up insuperable barriers between us and the Divine favor. We need a minuter itemizing of the Divine will than nature can supply. We need to *know* (not guess) whether there is help for sinners; and if so, to what extent, and in what way. The heavens reveal no miracles. They utter no prophecies. They contain no historic illustrations of the Divine government. They encourage us with no promises. They are forever silent as to Christ, and the Holy Spirit, and the incarnation, and an expiatory sacrifice, and the resurrection of the dead, and a blessed immortality open to all and forfeitable by all. What they tell us, taken in connection with the law written in our hearts and the religious traditions afloat in every land, is sufficient to bind the conscience to a certain faith in God and to a righteous way of living, but not sufficient to be as mightily impressive and authoritative as men need.

In fine, the heavens proclaim the need of further revelation about as loudly as they do the elementary religious facts we have stated. Silence itself has sometimes a loud voice. Whispers in a teacher are better than silence; but strong, sonorous speech is better still. Chirographs decipherable with difficulty by specialists are better than no writing at all; but type-writing so legible that he who runs may read is a much surer instructor and a wonderful saving of time and strength.

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WHEREVER among barbarous tribes, or nations half-civilized, the Christian scholar chooses now to go, the *presumption* goes before him that in all that contributes to the progress of society and the welfare of the race, he is superior to those to whom he goes.—BARNES.