

he ought to be can be secured. Insight and knowledge here do not depend so much upon the mind as upon a state of moral soul likeness to religious truth itself. In proportion to the likeness between the nature within and the nature of this religious truth without will be his power to discern it. As the moral nature grows we climb from terrace to terrace of tablelands of truth. At each stage of progress a new landscape stretches itself around us, each exceeding the preceding in beauty and grandeur. The views of the sceptic whose moral nature is not capable of perceiving religious truth may be passed by as would be the opinions of a deaf man regarding the qualities of some fine toned music.

The German critics who have sought to disprove the divine origin of the Bible have been specialists. From this fact they have not been in a position to come to sound conclusions. By keeping the mind exclusively on one point of truth specialists are apt to magnify the relative importance of that truth, and to give it undue prominence. And further, the specialist makes it his aim to be a discoverer, which he can properly be if limited to the discovery of facts. But from the nature of the case, it is not possible for him to theorize correctly, not having sufficient knowledge of kindred truth. Hence the conclusions of specialists in regard to the origin of the New Testament should be cautiously received.

To become good and true by acting as our inmost conscience prompts is the highest possible attainment. The highest truth to any man is what his soul is compelled by its own nature to accept as such. We only need to believe God to be true to accept the conclusion that truth and goodness go together; and in the last analysis merge into one. As the nature grows in goodness it grows in truth. Through goodness a man has an affinity for truth.

If there is any truth in the words, religious truth, we must expect that it has drawn to itself the good in all ages; while falsehood has drawn to itself the irreligious and the bad. Here, then, are our just rules for judging of truth and error. What compels the assent of our deepest hearts and conscience and attracts to itself the best of men, has a high claim to be true.

"If our deepest instinctive convictions are worth anything; if there is any certainty that the highest truth and the highest goodness have any affinity for each other; then christianity is the highest

truth which the world knows. But if these convictions are worthless and truth and goodness do not go hand in hand, then truth is the despair of men and is a demon instead of divine.

It is only when a religion appears which shall attract the best of men from christianity to itself because it makes a stronger appeal to that which is best in our souls, that my confidence in her as embodying the highest truth shall be shaken. As long as good men hold to her; as long as scepticisms are welcomed by the irreligious and the evil; so long do I desire to have my all-embracing hope, based upon her foundations as the sweetest and safest that can be found."

According to the law of the survival of the fittest, the christian religion has stood while much of that which has opposed her has fallen. Whenever she has been brought face to face with other beliefs she has triumphed, or is gradually winning the victory. The highest standard in the souls of the best men have been applied to her.

The Rationalism which has been sweeping in upon us from Germany was an attempt to judge religion by the mind alone. While religion is a matter of the heart, the heart was not allowed to speak. External evidence, such as appeals to the understanding, was alone thought worthy of attention; while the internal, which has to do with its essence, was almost entirely unheeded.

The fact that scepticisms have gone down, while christianity has stood and is winning her mightiest triumphs to-day, is strong evidence that she will still stand and triumph while they continue to fall, as the keen edge of her truth smites them. And what general conclusions have been reached?

"Can it be other than that the christian religion being most in harmony with the principles of the axiomatic truth in our souls, evolved from the purest and most transcendent nature which the world has ever seen, having a power to attract the best of men to herself from all other faiths and satisfy and reach to unseen heights above their highest moral growth, and possessing the ability to nurture in all classes the loftiest character and the best living—can our conclusion I repeat, be other than that she contains and is the highest form of truth known to men. That all systems that are opposed to her are erroneous.

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The Bible is the book of God. The teeth of rationalistic and of all other criticism which seeks to eat away the foundations of its teaching will be broken on the rock of ages. Jesus of Nazareth is the world's Redeemer and my Saviour. I can let my soul with all its throbbing emotions, its glowing aspirations, its untold possibilities rest like an