

supposed facts, half buried in fog and twilight. Which shall we adopt? Philosophy cries out, responsive to the voice of nature, It is God, and not mere law; an infinitely wise and powerful God, the God who doeth wonders, whose miraculous interpositions are recorded in the volume of nature, as well as in the volume of revelation.

Finally, this subject identifies the God of nature with the God of revelation. We greatly mistake the general sentiments of mankind, if they do not feel that the Deity recognized by science, is a quite different being from the Jehovah of the Scriptures. The first is regarded, indeed, as infinitely perfect, but as distant and uninterested in human affairs, binding the iron chain of law around all created things. But the God of revelation is an infinite Father, who is ever near his children, watching their every step, with an ear ever open and quick to hear their cry for help, and with a heart of boundless love to sympathize with them in all their trials. It is these different aspects in which the Deity is presented, that makes the religious man jealous of those views of theology which science offers; and it is because he does not wish to feel that God is so near, and so observant of his actions and thoughts, that often the scientific man is disgusted with the God of revelation. But this subject shows us the same God in both dispensations. He who so often interposed miraculously for his ancient chosen people, and providentially, at least, for the followers of Christ in every age,—that same God, as modern science informs us, has shown the same watchful care over the material creation in all ages, and specially interposed, whenever necessary, for the welfare and happiness of all sentient beings. And herein does the pious heart recognize in the God whose glory is seen in the heavens, and who has filled this lower world with beauty, the same