

gard to its past, and in regard to the present and future of that existence. All the facts of a man's organization bear testimony to the necessity (and where there is necessity there is advantage) of religious training, culture and education. The soarings of his spirit, the dissatisfaction with earthly things, with its failures, and lack of recompense, the consequent reaching out into the future for an assurance of compensation, are all so many evidences that there is somewhere the material to satisfy these aspirations; the same as the feeling of hunger and thirst is abundant testimony that somewhere there are elements to minister to the gratification of that hunger and thirst. And when this conclusion is reached it is very easy to advance another step in religious science, and to understand that if there is that material, that intelligence calculated to minister to his religious aspirations, its faith and hope, it must come from a source outside of himself—in other words it must proceed from that Being who is the originator, the Creator, the Lord of man, that in Him alone there must be that fountain of inspiration, revelation and intelligence which is essential in developing in man the purposes of his creation. This argument appears to me to be philosophical, to be sound, to be suited to every man's condition, and there is implied in that conclusion the inevitable necessity and advantages of inspiration and revelation. The Christian world have accepted this idea, and they will tell you that the fountain of inspiration was open to man some 1,800 years ago. The religious world hold to the theory that there was a period in the history and experience of mankind when this spirit of inspiration existed among men, but that it was

some two or three or four thousand years ago. The Christian—I might emphasize that and say the CHRISTIAN world—have professed to have faith in the Savior of mankind as occupying an intermediate position between the Creator and his children, They will take up the Scriptures and point us to illustrations which establish his character in that respect. They will tell us in quoting the same that "He was a teacher sent from God;" that "He sought not His own will but the will of the Father who sent Him; that He declared that He spoke not of Himself, but of His Father who sent Him; that He did nothing of Himself, but as my Father hath taught me. I speak these things, for I do always those things that please Him!" They will tell us that even his enemies said, "He spoke like one having authority, and not as one of the Scribes." In all the churches of Christendom they will repeat the marvelous parables that He gave to His disciples; they will read to us the sermon on the mount; they will tell us of His miracles; they will endeavor ostensibly to carry out the institutions which He established, all of which substantiates the idea that they have at least some faith in the mission which He claimed upon the earth. But if you ask whether that spirit of inspiration and revelation which He promised His disciples was to be continuous, or whether it has been continuous, or whether it is now necessary, the whole religious world, both priests and people have reached the conclusion that it belongs to an era of the past; yet if ever the religious world needed teachers it is now. If ever mankind needed revelation it is today. If ever there was a necessity for inspiration, we feel and know that it is in the midst of the nineteenth cen-