

Holy Ghost, we who trust in the blood of the Lord Jesus Christ. We do know, and that of a truth; we do not guess, or speculate, or imagine. We know the grand secrets of the spirit world, whether in reference to light or darkness, whether in regard to good or evil, so far as men can know them. The essences of these things are made clear to our understanding and laid open to our eyes. And we know these things in their relations to ourselves. 'We know that we are of God, and the whole world lieth in the wicked one.' "

Thus the most rudimentary declarations of Christianity, its barest assumptions, are very great, and they are by no means to be toned down. They are not to be modified to suit the prejudices of an ignorant world, which in spiritual self-conceit thinks itself wise. Christianity in its simplest assertions sets itself on a platform as highly exalted above the most sublime systems of human speculation, as the Heavens are exalted above the mountain tops. And so the humblest believer who has drunk into the true spirit of Christianity has, of necessity, a sublime and heavenly self-assertion from which the wisest followers of earth's philosophies must shrink. Hence the antagonism and hatred of that slavish thing called "liberal thought" against the enunciation of the simplest Christian verities; hence also its senseless cuckoo-cries against "dogma"; its puerile deification of 'honest doubts,' as if, forsooth, 'honest faith' had become a fossil. The very highest of such philosophers have characterized their most laborious speculations as nothing more than "the *pursuit* of know-