

osophers of Greece and Rome? Their works indeed
 are on the shelves of every scholar in Christendom.
 But in what capacity? As authorities? Not at all—
 only as monuments of genius or chapters of Intellectual
 History. Who would ever think of giving to the
 question: "Where withal shall a young man cleanse
 his way?" an answer like this: "By taking heed
 thereto according to Aristotle's Nicomachian Ethics?"
 Yet Aristotle's Nicomachian Ethics is the best work
 on morals that was ever produced without aid from the
 Scriptures. Who would ever think of seeking a soul-
 satisfying solution to the problem, "If a man die shall
 he live again?" in Plato's Dialogue on the Immortality
 of the Soul? Is there a single Greek or Roman Classic
 on the subject of man's condition or future prospects
 that would be of the slightest use to a soul burdened
 with sin, and pressed with the weight of that most
 solemn of all questions: "How shall man be just
 with God?" They are all out of date—cold monu-
 ments of genius, dead relics of antiquity, almost for-
 gotten attempts to sound the mysteries of Life and
 Death. So much for the fate of Moralists and Relig-
 ious Philosophers who have written without the aid
 of revelation.

And now, what of those who have writ-
 ten in opposition to the Word of God? These
 have been more speedily and more thoroughly out-
 dated than the others. To illustrate this we ask:
 Where are the authorities of our intelligent scepti-
 cal friends of the present day? You will find them
 all among the writers of the last few years. And