

but the expression of His will ; or else, if we deny those laws to be the expression of His will, we must be prepared to assign to the facts some other origin. Either He has given us our intellectual faculties whereby we can ascertain the facts and investigate the laws, in which case our use of those faculties is a sacred duty ; or else, if the use of our intellectual faculties will lead us into error, then those intellectual faculties were not given us by Him or were given us on purpose to lead us astray. No, we dare not suggest such an imputation.

The Creator has in His wisdom endowed us not only with souls, and with bodies, but also with intellects ; and has assigned to each part of our three-fold nature its own particular functions. We have no right to neglect our intellects any more than we have to neglect our bodies. We have no right to starve the one or the other, or to cripple any faculty or limb by persistently refusing to use it. We do not persistently refuse to use our eyes, for fear they should show us something that we had forgotten, or that our forefathers had incorrectly observed. Neither are we justified in refusing to think, for fear that thought, logically followed out, might change opinions that we or our fathers have cherished. The faculty of reason, the noblest possession of a man's physical being, that which distinguishes him from the brute, is a faculty not only to be prized, trained, and used, but to be trusted and followed. He who neglects his intellectual powers, or refuses to be guided by them in the discovery of truth, is not only an intellectual coward,—he is defying the purposes of the Almighty just as truly as if he were deliberately to starve himself or to put out his own eyes. The heart cannot say to the head I have no need of thee: else that would dishonor Him who created both.

There are, alas, misguided persons who preach against the use of the intellect, and invite us to leave all reason-

ing as useless. Do they ever consider how wrong it is to despise gifts that God has granted? By what authority do they set themselves up as wiser than the Almighty? Be not babes in understanding, said the Apostle Paul. God would have us indeed to be as receptive as little children for the things of His kingdom ; but He would have us babes in heart, not babes in brain. To distrust the intellect is a species of spiritual pride. The true humility consists in accepting devoutly, sincerely, lovingly, the God given faculties ; in using them confidently and honestly ; using them as stewards who must account for their stewardship. Let us, then, be whole men in Christ, not dwarfs or cripples. Let us, then, who accept in all its fulness the oneness of the Creation as being all His ; who know all life, all our lives, to be of His bestowing ; who, while conscious of the littleness of ourselves in the great immensities of time and space, know that we are not lost to ourselves to wander aimlessly in a universe of nothingness,—let us, I say, rise to the responsibilities thus laid upon us. In the darkest hour let us be very sure that He still watches and guides. Let us not act as though the Universe were a mere machine, working in obedience to the laws of gravitation and thermodynamics ; as though we were but pawns pushed across the board by the hand of fate. Far nobler is the conception that He is everywhere controlling and directing ; that He who made, guides ; that His tender mercies are ever over all his children : that it is He who, while we yet walked in darkness, hath shined in our hearts, bringing the light of the knowledge of His glory in the face of Jesus Christ.

He who is thus a whole man in Christ, who can thankfully rejoice in an abiding consciousness of light within his soul, may fearlessly investigate the problems of thought and life that crowd upon him. Having received the Kingdom of Heaven as a little child, he may, as a little child, fear-