
A P P E N D I X N O T E S

the hunters would almost turn from it—to prolong the recreation of the chase.

These truth-hunters talk much of truth; they slight faith, forgetting that a mind opposed to faith will frequently not recognize truth when met; and that at least the acceptance of truth is less an act of the reasoning intellect than a submission of the human intelligence to the Divine. They would not seem to grasp that saying of St. Paul to the Hebrews: "Now faith is the substance of things to be hoped for; the evidence of things that appear not."

One must necessarily bring to Truth-Hunting, they will tell you, an open mind which knows and believes primarily only that there is some "First Principle," some "Architect," some Being; perhaps they will condescend to your belief and say "a God," from whom Truth emanates. So with a mind of swept, open places and of painfully few crannies of faith, fashionably guiltless of deeps of spirituality, they enter on the chase, exercising all the while their treasured freedom of thought. At the end—they are still seeking for truth. They have dared to play with God and God's truth, as analogous personalities play with human hearts; and with like results—leaving the chase weakened in their powers of belief, and with laxer principles.

But by word and frequently by pen, they record fresh eulogies of the benefits of "modern thought." As this darkly-defined phrase has been treated of by the Archbishop, I shall quote again from his Philosophy of the Bible: