

to-day, like their miracle working Lord, do not move in what is called the best society; Christian philosophers do; and hence the two are not likely to meet and become acquainted.

Now the evidences of Christianity are the same as in the beginning; and while these evidences are of different grades, the strongest of them is the supernatural. When the apostles desired a vindication in the face of the enemies of the faith, they prayed: "And now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thy hand to heal, and that signs and wonders may be done by the name of thy holy child Jesus." "No objection to the Lord stretching forth his hand in signs and wonders," replies the theologian of to-day, "if only that hand be covered with the decent habiliments of cause and effect so that the proprieties of reason and logical order be not shocked!" But here is just the difficulty, that the wonders of the Lord will never draw in any philosophical harness, and they rarely break out in drawing-rooms or scientific institutes. If, therefore, we find them and enlist their help against unbelief, we may have to go into very lowly circles to make their acquaintance. Now, as a matter of practical experience, here is the means by which we have seen the most effective work wrought against skepticism. Abandoned drunkards instantly saved and delivered from their appetite by prayer and faith in Jesus Christ; opium eaters of the most desperate type emancipated in a moment by the believing intercessions of the Church, coupled with their own faith; the sick raised up in answer to earnest prayer—we have no more doubt as to having seen these things than we have of our own existence. Several who have experienced such wonder workings of the Lord are living under our eye, and the reality of their change is attested by ten years and upwards of witnessing example and life. And we have introduced these instances in order to say that the most striking conversions from skepticism which we have known under our ministry, have been effected by the testimony of these emancipated slaves of sin and disease. A thoughtful and highly cultivated agnostic, confessing his faith in Christ Jesus, declared in our hearing that nothing which he had ever heard or read in the way of arguments for the truth of Christianity had made any serious impression upon him, till by chance he listened to the plain, straightforward story of divine deliverance from sin and misery, as detailed by the lips of these fervent but illiterate men. By their testimony he was radically and savingly convinced.

Here is an argument. The church and the school, the pulpit and the professor's chair, have come to rely too exclusively upon natural means and logical methods for establishing Christianity in men's hearts. There needs to be a retreat from advanced thinking upon our true base—divine communion and unquestioning faith, and upon