

stands the case? We challenge the world to state a solitary, serious question that evangelical scholarship has been afraid to face. That we are sometimes silent before men who are not open to conviction, men who have sinned away their eyes and ears, proves nothing. Christ was silent before Caiaphas and Herod and Pilate. Life is too short to debate with cranks and small men in pursuit of notoriety. But we are afraid of no serious practical question. It is true that Rome persecuted Galileo. At the instigation of his jealous scientific *co-laborateurs*, Rome persecuted Galileo, and would do the same thing again if a sufficient prize in dollars and cents could be offered; and, however much priestism and quackery may fear the light, the attitude of evangelical Christianity towards all enquirers is that of open, fearless challenge. This world still needs to be taught that all Christians are not of necessity fools. Christianity is not a mumbling, cringing mendicant, hat in hand, begging by the wayside for pity and patronage. It is God's kingdom on earth, and in the name of logic and of common-sense it demands that it be treated with ordinary decency and scientific fairness. Pour on the electric light. Thrust it into the crucible. Apply all the tests of "Higher Criticism," and let us know the results. We have no fear.

(4). But what is the outlook in view of the *communistic* spirit that is abroad? The New Testament has been appealed to in support of modern communism but the answer has not been to the liking of the appellants. The answer has been, first, that the communism of the apostolic times was a community not of possession but of use only; secondly, that it was *Christian* communism: men of exalted piety and transparent honesty "had all things in common." It does not follow from this that the "sunfish" and "wharf-rat" should have liberty to put their hands into the pockets of the sober, the frugal, the intelligent and refined. But what does all this commotion mean? Does it not seem as if God were touching the world? And, as a consequence, men are struggling towards the New Testament doctrine of the equality of mankind. Their methods may be wrong: their views of *meum* and *tuum*, may be altogether astray. But many of them are yet in darkness—all of them are depraved, and it seems to me that when the great principle of this, all but universal, agitation is carefully separated from the sins and absurdities of its manifestations, that the nations will be found nearer to the New Testament ideal of justice, equality, mutual concession and good-will.

The outlook, then, is cheering; it is full of hope. Christianity never had such a hold upon the world as it has to-day. There are more lovers of the Truth now than ever before. There is more freedom. There is more Christian activity. There is greater light. The worthless will be dropped or superseded in the progress of the race. The good, the true, the useful, will live.

The out-look, too, is stimulating. "These are the times that try men's souls." There never was a time when such chances of usefulness and honor opened