

modern times, nor a form of error, that may not be found in essence, and in principle, in one or other of the first four centuries of the Christian age. Our "Modern Skepticism" is simply an inheritance from times gone by, an ancient legacy revived in modern days, a breathing of the spirit, and a net-work of the problems, that pervaded and perplexed pre-Christian minds—a foe that Christianity itself was called to meet and conquer on the very threshold of her introduction to the world. Infidelity has nothing new. What it has to say, now, in reference to the "Great Triple Problem," the "Problem of the Three Realities," viz., "God, Man, the Universe, and their Relations," was said by all the schools of pre-Christian antiquity. To know this, is great help in understanding how best to counteract its influence now. What it has to say against religion and the Gospel has been repeated, and refuted, a thousand times before the modern mouths that talk so confidently had power to speak. We need not be so sensitive to fear, however apprehensive of approaching, or of present, danger. Every effort of the enemy has resulted in an ignominious failure, and every bold renewal of the warfare only demonstrates the hopelessness of his endeavor. Eighteen centuries have proved that the truth of God and the religion of Christ are indestructible, and that the faith of God's people stands "in the power of God," and "not in the wisdom of men." Julian, Porphyry and Celsus, Tindal, Chubb and Bolingbroke, Hume, Huxley and Spenser, Renan, Straus, and Wellhausen—all have tried their hand, while their assaults have only ended in their own discomfiture and shame. The best book some competent apologist could write to-day would be a book exhibiting how infidelity has exhausted its resources, and has nothing else to offer than what has been a thousand times demolished, pulverized, and blown away like chaff.

The subject, therefore, is not a new one, even though of modern interest. It is part of the "immortal conflict" the ages have transmitted. What a spectacle of error, changeable as chameleon colors, and active as Briarean hands, meets us in the pages of the New Testament!—error, philosophical and scientific, moral and religious, theological and practical! What a battling against ideas sprung from the Greek and Oriental systems, as well as Jewish speculation! What a nomenclature of wide-swarving falsehoods and prolific brood of vanities, begotten of world-wisdom, and what a chastisement recorded in the leaves of Paul and Peter, James and Jude, and John! The one aim of all this cosmoical conceit being to supplant the truth, proclaim another gospel, overthrow the faith, subvert the soul!—a Sadducean creed like that of Epicurus; a Pharisaic form of life like that of Stoic righteousness; libertinism and ascetic habit; "rudiments of the cosmos," or a "Cosmic Philosophy," a "vain philosophy, after the rudiments of this world and not after Christ"; a "pseudonymous gnosis," or science falsely so called; "antitheses," or oppositions of science; "demonic