

and churches in our land would concentrate their prayers, their faith and their tender persuasions upon such skeptics as come within their range, what inroads would be made upon unbelief within a few years! "Brethren," writes St. James, "If any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way, shall save a soul from death and shall hide a multitude of sins." And shall we reverse the method, and first aim at the multitude of sins, battling the whole brood of doubts and denials and liberalities and speculations, in hope that having slain these, we may arrive at last at the sinner who harbors them, to turn him from the error of his way and save his soul from death? No; the sinner converted, the multitude of sins will be swept away; the doubter won, his doubts will vanish into air. God's warfare does not set us first to reduce the circumvallation of doubt and unbelief, but to capture at once and completely the citadel of the heart. Is it not true that the larger proportion of the attacks on skepticism are made from a fondness for intellectual tournaments, or at least for the *gaudium spoli*, the joy of victory, which the contests may afford? Were the real purpose to win over the unbeliever, there would often be more of self-denial than of self-gratification in the undertaking. Let us lay down the cudgel and take up the cross. "The beginning of strife is as when one letteth out water, therefore leave off contention" and take up prayer and pleading, that it may be as when one letteth out tears. If in our universities, where there is supposed to be not a little incipient skepticism, there were more teachers like President Wayland who, in addition to his strong intellectual dealing in the class-room, had constant spiritual travail for and with his students on his knees, it would be a mighty bulwark against this rising unbelief. The infection of infidelity prevailing at the close of the last century in Yale College, was dissipated by President Dwight, as everybody knows, in precisely the same way and spirit. Great is intellectual acumen—the Damascus blade of reason, whetted to the keenest edge by the culture of the schools—but the "sword of the Spirit" is greater. "Faith has its reasons which reason cannot comprehend," says Pascal; and let us see to it that these are not sent to the rear when we advance upon unbelief.

2. *Spiritual and supernatural weapons* we urge therefore in our resistance of skepticism. It is an unfortunate thing that reason is so often ashamed of his humbler brother faith, treating him as a poor relation who must not be introduced into cultured circles. We say this in view of the fact that the strongest opposition to the supernatural, in our time, has frequently come from Christian philosophers and theologians. Not that they do not believe in the supernatural, but that they do not like the company in which it is often found, and hence refuse to recognize it. Miraculous works, if there are any in the world