

he says is true, and then to learn the lesson that is taught; because it cannot be successfully denied that scientific investigation has not only modified old views of Scripture, but also revolutionized old methods of presenting and defending Scripture truth. Indeed, so marked and manifold have been the changes in each of these respects that, as a consequence, a widespread feeling of uneasiness has been produced throughout the Church of Christ.

Various causes have conspired to create anxiety in religion at the present time. In its technical application, science is not alone responsible for the unrest that prevails. Other agencies also have been operative. German rationalism, philosophic atheism, scientific scepticism and Biblical criticism have each, in its own way, affected Christian faith and undermined traditional belief. Besides these agitating causes, other influences still have been at work. The recent revision of the English Bible has unsettled some; the proposed alteration of the Westminster Confession has excited many; and the constant clamor and persistent opposition of incompetent critics against the proved results of Christian criticism have disturbed, if not distracted, more. The natural effect of all these influences has been to beget a spirit—an almost universal spirit—of disquietude and doubt.

Amid the prevalent disturbance of religious thought, the apparent wreck of doctrines and the seeming crash of creeds, bewildered minds, on every side, are asking in dismay, "If this has gone, and that has gone, what have we left?" "If this be given up, and that be given up, what will remain on which to rest our faith and build our hope?" "Is nothing settled, nothing established, nothing fixed?"

To answer these inquiries as clearly and concisely as practicable is the purpose of this address. The subject chosen is Religious Certainties. A text, suggesting it, occurs in the Epistle to the Hebrews, the 12th chapter and the 27th verse. The words which express the thought are rendered in the New Revision, "Things which are not shaken."

Studying the text in its relation to the context, one may see that the writer of this epistle is here referring to the shaking