

help? Let me recal an incident in the Emancipation struggle. The clouds were gathering thicker and thicker, and men were saying the cause was dead. Even Frederick Douglass, one of its most heroic champions, was speaking in hopeless strains of the prospect, when an old coloured woman cried out in a clear shrill voice, "Frederick, is God dead?" The effect was electric. God is not dead, and He is on the side of truth. Let this ever be our attitude. We believe in God. God is not dead, but is on the side of truth. Truth must stand. Truth must win, and we wish nothing else to win. There is no other attitude for the Church to adopt. We have no sympathy with the man who coarsely assails long-lived and deeply cherished beliefs with vulgar taunt or ribald sneer. When in the name of science a writer seeks to shake the truth and authority of the Bible, knowing what its history has been, and its power for good, by sneering at "the linguistic accomplishments of Balaam's ass," and "the obedience of the sun and moon to the commander of a horde of bloodthirsty Hebrews," I doubt, and am entitled to doubt, the man's love of truth, and have no doubt whatever of his want of reverence, and reverence is essential to truth-seeking and truth-finding. The man who, proud of his scientific attainments, boasts of having found Jena to be to the modern thinker what Wartburg was to Luther, and Weimar to Goethe, may demand, if he will, freedom from any straight waistcoat of hierarchical obstinacy, and every dogma by which arrogance would suppress liberty to think and to teach. All this we freely concede—we could not withhold it if we would—but we must ask the same liberty to think and teach, and we are as entitled, surely, to courtesy and respect for holding what is old and time-honored as he is for holding what is new and as yet untried. Science may be—has sometimes been—as dogmatic, where she has been wrong, as Religion; and modern thought may be as narrow and bigotted as ancient belief. Humility and reverence become the advocates both of Religion and of Science.

There are many students of science, however, who have questioned our beliefs—not maliciously, not sneeringly, not coarsely, but honestly and even sorrowfully—with an intensity of earnestness, and it is the attacks upon our faith by such men that have caused the general restlessness of belief and feeling of uncertainty of our day. All inquiries springing from such a source the Church must meet openly, sympathetically, hopefully, if she is to keep her members or attract the rising generation, and give assurance that she has a reason for the faith that is in her. If we have faith in God, and in the Bible as God's Word, why should we regard with fear, and not rather with an anxious yet hopeful interest, and with a firm confidence withal in the final issue, all the speculations and ventures and conflicts of atheism, agnosticism, dualism, positivism, pessimism, and all the other "isms" that proffer themselves as substitutes for Christianity? Why should we not welcome whatever truth there is in them, borrowed mostly, though unacknowledged, from the