

was at first one who sees, and may have next meant one who is trying to see, and then one who is uncertain as to what it is he sees; then one who seeks the truth, but is in doubt as to what is the truth; and finally, as doubt so often ends in unbelief, one who denies. In some instances, it is employed, indeed, as meaning one who seeks the truth yet with the emphasis on "seek" rather than "truth." The present writer was on one occasion speaking in public on this subject, when a hearer rose and said, "After all, what is there better than seeking the truth?" The reply was, "Finding it," an answer which apparently astonished the inquirer as much as if it then entered his mind for the first time that the object of seeking *is finding*. My friend belonged to the class of men who are not only sceptics in the sense of being nominally perpetual doubters, practically perpetual deniers, but who are also quite satisfied to be *always* sceptics. This glorification of scepticism, as if it were something to be valued for its own sake, was once, and perhaps still is, very common. It appears to arise from a singular misuse of the word. It may seem odd, but it is true that scepticism is to some minds a sort of faith, almost a worship. The dictum that there is more faith in honest doubt than in half the creeds does not apply in this case. For here it really is not a question of doubt, whether honest or dishonest. The truth is, that what is called doubt or scepticism is simply a certain set of opinions or beliefs—a *creed* under another name. In some curious way these self-styled sceptics have managed to convince themselves that scepticism is but another name for intellectual freedom, political liberty, and scientific progress. One cannot help thinking there must have been something terribly wrong in the historic action of Christianity, as presented in the several churches, to render such a misuse possible. Happily, not only are men beginning to distinguish between the Christianity of Christ in the New Testament and the Christianity of the Church in history, but also the latter is gradually becoming more like the former. So, in time, all sincere souls will see and say that the highest, if not the only function of scepticism, is to make way for a true faith. Meanwhile, it is desirable to rescue, if possible, the word from its common misuse, and bring it back