

foundations of religion, with the full and passionate determination that the faith of the future, be it neo-christianity or any other, shall be founded on a rock, not on a quicksand. The Reformation of the nineteenth century is an infinitely more portentous phenomenon than its forerunner of the sixteenth. It is no mere reform. The question now is, whether christianity shall continue to exist, even with such radical changes as will make it virtually a new thing; or whether it shall be replaced by an altogether new edifice, built upon a scientific foundation of positive verifiable truth."

Such talk is common and very cheap: and too many are puffed up by it, so that this synodal discourse may be neither out of time nor out of place if it discuss the claims of reason and right,—of human reason and perfect morality.

HUMAN REASON.

I. It exists. Of himself man can judge. Hence it is clear as consciousness that we are endowed by nature with a faculty of reason, thought, knowledge. There is evidence of this which the human mind cannot conscientiously reject. It is certainly true, we know it.

Yet the possibility of knowledge is often questioned. Not that the facts of knowledge are disputed; but the belief in existence which they imply is challenged. So that we are sometimes told, in the name of modesty to abandon all positive affirmation and meekly confess ourselves hopelessly ignorant.