

to say that this is the uniform or the common history of unbelief. Nevertheless, as one has written: "The world is full of fugitives from themselves." It is a bad and wretched self from which men fly, not a happy and approving self; and it is that evil self which must be touched and helped, in order that in their flight, these fugitives may run to God, instead of running from Him.

1. *The conversion of the skeptic* therefore, is the first remedy which we suggest against modern skepticism. Unbelievers, rather than unbelief, should be our objective point. And let it not be said that this is an inversion of the true order; for what we make the end of our endeavor, God often sets as the beginning. "Disinfect the intellectual atmosphere of the doubt and denial with which it is loaded," cries the anxious theologian. And he does his best, sometimes with the myrrh and frankincense of sweet persuasion, and sometimes with the bitter herbs of acrimonious controversy. But experience certainly proves that the best deodorizer of a skeptical atmosphere is the converted infidel telling from a fervent and glowing heart the story of his redemption. "If only such conversions were possible!" exclaims the objector. But they are. Robert Ingersoll has not been turned to Christ as yet; but his German coadjutor Herr Von Schleumbach has been; and no bound volume of "Cause and Cure of Infidelity" ever let in such a health-bearing breeze upon poisoned communities as has this stout Saxon confessor, with clear brain and fervent heart and eloquent tongue, carrying all before him for Christ, as he used to do for the Devil.

And his, by the way, is a typical case in the line which we are considering. The good Christian lady who was the means of his conversion, first chose the "martial posture," and brought the keenest theological gladiator she could find to meet him at her table and to slay his infidelity. He was delighted for the opportunity of such a duel, so he has often told us; for he believed himself a master of infidel fencing, and entered into the contest eagerly and rose up from it exultantly. But to please his hostess he consented later to attend a prayer-meeting, where among others, several children poured out their tender supplications to the Lord. Here the infidel was conquered, and here by "the irresistible might of weakness," he was brought to his knees in humble self-surrender to the Redeemer. A Christian is the most powerful evidence of Christianity, and an infidel is the most potent factor of infidelity; let the man of God do his utmost to conquer the man of no-God, and skepticism will go inevitably. We have not the impertinence to call a halt in the war upon abstractions—so many hundred embattled theologians discharging their logic guns at agnosticism, positivism, atheism and what not—but we may be pardoned for inviting a fresh assault upon agnostics and atheists, "not in any martial attitude but on our knees." If the thousand pulpits