

have arisen to belief by the theories and inferences of modern investigation, but ten-fold greater harm is done when a Christian minister so far forgets the spirit of his Master as to denounce from the pulpit such men as Huxley and Darwin as "the brood of Satan."

Faith is the gift of God, but so also is Reason, and yet has the Church not sometimes spoken of it as the instrument of Satan? It is the duty of the Church, not to denounce, but to guide reason; it is the duty of the Church not to ignore or condemn physical science, but welcome it as a handmaiden, as another revelation of God's plan and purpose. It is the duty of the Church not to sneer at modern thought but to quicken it with the leaven of the Gospel. Modern society with its manifold developments, modern science with its startling discoveries and far-reaching investigations, modern thought with its bold ventures and daring, yea, defiant independence—all present questions and problems standing out in the clear light of day and reaching, in some measure, every one. And these the Church, if she wishes to remain a teacher and a guide, dare not shirk but must face. A well-known writer has put the position thus: "However hard a battle Rome may have to fight with reason and science in the coming years, Protestantism will have no less difficulty in adapting and adjusting to the fundamentals of her creed all that science brings to light, and all the newer and larger ideas that the progress of events will discover. We cannot, like Romanism, declare science our foe. Protestantism and science are allies and blood relations, and if we are to maintain our religious life at all it must be in the full blaze of modern discovery and intellectual light, and not among the moles and bats where the relics of superstition have had their haunt."

Yes, we must, if we are to win or keep the confidence of men, be ready, not blindly or dogmatically, but intelligently, to defend our faith in the light of all modern discovery and modern thought. If we cannot we are unfit, if we will not, we are worse than unfit, to be ambassadors of Truth. Much that we have held dear and sacred is being rudely shaken, and the outlook is one of grave anxiety, and there is too much tendency in the Church to tremble for the Ark of God, not so much because hostile hands have been laid upon it, but more because hands that once held it up have been removed. Shall we retire from the conflict in despair? Shall we lay down our embassy as if defeat were certain? Shall we betake us behind the battlements of inherited tradition and dogma? Shall we take refuge in Roman infallibility or Westminster infallibility or Bible infallibility, and blindly and angrily denounce assailants whose attacks we cannot meet, and allow the sad experience to go on, (too much of which we have already seen), of man after man with earnest spirit turning away from the Church in disappointment, aye, and from the Bible too, because he is met with prohibition of his thoughts instead of kindly sympathy and generous