

ploded wreck, and their uneasy consciousness that they are nevertheless constantly on the defensive against it—all these uneasy attitudes and unconscious revelations, have a tendency to make serious minds refuse to treat them seriously. Nor is this disposition confined to those who resist and resent the conclusions of science so far as these are opposed to the doctrines of revealed Christianity. Their own friends and followers are, at times at least, afflicted with the like tendency towards ridicule. In his notable, but probably a little overlooked "Valedictory," Mr. John Morley expressed with a certain reserve, yet a certain degree of ridicule also, the general feeling of sensible men regarding the general failure of agnostic propagandism. He said :

"Speculation has been completely democratized. This is a tremendous change to have come about in little more than a dozen years. How far it goes, let us not be too sure. It is no new discovery that what looks like complete tolerance may be in reality only complete indifference. Intellectual fairness is often only another name for indolence and inconclusiveness of mind, just as love of truth is sometimes a fine phrase for temper. To be piquant counts for much, and the interest of seeing on the drawing-room tables of devout Catholics and high-flying Anglicans article after article sending divinities, creeds, and churches all headlong into limbo, was indeed piquant. Much of all this elegant dabbling in infidelity has been a caprice of fashion. The agnostic has had his day with the fine ladies, like the black footboy of former times, or the spirit-rapper and table-turner of our own. When one perceived that such people actually

thought that the churches had been raised on their feet again by the puerile apologetics of Mr. Mallock, then it was easy to know that they had never really fallen. What we had been watching, after all, was perhaps a tournament, not a battle."

This satirical mood was not the mood in which Professor Tyndall had written. "We fought and won our battles even in the middle ages, why should we doubt the issue of another conflict with our broken foe?"—that was his way of putting it. Mr. Morley was forced, or felt free, to confess that the foe was not broken at all; and that the forces of scientific agnosticism were in many respects even sham forces. But even sham forces may be dangerous. Those who in a freak of fashion pretend to disbelieve, may, and often must, in the end, become actual disbelievers. In any case they lose their hold on the certitudes of faith, and grow cold in right-thinking and well-doing. Across the centuries there comes to us a message of more authoritative moment, and with a promise and a menace which give us a stronger assurance of truth and a higher sense of our destiny and duty: for our assurance—"I am the Lord thy God"; for our guidance—"This is my beloved Son in whom I am well pleased, hear ye Him"; and for our consolation and reward—"I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live. And whosoever liveth and believeth in me shall never die."

GOD'S HARP.

GOD tuned a harp for men to play,
To harmonize the earth;
He called it Love; but mortals, they
Gave it the name of Mirth!

Amy Kingsland Pennington.