

and recorded in an inspired book. It has its corresponding internal evidence in the profound experience in which the believer's soul responds to this great divine revelation. This revelation has entered into and controlled the whole course of human history and human thought. The great problems of the universe, the life-and-death questions always pressing upon the human soul, this revelation answers with sublime simplicity, clearness, certainty and sufficiency in its doctrines of Creation, Providence, Original Sin, Incarnation and Redemption, making all again centre in the person and work of the historic Christ.

Resting as does the Christian faith upon such a vast scheme of rational evidence, no weapon forged from so-called reason or intuition has ever been lifted against it to prosper. Indeed what clear utterance has intuition to make about the Trinity and the nature of God, the origin of sin and evil, the work of redemption, the judgment of man and his final destiny? And so far as the truths are concerned, on which intuition, reason, has anything to say, its utterances are in accord with those of revelation. It is only by speculation and perversion of principles that antagonism has been made to appear to exist between the two.

In short, the whole vast fabric of rationalistic philosophy is made up of speculation based upon assumption and assertion. A single example will illustrate the entire method and scheme. The so-called philosopher affirms that there is no God, and therefore that the Bible revelation of God is baseless and Christianity the latest and most stupendous of the ancient superstitions. But how does he reach his affirmation? He *asserts* that there is no such thing as spirit and no such thing as cause, and therefore no such being as the Infinite Spirit and the First Cause. Now all this is in the very face of the most certain of our intuitive knowledge; for the most intimate and fundamental knowledge is that of our existence as spiritual personalities and of our causal agency, since these are involved in all our conscious activity. The philosopher professing to deal with reason and intuition, and to set these up as authorities against revelation, starts out therefore by assuming the contradictories of the real intuitions, and bases all his speculation upon these fundamental lies. It is all mere *brazen assertion*. And that is the best that Mill and Spencer, the modern Aristotle and Plato, can do! On such grounds their senseless followers raise the cry that Christianity is obsolete, and bow down and worship the great philosophers! For a "Thus saith the Lord," they have substituted," "Thus it is written in the books of Mill and Spencer."

Let it be understood then that we affirm, in the face of this "philosophy falsely so called," that there is not one fact or doctrine in all the Christian system that a true and rational philosophy has ever