

tion of that expressive personality from whose mouth the weighty utterances we have just heard proceeded? Yet if you grant me the trustworthiness of memory, when it speaks positively of a recent experience, can you deny me the trustworthiness of other human faculties equally fundamental? Is my "belief" in the distinction between right and wrong, between holiness and sin, any less trustworthy than my belief in the asseverations of my memory? Did not Professor Huxley himself suggest in his closing remarks that the *moral* roots of our nature strike deeper than the intellectual roots; in other words, that if memory be much more than a "working hypothesis," if its trustworthiness be the *condition* without which no working hypothesis would be even possible, there are moral conditions of our nature quite as fundamental as even the trustworthiness of memory itself? I hold it, I confess, most irrational to have an absolute and undoubting belief in the uniformity of Nature based on any accumulation of experience, for no such accumulation of experience is possible at all without an absolute and undoubting belief in the Past, and this no merely present experience can possibly give us. And I hold such a belief in the uniformity of Nature, based on anything but the trustworthiness of our faculties, to be irrational, for precisely the same kind of reason for which I hold it to be irrational to question the belief in God. The solemnity which Professor Huxley attaches to the words "I believe," I attach to them also. Moreover, I could not use them in their fullest sense of anything which I regard merely as a "working hypothesis," however fruitful. But I deny that we theologians regard our deepest creed as a working hypothesis at all. We accept the words "I believe in God," as we accept the words "I believe in the absolute attestations of memory," as simply forced upon us by a higher intuition than any inductive law can engender. When I say "I believe in God," I use the word believe just as I use it when I say "I believe in moral obligation," and when I say "I believe in moral obligation," I use the word believe just as I do when I say "I believe in the attesta-