

these. In another peculiarity the Hebrew wisdom claims kinship with philosophy. It is said that all true philosophy is born of scepticism. In a proper sense this is true. Honest doubt and suspense of faith or judgment is the just tribute which we pay to the reason with which God endowed us. This is no justification of the narrow, canting, dogmatic scepticism which lays down its petty canons of positive truth, and supposing that it has comprehended the universe in its axioms, refuses to accept anything that does not conform to its criteria of the five senses. Honest doubt is not prejudice, which is prejudice; but it is that suspense of judgment which seeks reasonable grounds for its acceptance of truth. It never presumes to limit the truth to the narrowness either of its acquired knowledge or possible capacities. Honest doubt is full of candor, but scorns prejudice. If true philosophy is the child of such doubt, the Hebrew wisdom is certainly a legitimate philosophy. It is born from questionings, sometimes terribly painful in their earnestness, of souls deeply pious, God-fearing, truth-seeking, but often amazed and crushed by the mysteries of life, and especially by that mystery of mysteries, evil and sin.

In this age of honest, as well as dishonest, doubt, it will not be without interest to turn for a moment to these wise, honest doubters of olden times, and see how they solved their difficulties.

One of the oldest of them is Job. His terrible questionings are born, not out of curious speculation or idle curiosity, but out of a bitter experience, with the history of which you are all familiar. So overwhelmed with sufferings that he wished that he had never been born, or that he was sleeping where the "wicked cease from troubling, and the weary are at rest," he puts forth these terrible, and almost unanswerable, questions: "Wherefore is light given to him that is in misery, and life unto the bitter in soul; which long for death but it cometh not, and dig for it more than for hid treasures; which rejoice exceedingly, and are glad, when they can find the grave? Why is light given to a man whose way is hid, and whom God hath hedged in?" To construct a moral system of the universe