

life, of sensation and consciousness, of rational intelligence and language, of free-will, of the reign of law and order to which all nature testifies'. Much less, if possible (says Gerard), is there any prospect that 'any mechanical forces will ever account for perception of the sublime and beautiful, and, above all, of the distinction between right and wrong'. There are, however, as every one knows by personal experience, other channels of knowledge besides that which comes to us directly through the senses. Our intellectual need for causality, for instance, tells us that the universe has a Cause; that the Cause must be 'one adequate to the production of what has actually been produced'; and that, 'since it is impossible to find the Cause required within the world of material forces and sensible phenomena, it becomes no less obvious that it must lie beyond, across the frontier which nothing material can pass.' Many of the foremost men of science declare as 'absolutely self-evident' the existence of a Deity Who is the First Cause, the Creator, the Upholder, the Preserver of all things. Thus Professors Stewart and Tait; thus Lord Kelvin, who declared that all nature depends upon one 'ever-acting Creator and Ruler'; thus (among many others) Pasteur and Lamarck and Lodge; and thus, too, the great geologist Sir Charles Lyell, even after he had searched the now discredited theories of his friend Darwin from Dan to Beersheba. 'The old "Creation"', wrote he to Darwin, 'is almost as much required as ever'.

To the long list of the scientific opponents of the cheap and shallow dilettante atheism of our day must be added the honored name of that wizard of modern research, Thomas Alva Edison. A 'New York Tribune' interviewer asked him if his 'theories of evolution and cellular adjustment' made him 'a disbeliever in the Supreme Being'. 'Not at all', replied Edison. 'No person can be brought into close contact with the mysteries of nature or make a study of chemistry or of the laws of growth without being convinced that behind it all there is a Supreme Intelligence. I do not mean to say a supreme law, for that implies no consciousness, but a Supreme Mind operating through unchangeable laws. I am convinced of that, and I think that I could—perhaps I may some time—demonstrate the existence of such an Intelligence through the operation of these mysterious laws with the certainty of a demonstration in mathematics.'

Atheism's Christian Backers

On February 11 Senator Beveridge, of Indiana, spoke in part as follows in a discourse at the Carroll Institute, Washington:—

'With the purely governmental controversy between any nation and its citizens or subjects, we Americans as a nation have nothing to do. On such questions, we Americans as individuals may have our personal opinion, but not an official opinion. But when any Government on earth grounds its policy in an attack on religion itself, then it is time for all men who believe in the gospel to speak out in protest. For such an attack is the beginning of a movement against all religion, and its end is to dethrone the Saviour of the world as the Sovereign of the spiritual and moral empire of mankind. It affects the Churches equally.'

'It affects the Churches equally'. Quite true. But, alack! some of the Churches (if one may judge from the utterances of their belted earls) go so far as to sound the loud timbrel in honor of 'a movement against all religion', so long as they hope that 'Romanism' may be hit thereby. According to the London 'Tablet' of March 9, Dr. Rendell Harris was hailed with applause by the English Free Church Council when, in the course of his recent Presidential address, he warmly commended the French Donnybrook—'whenever they see a biretta' (priest's cap), quoth the exultant orator, 'they hit it.' 'God bless the French Republic!' prayed the President of the Free Church Council.

Thank God, fair-minded and well informed Protestants, and a growing number of the great secular newspapers; think more kindly of a Church that is sacrificing the last shred of its property for the sake of a sacred principle, and that is fighting the battle of religious liberty against an intolerant Caesarism, and of Christianity against an aggressive political atheism. In view of a recent and violent pronouncement by an Auckland 'Christian' newspaper, the following comment by the London 'Tablet' is worth reproducing:—

'Apparently, while thus gleefully hounding on the persecutors of Catholicism in France, Dr. Rendell Harris remembered that he was addressing an audience that professes to be Christian, and that much could be said to prove the plain fact that the campaign of the French Government was directed not only against Catholicism, but against Christianity. He therefore proceeded to anticipate an objection by reminding his hearers that M. Briand did not wish to expel Christ, "but the caricature of Christ"—"fictions like the Mass, and the papal right to govern souls in Christ's name." That such a plea could be made in such a place would seem to imply that the speaker's estimate of the amount of ordinary information possessed by his audience was a particularly low one. It is a matter of common knowledge that the French Government has erased the name of God and of Christ from its school-books, and only a few weeks ago one of its Ministers boasted that they had made the youth of France unbelievers. Another of its Ministers, amid the applause of the Chamber, made a blasphemous speech in which he congratulated the Government on having, "by a magnificent gesture," destroyed that hope of the next world for which the Christian peasant knelt in prayer after his day's labor. The French Government has even gone so far as to strike out the very name of God upon the coinage of the nation. Now that it has thus exterminated all mention of the Lord and His Christ from all public life in France, it will be satisfactory to the French authorities to know that they have received the thanks and approval of a number of Christians and clergymen in England, known as the Free Church Council, and that their President, having concluded his allusion to the work done in France with the words "God bless the French Republic," his benediction received the applause of the entire assembly. That the French Government should be asked to receive the blessing of a God in Whom it does not believe, and Whose name it never mentions, seems somewhat superfluous.'

'This Also Shall Pass'

An Arab legend tells how a Sultan asked Solomon for a signet-ring motto that should hold good for both prosperity and adversity. And Solomon wrote:—

'This also shall pass away.'

The storm and blood and plunder of the Great Revolution passed away. The tyranny of the First Napoleon passed away. The Kulturkampf of the Man of Blood and Iron passed away. So, too, we believe will the present atheistic Kulturkampf in France, leaving the Church, as it did in Germany, like gold that has passed through fire.

'Let thy gold be cast in the furnace,
Thy red gold precious and bright,
Do not fear the hungry fire
With its caverns of burning light;
And thy gold shall return more precious,
Free from each spot and stain,
For gold must be tried by fire
As a heart must be tried by pain.'

The Church (says the French secular paper, the 'Republique Francaise') 'accepts poverty. She will regain in moral prestige all she loses in material wealth. That is one of the far-reaching consequences which her enemies had not foreseen, and which is far more important than all the incidents of the present conflict.'

The puller-down often builds up in a way that he wots not. And more than once in history has Anti-christ borne the cross for Christians.

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