

absolute freedom of discussion and candor in scientific, historical and critical investigation. Devotion to Christianity does not close our eyes to the discoveries and results of recent scholarship, or to the achievements of science; we have carefully studied them, but in no instance have we found any evidence or argument against our faith in Revelation. The boast of the German freethinker, Von Holbach, that "Science has seized religion by the hair and branded indelibly on her forehead the mark of failure," lies buried in the grave with the Franco-Prussian scoffer.

We are satisfied that the author of Revelation is also the author of science* and that in the final analysis Revelation and science will fuse into a divine unity. The truth of God in the supernatural order has nothing to fear but everything to hope from the progress of science. We are firmly convinced that God is the beginning and the end of the natural and the supernatural and that the comparison of His works in both orders must necessarily give a uniform result.

We insist, however, that scientists deal with facts and not with suppositions, facts made sure by observations and obtained by careful and repeated experiments. We hold in high esteem the men who search for truth in the natural order, but, with Chateaubriand, we look upon the man who deliberately lies, or who deals in coward acts of mean expediency, to lessen respect for God and sacred things, as an enemy of the human race.

"Everyone," writes the author of the "Genius of Christianity" "whose conduct is noble, whose sentiments are elevated and generous, who does not stoop to a mean act, and preserves a lawful independence of mind is respectable whatever his creed or opinions may be. But the man, by whatever name he may call himself—philosopher, theologian, or scientist who deliberately attempts to corrupt truth, and endeavors, by misrepresentations, calumnies and suppressions to cast odium upon or bring into contempt that which is held sacred by his neighbours, is worthy of the contempt of his fellow man."[†]

Science is in possession of its own territory, but beyond that territory lies a whole region of enquiry, on which it has, and can have no right to trespass. "Science," said Sir Oliver Lodge in his address to the British Association in 1903, "is undoubtedly an affair of the intellect: it examines everything in the cold light of reason and that is its strength." But Divine faith is above reason, it is supernatural—above nature—and, therefore outside the domain of science.‡ The real scientist, before entering upon his chosen field will dismiss all prejudice, all animosity and dislike for creeds and persons and bring to his investigations an independent mind, for "the kernel of the scientific outlook," writes Bertrand Russell, "is the refusal to regard our own desires, tastes, and interests as affording a key to the understanding of the world."

No great scientist of the past or of to-day has discovered anything contradicting the philosophic truth that God exists or that the soul is immortal. If the discoveries of science have at all affected these truths it is to add vividness and cogency to the argument from design by manifesting the marvellous order existing in our material world, and the superiority of mind over matter.

* "God is the Master of science"—"Dens Scientiarum Dominus est."—I. Kings ii. 3.

† "Les Martyres"—Introduction.

‡ "Strong Son of God, immortal Love,

Whom we have not seen thy face,

By faith and faith alone, embrace,

Believing where we cannot prove."

—Tennyson's "In Memoriam."