

superstition which had accumulated around the religion of Jesus Christ; but not until George Fox's day was the doctrine clearly taught that God "hath never left Himself without witness," and is, as He always has been waiting to "teach His people Himself." But with the people rests the decision whether they receive or reject Him.

Our wills are free in this matter; we are asked to open the door of our hearts to Him, but the door will not be forced; we can wander in darkness if we choose, or we can turn from "darkness to light," and find for a truth that "His Word is a lamp unto our feet and a light unto our path."

CAN A SCIENTIFIC MAN BE A SINCERE FRIEND?

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Please to note that the question on which I have been asked to write a short paper is not whether a Friend can be a scientific man, but whether a scientific man can be a sincere Friend. The former query is sufficiently answered by the mere mention of three names: John Dalton, Luke Howard, Daniel Hack Tuke, all Friends, all indisputably men of science. The other question before us can only be answered by inverting for the time being our point of view, and, starting from the position of the man of science, enquiring whether that position is compatible with the acceptance of the particular views of Christianity which distinguish the Friends from other bodies of Christians.

You know beforehand what my answer will be. Were it not an affirmative answer, I should not stand here to-day. Try to forget for awhile that foregone conclusion, and follow the line of thought which I have to put before you. It may not be that which pleases you; it does not entirely please

me. Had my task been the discussion of the other side of the question, it had been at once easier and more congenial.

What then is science? I reply that science is another name for a knowledge of facts and their co-ordination, of truths about man, and the world in which he lives, tested and established by experiment; and of the relations between them; and of the natural laws to which they conform, so far as those relations and laws are discoverable and verifiable by experimental proof, or, in cases where positive experiment is not available, by logical processes of inference from the ascertained facts.

And the scientific man is he who, admitting as facts only those things the existence of which is thus established, and accepting only those relations and laws which can be either demonstrated or logically inferred from the facts, has learned to apply the same methods and tests which have led him and others to the discovery of the true and the rejection of the false. The truly scientific attitude of mind may be very well expressed by borrowing the apostolic phrase: Prove all things; hold fast that which is good.

But between the good and the bad, between that which is accepted as demonstrably true, and that which is rejected as demonstrably false, there lies a vast ocean of ideas, opinions, doctrines, views, statements, to which in the present state of knowledge it is impossible to apply any satisfactory scientific test. So far as scientific methods are concerned, they are neither demonstrably true nor demonstrably false. The scientific man, as such, has nothing to do with these things, save so far as he treats them as subjects for research, endeavoring to discover new means of testing them. Till he is in a position to bring such tests to bear he has no reason either to accept them as true or to condemn them as false. His proper attitude is to doubt them. He has no right, as a