

doubt that He can hush even this angry tempest into calm, and constrain its fiercest waves to own His presence and obey His voice."

Then, after speaking of the Ritualistic controversy, so fiercely raging in England at present, he thus refers to Dr. Tyndall's address before the British Association :

"The late meeting of the British Association afforded, perhaps, the most remarkable illustration of the extent to which some leaders of the scientific world are prepared to carry their speculations, the more striking because it is not easy to see how their attack upon the popular theology had been provoked, or, indeed, how its introduction on the platform of a scientific association was to be justified. Science has not of late, at least, had any reason to complain of the treatment it has received from the religious world ; and as, on the one hand, there is no new position which it has taken up and finds necessary to vindicate against the attacks of a narrow dogmatism, neither, on the other hand, does it profess to have learned any new truth whose bearings on questions of theology it was necessary to expound. Guesses which hardly claim even to be theories, still less pretend to rest on established facts, and in venturing on which Dr. Tyndall himself tells us that he crosses "the boundary of the experimental evidence," are all that the President of the British Association had to offer for the solution of those mysteries of being to which he referred ; yet, in a spirit which scarcely seems to be scientific, he and his companions in arms throw out these mere conjectures, which, if they could be established, would undermine the foundations, not only of religion, but of morality itself, and they do it in a defiant and scornful tone towards all who may venture to criticize them, which shows that philosophers can display a bitterness as intense as that which they are so fond of charging against theologians.

SCIENCE AND THEOLOGY.

It is not, however, with the intention of bandying reproaches, which might be modified on both sides if the eagerness of the respective disputants did not prevent them from making due allowance for the strong feelings of their opponents, which dictate expressions often extremely injudicious ; still less with the purpose of discussing the views which Professor Tyndall and Huxley have propounded, that I notice their very able, very eloquent, and very pronounced addresses. My one object in this reference is to suggest the lesson which, as it seems to me, we have to learn from the attitude these eminent scientists are taking towards religion. To their resolution not to allow science to be hindered in her investigation by any barriers which theology may see fit to set up, or to be debarred from presenting the conclusions to which her researches and experiments have led, by the fear of any injury they might possibly do to the supposed interests of religion, we have neither right nor desire to object. We complain only when they attempt to extend the rule of science beyond her own proper demesne, and, having crossed the border which divides her territory from that of theology, to throw off that restraint which science imposes upon her sons, and to propound ideas for which not a shred of evidence is adduced, in a style which the speakers would be the first to condemn if it were adopted in any field of scientific enquiry."

Then, quoting Professor Tyndall's sad and most significant admission in regard to the unsatisfactoriness of his own theory, viz : "I have noticed during years of self observation that it is not in hours of clearness and vigour that this doctrine commends itself to my mind ; that in the presence of stronger and healthier thought it ever disappears, as offering no solution of the mystery in which we dwell, and of which we form a part," he says :—

"To me these words are deeply touching, and significant as they are touching. They are one of the most remarkable testimonies to the vitality and power of the religious instinct in the human soul, the earnestness with which it cries out after God—the living God—which it would be possible to find, or even to desire. They go far to relieve us from the necessity which we have been told would be laid upon the Church of constructing anew the argument for the being of a God, for they show that God does wondrously make