

our Churches from the great community to which you belong." So reads the address, in the very form of expression revealing the difference which admittedly, at present at least, forms the insuperable barrier to union. The Nonconformists claim to be Churches. The Anglican calls them religious "bodies" or societies and arrogates to that "community" and other prelatic Churches the title "the Church," denying at the same time to Dissenters all participation in the Church catholic. Time and the course of events may in the future enable the parties to find common ground, but meanwhile we must be satisfied to do the Master's work separately. There is room for both parties, and if we could see in Canada any such kindly feeling manifested as shewed itself at Leicester we should rejoice. Mr. Langstry's resolution in the Synod of Montreal, is good as far as it goes. There are men here in other Churches, who can reciprocate his good wishes, but no Reformed Church can deny its commission or submit to the unscriptural dogma, that prelacy is of apostolic authority and essential to the Church of God, even for the sake of Christian union.

L.

HYMN TUNES.

MR. EDITOR,—It will be satisfactory to many of your readers to know that the Committee appointed by the General Assembly to select tunes for the new hymnal, has spent a good deal of time at the work, and that the selection is now nearly complete. The aim of the Committee is to produce a first-class book, which will bear comparison with recently issued hymnals in various sections of the Church. Tunes have been selected from a great variety of sources, and a good deal of trouble has been taken to find in every case a tune or tunes adapted to the sentiment of the hymn. Several gentlemen of well known musical knowledge and taste have been consulted, and their suggestions have been fully and thankfully considered by the Committee. After the selection of tunes has been completed, some time will be required for correspondence with the owners of copyright. It may also be necessary to submit a portion of the tunes to a competent professional man, that the harmonies may be improved. Congregations may rest assured that the Committee are fully alive to the importance of having the book issued at the earliest possible date.

D. J. MACDONNELL, *Convener*.

To give a man full knowledge of true morality I should need to send him to no other book than the New Testament.—*John Locke*.

BE indifferent to nothing which has any relation to the welfare of men. Be not afraid of diminishing your own happiness by seeking that of others. Devise liberal things, and let not avarice shut up your hand from giving to him that needeth. Promote the cause of piety and humanity.—*Archibald Alexander*.

A LITTLE boy, for a trick, pointed with his finger to the wrong road when a man asked him which way the doctor went. As a result the man missed the doctor, and another little boy died because the doctor came too late to take a fish-bone from his throat. At the funeral the minister said that "the boy was killed by a lie which another boy told with his finger." I suppose that the boy did not know the mischief he had done. Of course nobody thinks he meant to kill a little boy when he pointed the wrong way. He only wanted to have a little fun, but it was fun that cost somebody a great deal; and if he ever heard of the result of it, he must have felt guilty of doing a mean and wicked thing. We ought never to trifle with the truth.—*S. S. Visitor*.

AN anecdote is related by the "Secolo" which proves that not only those who openly confess Protestantism, but the priests themselves are liberated from the old slavery to the Church. A canon was dying, and had arranged to leave his property—about twelve thousand dollars—to his family. The priests insisted that he should leave it to the Church, and refused to give him absolution if he did not. He, however, persevered, saying that he received it from his family, and that it belonged to them. At last, tormented by their importunity, he exclaimed, "Leave me! I will die an honest man, and want to see no more of your clique!" The Archbishop refused to allow the corpse to be carried into the church, and was only persuaded to do so by the promise that a gift would be made to it.

PASTOR AND PEOPLE.

IN THE FOURTH WATCH OF THE NIGHT.

Matthew xiv. 22, 23.

Lo in the moonless night,
In the rough wind's despite,
They ply the oar;
Keen gusts smite in their teeth;
The hoarse waves chafe beneath
With muffled roar.

Numb fingers, failing force,
Scarce serve to hold the course
Hard won half-way,
When o'er the tossing tide,
Pallid and heavy-eyed,
Scowls the dim day.

And now in the wan light,
Walking the waters white,
A shape draws near;
Each soul, in troubled wise,
Staring with starting eyes,
Cries out for fear.

Each grasps his neighbour tight,
In helpless huddled flight
Shaken and awayed,
And lo! the Master nigh
Speaks softly "It is I;
Be not afraid."

'E'en so to us that strain
Over life's moaning main
Thou drawest near,
And knowing not Thy guise,
We gaze with troubled eyes,
And cry for fear.

A strange voice whispers low,
"This joy must thou forego,
Thy first and best."
A shrouded phantom stands
Crossing the best-loved hands
For churchyard rest.

Then, soft as is the fall
Of that white gleaming pall
By snowflakes made,
Stilling each startled cry,
Thou speakest "It is I;
Be not afraid."

—*Good Words*.

RELATIONS OF SCIENCE AND THEOLOGY.

READ BEFORE THE PRESBYTERIAN ALLIANCE BY PROF. HENRY CALDERWOOD, LL.D., OF DUNDEE.

The relations at present subsisting between science and theology are such as to occasion some degree of concern to the Church of Christ. They raise into special importance the inquiry as to the measures most appropriate to secure that the Church maintain a vital harmony with the most advanced knowledge and the highest intellectual life. It is impossible within the necessary limits to do more than touch upon successive points; but I shall on this account concentrate upon the more important matters involved, being content to allow secondary subjects to drop out of sight.

1. In order to consider aright the actual relations of science and theology, the first point to be noticed is the *distinctness of their spheres*. Science has clearly defined boundaries, and is at great pains in our day to mark these out and proclaim to all concerned what they are. These boundaries are described not by actual limits reached in given sciences, but by *methods* employed by all sciences alike, as essential to the nature of science. Science is concerned exclusively with observed facts, and it can advance only as observation leads or warrants a given form of inference. Science does not, indeed, profess to advance only under warrant of a perfect induction; but treating this as unattainable, asks that such precautions be taken to secure rigid accuracy of observation that there can be no misgivings as to the facts. Facts must be carefully ascertained, and so also must their uniform relations, in order that we may with certainty speak of accurate classification or competent inference as to the laws of nature. External observation is the instrument; facts coming within the compass of such observation afford the materials; and inference from these affords the only result which may be described as scientific induction, or a contribution to the vast body of scientific truth. The legitimacy of all this will be universally allowed. But the most important thing to be remarked at present is, that theology does not enter upon this sphere, and is in no respect involved in what is attempted or achieved within it.

The sphere lies quite apart from that of theology, which cannot by any pretext be drawn into a position of antagonism. Theology has nothing to offer by way of contribution, and nothing to refuse out of the host of conclusions which may, on adequate scientific tests, be accepted by the human intelligence. There would be no need for insisting upon this very obvious truth, were it not that certain scientific men are accustomed to protest against the interference of theology. Their apprehension is groundless and their irritation misplaced, for the interference is a myth. Science has nothing to encounter save the tests which its own methods impose, and these are the ordinary conditions of intelligence. Natural theology refuses to be restricted to external observation; but it does not suggest doubt of such observation, or profess to offer opposition to its exercise. Rather, it asks from all the sciences the materials with which it may itself work. Christian theology sounds upon an authoritative revelation; but that revelation does not offer any help on scientific questions—does not profess to be a substitute for science. It does not forestall inquiry as to the facts of nature, or the laws by which these are governed. It professes to be a revelation by searching of which the simplest man may learn the highest wisdom; but it does not profess to reveal the elements of geology, biology, or physics. On the contrary, it is quite in accordance with all its professions that men should have been left waiting till the nineteenth century of the Christian era before they were able to reach a truly scientific investigation of the secrets of nature. This being so, there is ample ground for urging that theology cannot interfere with science, and protestations against theologic interference may well take end, as inconsistent with intelligent recognition of the boundaries of the sphere assigned to theology.

On equally valid grounds it needs to be admitted that science cannot interfere with theology; because it cannot enter its sphere, and thus can neither bear testimony nor offer criticism. Science cannot transcend its own boundaries. Unchallengeable within these, it is powerless beyond. It cannot, on any warrant capable of bearing scientific test, maintain that there are no facts save those recognized by external observation, or that there is no form of truth save that which explains the phenomena presented to the senses. Science has no testimony to bear except as to the facts of observation; and can neither affirm nor deny beyond the boundaries which it has marked out for itself and proclaimed, and which all intelligent men see must be the boundaries of science, according to its nature. As it is no disparagement of theology to say that it cannot do the work of science, so neither is it any disparagement of science to say that it cannot contribute toward a rational test of theology otherwise than by presenting its testimony as to the facts of nature. I am not in this way seeking to deny that intelligence may challenge the reality of the supernatural; but merely suggesting that, when this is done, it is not part of the work of science, or, otherwise expressed, it is not scientifically done. There can be no scientific denial of the supernatural; for science is only of the observational—that is, of the natural. What bearing this consideration has on the attitude and intellectual worth of scepticism concerning the supernatural may be matter of after-consideration. The primary and fundamental fact is that science and theology occupy distinct spheres, so that the one cannot enter the province of the other.

The bearing which this fact should have on the attitude of theology toward science is that which chiefly concerns us here. It clearly implies a sound intellectual sympathy with science and delight in its progress. It is the province of one department of inquiry or thought to cherish intelligent respect for other departments; and if this be a general maxim, must be held to have special force in its application to theology. For, whereas there may be that in observational science which contributes toward the encouragement of doubt as to the supernatural, belief in the supernatural must accept with thankfulness the widening of the area of knowledge in whatever direction advance be made. It is manifestly a part of the Church's work to encourage and sustain profoundest interest in the advance of science. Belief that the worlds were framed by the power of God, must quicken intellectual enthusiasm in the systematising of our knowledge of the universe. Whatever scientific men may have to say of theology and theologians, they should have no difficulty in recognising the sincere