

love, power and will of God. Can science verify that claim? Science, in the common meaning of the term, can neither deny nor affirm that claim; for science has no direct knowledge of God with which Christianity can be compared.

Science perceives phenomena and traces them backward from the proximate to the primal cause, so far as cause may come within the limit of touch and the scope of vision. Science ascribes every act to some antecedent cause, and every quality to some underlying substance, and soon reaches the limit of investigation and consequently of knowledge. Science, therefore, can have no immediate knowledge of God. Science may sweep the heavens with a telescope and survey the stars, but it cannot discover Him who made the heavens and who set the stars within them. Science may analyze light by means of a spectroscope, but it cannot discover Him who, perchance, may cover Himself with light as with a garment. Science may listen to the thunder and may ascribe it to a proximate cause, but it cannot hear the still small voice of Him who, perchance, may speak to the spirit of man. Science cannot know God directly, and, therefore, it has no standard by which to compare Christianity. Science may, indeed, know God mediately if it be humble and true to its own methods and conclusions. Science observes certain brilliant phenomena in the heavens and ascribes them to electricity, which is the name given to the ultimate cause of whose real nature nothing more is known than the phenomena reveal. Science observes certain phenomenal qualities and ascribes them to matter, which is the name given to the ultimate substance in which they inhere. In like manner science may observe certain phenomena which are manifestly purposeful, and may ascribe them to an intelligent and volitional source. So science may ascribe all purposeful action which lies without the limits of the activity of animate beings to an intelligent and volitional cause, and may call this God; but this, although true, would be only a mediate and partial knowledge of God. In like manner science may observe certain phenomena of Christianity and find it necessary to ascribe them to God as their source. There is, however, another way in which the methods of science can be applied to the study of Christianity. There are known to men a number of comparative sciences, such as comparative anatomy, comparative physiology and comparative philology, which aim to ascertain and treat of the fundamental laws and relations pervading objects. Thus two words of different languages may be found to be derived originally from the same root found in a word of a third language, and this relation is ascertained by means of similarity. From a single bone of an animal the kind of animal may be determined by means of the relation of structure and size which all the bones of the animal frame bear to each other, and the species and genus may be also determined. In like manner there is, or there

ough
rocal
possi
walki
that i
the w
tain-s
creati
of mo
as exi
had n
in an
anima
and th
were n
does n
stands
passio
that w
are ful
which
which
or ver
with e
A babe
to the c
ical con
and su
want.
him, m
the cor
ally rela
ship, m
correlate
Scienc
correlate
meets a
what sat
It is ir
gation c
maintain
man, tha
in itself,
source of
The q