

method, by encouraging them to construct *a priori* generalizations, and then to insist on forcing the facts of Nature into harmony with their pre-conceptions. The "Atomic Theory," the "Nebular Hypothesis," the Geological Record, and the Origin of Species, are then examined by him. The question as to whether Life had its origin by a creative act, by which the "Primordial forms" were called into being, or whether it has been evolved by development out of pre-existing inorganic elements, is answered by Professor Tyndal, as we have seen, in favour of the theory of Evolution. Respecting the ordinary philosophical definition of Matter as "dead," he declares that he finds in it "the promise and potency of every form and quality of life." Here is the point where the affirmations of what calls itself Science, are confronted by the declarations of what claims to be a Divine Revelation. We are consequently driven to a reconsideration of these two points; 1, What is science; on what principles and facts does it base its assertions? And, 2, What is revelation, how do we recognize it, and what does it declare? Space will not allow us here to offer a detailed discussion of the above questions. We can only briefly note the following answers: 1. Science aims at the classification of phenomena, and the discovery of their laws, (a) of their co-existence, (b) of their Succession. To quote from an article in the *Westminster Review* on "Miracles," "Science regards the Universe as a *Cosmos*, and if in any quarter it fails, as it must frequently do, to detect law or trace the operation of known causes, it never for a moment assumes that this is owing to any essential difference among phenomena, but finds a satisfactory explanation in the limitation of our knowledge, the feebleness of our capacity, or the imperfection of our means of observation. As the past as well as the future are linked to the present by necessary sequences, and laws of nature are unaffected by time as well as place, there is a power of revealing the past, corresponding to the power of prediction, and on this fact is based the validity of criticism. If events are alleged to have occurred which are plainly inconsistent with well established rules of induction, if well known causes are reported to have failed in producing their effects, or to have produced effects disproportionate to their forces, whilst no counteracting or concurring causes have intervened, we have no hesitation in discrediting these events, whatever may be the nature or amount of the testimony adduced to support them."

Such being the principles and claims of Science, we reply to the second question; 2, Revelation is that declaration of truth by God, a portion of which is recorded in the books of Holy Scripture. We are enabled to recognize certain books as containing such a Revelation, by applying to them the fundamental principles of Science, one of which is, "The alleged cause must be adequate to the production of the effect."

In the application of this test to certain books we find that, after referring to human agency whatever portion of their contents may be shown to find an adequate explanation in such agency, we still have a residuum which does not admit of explanation on the hypothesis of a purely human origin. As is manifest from the words just quoted, Science would dissuade us from making this reference to the supernatural, and would have us rest contented with our facts unexplained, in the hope that the further progress of our investigations might yet reveal to us the natural causes which produced them. We are unable to concede the justice of this demand, because the inductions of science, when directed to the study of the Human Mind, have served to establish, with a good degree of certainty, the limits within which human knowledge is possible. When, therefore, in these books we meet with an undoubted prophecy which was literally fulfilled centuries after its utterance we are certainly justified in regarding such a fact as altogether transcending the sphere of the human, and finding its only adequate explanation in its being referred to the Supernatural and Divine. Having then satisfied ourselves, by careful inquiry, that we have in our hands the Record of a Divine Revelation, the next point to be ascertained is, "What does it declare concerning those subjects which have been subjected to the scrutiny of Science?" In