

## FALLACIES OF MODERN SCEPTICISM.



THE student of theology needs both to explain and to define the doctrines of Christianity. The different schools of sceptics unite in claiming reason and science as their impregnable citadels.

The opposition of scientists is based on the alleged uncertainty of the evidence of revealed religion, as contrasted with the assumed certainty of scientific truth. A perfect science excludes all speculation and rests on positive evidence. Is there any such science outside of mathematical science? Scientists admit that there is no such perfect science—they, with others, believe in the progress of science. A particular system is promulgated and clung to for centuries, and a discovery is made that overthrows it, and it is supplanted by another; for example review the different well-known astronomical theories. In other sciences, much so-called progress consists in the abandonment of old ideas for new ones. Contrast with this the truths of revelation with physical science. Revelation is one structure built by prophets and apostles with Christ as the chief cornerstone. The law that came by Moses fifteen hundred years after was set aside by His grace. Christ came not to destroy the law or the prophets, but to fulfil. The Bible contains the science of God. Its sixty-six books, the work of forty different authors, all teach the same truths. The only change in sixteen hundred years is simply an increase of light.

## AN OBJECTION CONSIDERED.

It is objected to revelation that it involves a deviation from the established order of nature—matter is eternal or it had a beginning. If it had a beginning God created it—a deviation from the course he had pursued. If men stood in need of direct divine communication, it is reasonable to suppose these communications would be made, and accompanied with proofs. Only atheists deny a power outside of Nature to furnish such proofs. He who ordained the order of events can suspend that order. Astronomy that has done so much to establish the doctrine of uniformity, yet gives us no unvarying type in the structure, surroundings and even movements in all the celestial orbs. It is not for us to prescribe the limits of Divine action, and deny the existence of a supernatural system of moral truth. It is said that many of the doctrines of revelation are

## MYSTERIES THAT REASON CANNOT UNDERSTAND.

Such are the doctrines of the Trinity, the Incarnation and Regeneration. That the meaning of religion is not defined, whether it is belief, feeling or action—whether it is based on a knowledge of a God or a sense of obligation to him. The inability to give an exhaustive definition does not rule anything out of existence. Naturalists do not agree on the definition of matter. The definition that makes it a form of thought does away with matter altogether. The philosopher was considered wise, who, when his daughter asked him: "What is mind?" answered, "No matter," and when she asked "What is matter," said, "Never mind." Herbert Spencer has great honor for having discovered the principle of all life in "Persistence of Force." He gives the ailments of bodies, oxygen, hydrogen, etc., with their affinities. These reveal the conditions of life, but they do not constitute the life principle nor account for its various forms. His definition of life is, "the definite combination of heterogeneous changes, both simultaneous and successive in correspondence with external co-existence and sequencies." And afterward a briefer one—