

antiquated ideas of the middle ages rather than to allow his belief to be influenced by the light afforded through modern research ; yet the fact is still evident that the old views concerning some of the now well proved and generally accepted truths of science to some extent yet prevail. To the earnest student of Nature, however, there is nothing more certain than that broader and truer views of the harmony and fitness of all things pertaining to the material world will be presented as knowledge of these things increases, and that a grander and more correct conception will be afforded of the great Author by whom all things have been brought into existence and by whom they are harmoniously controlled.

There is yet one aspect of the scientific question which to us, as students of Nature in all her forms, need have no direct practical interest ; but which, owing to certain circumstances, has assumed such a phase at the present day as to merit a word of explanation. To many of us the expression, "conflict of religion and science," is familiar enough, but to some at least I fancy the phrase is, to a very large extent, nearly meaningless. The aims of scientific investigation are, or should be, the acquisition of truth itself concerning the phenomena of Nature, and its conclusions are based upon the examination of the material things around us. The aims of religion are also associated with the ascertainment of truth in its highest form, but these have an entirely different bearing, and are not confined to the material, but rather deal with the immaterial or immortal portion of mankind. In certain points these two lines of investigation tend to converge, and in such cases, owing to imperfect interpretation on one side or the other, or possibly on both, there is an apparent clash of opinion.

It is plain, however, that science, that is, natural science, was not intended as a hand-book to each religion, except, possibly by induction and in its broadest sense ; and it is equally plain that there is no reason why religion should be so twisted out of her natural sphere as to cause any direct interference with the teachings of science, seeing that the two proceed in such entirely different lines.

Any apparent discrepancies which may exist in the interpretation of the two books which have been given us, viz., that of Revelation which we call the Bible, and that often styled the unwritten page