

be in complete accord. Signs of the times are many. For example, at a recent congress of medical men, the British Medical Association, Dr. Hyslop, the Superintendent of the Bethlehem Royal Hospital, said:

"As an alienist, and one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer. . . . Let there but be a habit of nightly communion, not as a mendicant or repeater of words more adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of a greater whole. Such a habit does more to clean the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic agent known to me. . . . "I believe it to be our object, as teachers and physicians, to fight against all those influences which tend to produce either religious intemperance or indifference, and to subscribe, as best we may, to that form of religious belief, so far as we can find it practically embodied or effective, which believes in 'the larger hope,' though it condemns unreservedly the demonstrable superstition and sentimentality which impede its progress."

And thus the man of science has rediscovered for himself the healing power of prayer on "the mind diseased," and the ennobling influence of the religious attitude upon the whole life. "It embodies," says he, "the most healthy and preservative devel-

opment of our social forces." The whole stream of man's existence is religion; and science and theology are to-day beginning to unite in the old problem of tracing that stream to its source in an Infinite Being. Science and theology are akin in this, that investigation leads at last to a region where research fails and faith alone rules. I call it *faith*. Perhaps the word is not well chosen, but I cannot find a better.

As, in ages past, the Theologian has been the guardian of Science, may we not hope that we have reached a time when science shall be the guardian of religion. Religion is in part a reliance upon a higher power to guide us in life, to show us the best way for us to go. But what are the objects of scientific research and study? The student of pure science searches for truth in nature. He seeks to pierce through mere appearances, often fallacious, and to penetrate as deeply as he may into the mysteries, —to discover natural laws, i.e., those regularities in natural phenomena which connect a number of them together in a common manner. But these laws are only statements of groups of facts which have been found to have an orderly arrangement or sequence, and they do not *explain* the universe. They themselves require explanation. What is the *cause* of this order, or what is the hidden mechanism? And so comes the theory, which after all is only a sort of glorified guess, as, e.g., the atomic theory. Then suppose the guess can be by any possibility established as actual fact, which in general is impossible, the theory itself still requires explanation. If there are atoms, how did they acquire their re-