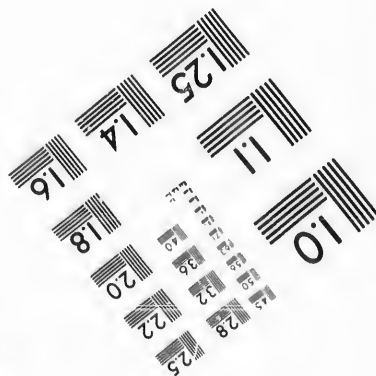
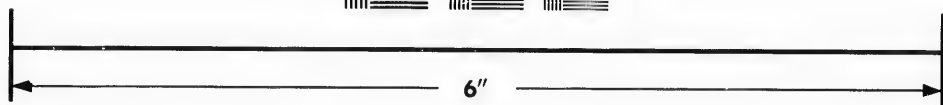
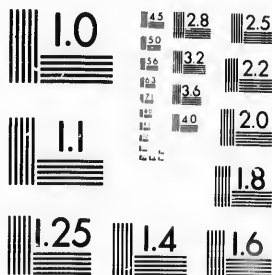


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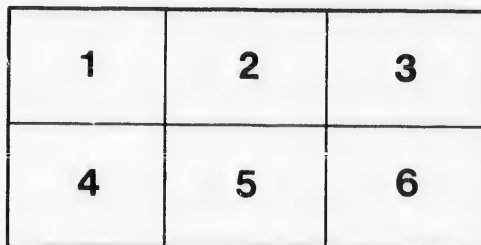
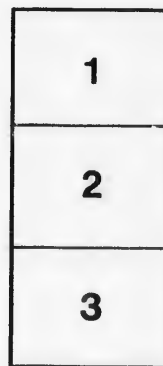
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Rev Canon de Veber
With the author's kind regards

MODERN SCIENCE
IN ITS
RELATION TO RELIGION.

A SERMON

PREACHED AT THE
VISITATION OF THE RT. REV. THE LORD BISHOP OF QUEBEC,
IN THE COLLEGE CHAPPEL AT LENNOXVILLE,
WEDNESDAY EVENING, JULY 5, 1876.

BY THE
REV. ISAAC BROCK, M.A.,
QUEEN'S COLLEGE, OXFORD,
CO-RECTOR OF ST. PETER'S CHURCH, SHERBROOKE.

PUBLISHED BY REQUEST.

T. J. TUCK, SHERBROOKE, P. Q.

1876.

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—
1876.

ANALYSIS OF SERMON.

Science and Religion cannot be kept entirely separate.

- I. The Modern Theory of Forces—The correlation and conservation of Force—The distinction between Force and Life; between Matter and Mind—The importance of this distinction in reference to Science and Religion.
- II. The Modern Theory of Evolution—Its tendency is to Materialism. It contradicts a fundamental principle of Philosophy and Science—It leaves the Universe to the sport of chance—it would destroy all Religion.
- III. The Theory of Forces and the Theory of Evolution in connection with our belief in a Personal God—There is a Theory of Forces which we may hold and still retain our faith in a Personal God—The Phenomena of Nature due to the *variable* combination of *invariable* Forces—There is a Theory of Evolution which will commend itself to Christian Theists.

Religion has everything to gain from the real advances of Science—Our Talisman against all the unbelief and doubt of these restless days.

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PREFACE.

AT the request of my brethren of the Clergy of the Diocese of Quebec, this Sermon preached at the Biennial Visitation of our Bishop, is now printed. I shall be thankful if it is the means of leading any to study more carefully the subject, a small portion of which is touched upon in the following sermon, namely, "Modern Science in its Relation to Religion." We can hardly over-estimate the importance of this subject. Everything seems to indicate the growing intensity of the conflict between the Church of God and modern unbelief. One of the fruitful causes of this unbelief is to be found in the supposed antagonism between Science and Religion. On this subject, then, it behoves those who have time and opportunity, and especially those who are called to be "Watchmen, and Stewards of the Lord," to inform themselves and others. Let this be done fairly and thoroughly, and the Christian has no cause to fear the result: antagonism will be changed into advocacy: what Kepler beautifully calls, "the finger of God and the tongue of God,"—His works and His words—will be found to be in full harmony.

Some of my brethren have asked me in publishing this Sermon to mention the names of a few recent works which deal with the special phases of modern unbelief. All I can venture to do is to refer to some which I have found useful, leaving those who have access to larger libraries to supplement the list.

"SOME ELEMENTS OF RELIGION." Six Sermons by Dr. Liddon on, Religion: God: The Soul: Sin: Prayer: The Mediator.—*Rivington*, 5s.

"MIRACLES." The Bampton Lectures for 1865, by Dr. Mozley.—*Rivington*, 7s. 6d.

"THE GOSPEL OF THE RESURRECTION.—Thoughts on its Relation to Reason and History, by Dr. Wescott.—*Macmillan*, 6s.

"THE WITNESS OF HISTORY TO CHRIST."—The Hulsean Lectures for 1870, by Dr. Farrar.—*Macmillan*, 5s.

"CHRISTIAN CERTAINTY." The difficulties felt by some; the doubts which perplex many; the sophisms which bewilder more; the certainty which is within the reach of all: by Rev. S. Wainwright.—*Hatchard*, 10s. 6d.

"THE REIGN OF LAW."—By the Duke of Argyll.—*Strahan*, 6s.

"THE HIGHER MINISTRY OF NATURE," Viewed in the Light of Modern Science, and as an aid to advanced Christian Philosophy: by J. R. Leifchild.—*Hodder & Stoughton*, 9s.

"SERMONS IN STONES," or Scripture confirmed by Geology; by D. McCausland.—*Bentley*, 2s. 6d.

"THE BENEDICTION," or Illustrations of the Power, Wisdom, and Goodness of God, as manifested in His Works: by Dr. Child.—*Murray*, 6s.

"CAUTIONS FOR DOUBTERS," by Rev. J. H. Tutcomb.—*R. T. Society*, 2s.

"CHRISTIAN TRUTH AND MODERN OPINION"—Sermons Preached in New-York on, Providence: Prayer: Moral Responsibility and Physical Law: Miracles: Oneness of Scripture: Immortality: Evolution and a Personal Creator.—*Whittaker*, N. Y., \$1.25.

"FAITH AND MODERN THOUGHT"; by Dr. Welch.—*Putnam*, N. Y., \$1.50.

"RELIGION AS AFFECTED BY MODERN MATERIALISM": by Dr. Martineau.—*Putnam*, N. Y., 75 cts.

"RELIGION AND CHEMISTRY"; or, Proofs of God's Plan in the Atmosphere of its Elements. Ten lectures delivered at Brooklyn Institute by J. P. Cook.—*Scribner & Co.*, N. Y., \$3.50.

To the above may be added the valuable volumes issued annually in England by the Christian Evidence Society, consisting of Lectures delivered in London under the auspices of that Society, and, as Bishop Ellicott informs us, "specially designed to meet some of the current forms of unbelief among the educated classes." They are published by Hodder & Stoughton.

- "MODERN SCEPTICISM," Lectures for 1871.—7s. 6d.
- "FAITH AND FREE THOUGHT," Lectures for 1872.—7s. 6d.
- "POPULAR OBJECTIONS TO REVEALED TRUTH," Lectures for 1873.—6s.
- "STRIVINGS FOR THE TRUTH," Lectures for 1874.—5s.
- "THE CREDENTIALS OF CHRISTIANITY," Lectures for 1875.—5s.

And if any are anxious to see with what crushing force the power of satire may be wielded against an unbelieving science, let me commend to them a little tractate that has just been put into my hands by a member of my congregation, entitled, "JOB'S COMFORTERS; OR SCIENTIFIC SYMPATHY," by Dr. Parker. It has been re-published in the United States by *Anson Randolph & Co., N. Y.* 30 cts. I cannot forbear to quote the closing address of Job to those who had utterly failed to touch the agony of his heart. "In the day of his prosperity Job sent for the books of Huxley the Moieculite, John Stewart the Millite, and Tyndall the Sadducee, and read them all with an attentive eye. Then he rose up and said, 'O wise, yet foolish men! your books are full of wisdom and instruction, and mighty men are ye in the fields of learning. But have ye forgotten that there is a spirit in man, and that the inspiration of the Almighty gives him understanding? Know ye the way into the heart when it is in ruins? or can ye lift up those who are pressed down by the hand of God? Keep your learning in its proper place and it will help the progress of the world; but attempt not with it to heal the wounds of the heart. Not to your wisdom, but to your simplicity, will God reveal Himself: He hath hidden Himself from the wise and prudent, and shewn forth His beauty unto babes: even so, Father, for so it seemed good in Thy sight.'"

Sherbrooke, July 10, 1876.

ROMANS XI; 33, 36. "O. the depth of the riches, both of the wisdom and knowledge of God!..... For of Him, and through Him, and to Him are all things."

The subject which was announced for our consideration in Conference this morning, and to which our Bishop drew our attention last night,—“The Studies of the Clergyman”—suggested to me the subject, a fragment of which I wish to bring before you this evening, namely, *Modern Science in its relation to Religion*.

If in these days we are to commend our Ministry to men of thought and culture, this, I think, must be amongst the subjects to which we would do well to devote a portion of our time and study. It is useless to ignore the advancements of Modern Science in their bearing on our religious belief: useless, in my judgment, to endeavour to maintain that Science and Religion may be and ought to be kept entirely separate: that they belong to wholly different spheres of thought: that the ideas which prevail in the one province have no relation to those which prevail in the other. “This,” says the Duke of Argyll in his *Reign of Law*, “is a doctrine offering many temptations to many minds. It is grateful to scientific men who are afraid of being thought hostile to Religion. It is grateful to religious men who are afraid of being thought to be afraid of Science. To these, and to all who are troubled to reconcile what they have been taught to believe with what they have come to know, this doctrine affords a natural and convenient escape. There is but one objection to it—but that is the fatal objection—that it is not true. The spiritual world and the intellectual world are not separated after this fashion; and the notion that they are so separated does but encourage men to accept in each ideas which will at last be found to be false in both..... If He who formed the mind be one with Him who is

the Orderer of all things concerning which that mind is occupied, there can be no end to the points of contact between our different conceptions of them, of Him, and of ourselves. The instinct which impels us to seek for harmony in the truths of Science and the truths of Religion, is a higher and a truer one than the disposition which leads us to evade the difficulty by pretending that there is no relation between them. For, after all, it is a pretence and nothing more. No man who thoroughly accepts a principle in the philosophy of Nature, which he feels to be inconsistent with a doctrine of Religion, can help having his belief in that doctrine shaken and undermined. We may, we must believe, both in Nature and Religion, many things we cannot understand: but we cannot really believe two propositions which are felt to be contradictory..... We are right in thinking that, if they are both indeed true, they can be reconciled, and if they really are fundamentally opposed, they cannot both be true. That is to say, there must be some error in our manner of conception in the one, or in the other, or in both..... The error may lie in our Theology or in our Science. It may be that some dogma, derived by tradition from our fathers, is having its hollowness betrayed by that light which sometimes shines upon the ways of God out of a better knowledge of His works, or, it may be, that some proud and rash generalization of the schools is having its falsehood proved by the violence it does to the deepest instincts of our spiritual nature. Such, for example, is the conclusion to which the language of some scientific men is evidently pointing, that great general Laws, inexorable in their operation, and Causes in endless chain of invariable sequence, are the governing powers in Nature, and that they leave no room for any special direction, or providential ordering of events. If this be true, it is vain to deny its bearing on Religion. What then can be the use of Prayer? Can Laws hear us? Can they change, or can they suspend themselves?"

It is then useless to endeavour to maintain that Science stands in no relation to Religion: it is more, it is

unwise to do so, because we thus deprive ourselves of help invaluable against the assaults of modern unbelief. We cannot afford to part with any of our weapons of defence against a subtle Infidelity, which would not only rob us of the Christian Scriptures, but would also undermine the first principles of Christian Theism. For of this I am deeply persuaded, that the more that Science unfolds to us of the works of Creation, of the Laws of Nature, of the adaptation of means to an end, the more shall we be penetrated with the conviction that the presence of God is universal in Nature, that His operations are co-extensive with the entire Universe. Yes, the more that Science in all its departments teaches us to know of the works and ways of God, the more profound will be our conviction of "the depth of the riches, both of the wisdom and knowledge of God."

These few thoughts will serve to introduce the portion of the general subject—"Modern Science in its relation to Religion"—to which I venture to ask your attention this evening. That limited yet comprehensive subject I may announce in the following terms :

THE MODERN THEORY OF FORCES, IN CONNEXION WITH
THE THEORY OF EVOLUTION, AND A BELIEF IN A
PERSONAL GOD.

I trust, considering the aspect of our times, and the nature of our present gathering, that my brethren will not deem this an unfitting subject to bring before them in a Sermon, so far, at least, as the limits of a Sermon allow.

I. First, then, we have to consider the Modern Theory of Forces.

The doctrine of Force, as the sole and ultimate ground of all the phenomena of the Universe, including those of life and mind, is the key-position of the anti-religious scientist. Herbert Spencer, the most systematic, and perhaps the most advanced evolutionist, tells us that Force is the ground of all phenomena, and fur-

ther, he informs us that force is unknowable : and this, forsooth, is proposed as the common ground of reconciliation between Science and Religion. We pause not now to inquire whether Religion can accept this theory as sufficient to satisfy the longing, the hunger, of the human heart, but we ask : Is Science satisfied—satisfied with this proposed reconciliation in the unknowable? Can Science, whose very office it is to know, consent to a postulate which is suicidal—an ultimate which would swallow up every scientific labor and success in the fathomless abyss of nescience ?

The Modern Theory of Forces proposes, not only to explain the phenomena of the material universe, but also to solve the problems of being, to unravel the mysteries of life and mind, of thought and volition. Two principles of Force are called in to aid in this process : principles whose correctness we admit in reference to material nature : namely, the Correlation and the Conservation of Force. It has been observed that heat, light, electricity, magnetism, chemical affinity and motion have a reciprocal dependence ; that not one of them, regarded abstractedly, can be said to be the separate cause of the others, but that every one of them often becomes convertible into any of the others. Thus heat may produce electricity, and electricity heat. Hence has been deduced the principle of the Correlation of Forces. And as these forces are only transmuted, not destroyed, by this Correlation, hence has been deduced the principle of the Conservation of Force. Herbert Spencer, in order to avoid the idea of a personal Conservator, prefers the expression the "Persistence of Force."

Now when we come to apply this theory of Forces to the theory of Evolution, we are met with a question of essential and fundamental importance—namely—Are life and mind forces? Is heat, for example, convertible into life? Can matter be transmuted into mind?

Professor Grove who thirty-four years ago was the first to announce the two principles I have referred to ; and Faraday, who regarded them as the highest laws hitherto discovered in physics, both confined the Cor-

relation and Conservation of Force to matter, and applied them to the solution of phenomena within the range of material nature. But within the last decade of years a great change has taken place in the language of some scientific men : a change which shows that the tendency is to enlarge those principles far beyond the realm of matter. Great uncertainty and vagueness attaches to that language ; yet, when Professor Youmans tells us that "the law of force not only governs the motions of the planets, but also rules the actions of men,"—when Dr. Bray tells us that "mind is force,"—and Moleschott declares that "thought is a motion of matter;" the tendency of such language is plain. This modern Theory of Forces overstepping the limits of the material field, and applying its hypothesis to life and thought, can but work mischief. For, as a recent writer has remarked, "though it cannot tell what force is, nor what is matter, nor what are forces, yet it declares that vitality and thought, life and mind, are the same as matter—forces the same in kind as physical forces—thus destroying all fundamental distinctions ; correlating thought with heat, choice with physical compulsion, and life with the sweep of a lever ; correlating and confounding human morality with material mechanism, freedom with fate, moral government with natural necessity : in a word making life and mind material—the same in kind as a stock or a stone—impairing at once moral government, human responsibility, and individual freedom."

Let me, then, point out the distinction, which evidently is of highest moment to grasp, and to maintain, between force and life, between matter and mind.

Life is not a force, but a power. Force is mechanical, power is living. Force is that which is used : Power is that which uses. Can force produce life ? Does not Nature in all its departments teach that life proceeds only from life ? The Scriptures teach us to regard life as a special and mysterious endowment of the Creator. Thus, after man's body had been formed, we are told that Jehovah breathed into him "the breath

of life, and man became a living soul." And thus St. Paul teaches the philosophers of Athens, who might have learnt the same lesson from their own poets, that the Living God is the Fountain of all life. "He giveth to all life, and breath, and all things: In Him we live, and move, and have our being." Now do not the researches of modern Science confirm here the teaching of Revelation? Dr. Lionel Beale, an accomplished microscopist, published about five years ago a work in reply to Professor Huxley's Essay on "The Physical Basis of Life," in which he shows that living matter can be plainly distinguished, even in the case of minute particles, from dead matter. He affirms that "It has been conclusively proved that the phenomena of the simplest living thing are essentially different from those of non-living matter, and cannot be imitated, and that the living does not emanate from the non-living, or pass into it by gradations. Life is no mere sum of ordinary forces, nor does vital action result from material changes alone. It cannot be shown that the matter of the world and material forces necessarily give rise to the development of life. We may therefore," he concludes, "still regard life as transcending mere matter and its forces, and as a distinct gift of an all-wise Omnipotence.

The distinction between Matter and Mind is obvious, and imperatively demanded in the interests of Science. Matter is that which is known. Mind is that which knows. On this distinction what is the verdict of our consciousness? J. S. Mill, in his "Introduction to Logic," asserts, "Whatever is known to us by consciousness is known beyond possibility of question." In this light of consciousness we may learn each for ourselves, and better than any can tell us, what mind is. First, consciousness tells us that mind is distinguished from matter, self from not-self. Further, consciousness tells us that mind is a spontaneous agent, acting without compulsion, and even in spite of compulsion. Hence the axiom which we all feel the force of. Conscious intention gives real character to human action.

"A man may smile and be a villain." The same act may be the salutation of a loved one, or the kiss of a traitor. "No such rule can be applied to the movements of matter. We cannot attach to them any character, either of merit or demerit. The blow from a falling hammer may kill a man, and yet, by universal consent, involve not the least moral character: while that blow if impelled by malice pre-pense, becomes murder, and the perpetrator is, by universal consent, condemned as guilty of a capital crime."

The distinction between Matter and Mind, the hopelessness of the attempt to establish any correlation between the forces of matter and the activities of mind is further seen from the fact that moral government exists. "Material forces never become responsible, however much they may be employed by the mental activities. On the other hand, mental activities never become irresponsible, however much they may employ the material forces. The distinction is essential and immutable."

So much by way of statement and proof of a position all-important to maintain—the distinction between matter and mind,—all-important, for in the interests of both Science and Religion we must protest against the identification of mind with matter to which the modern Theory of Forces points.

In the interests of Science: for if mind is force and force a quality of matter, then there is nothing that can be known, because there is nothing that can take knowledge. No mind as distinguished from matter. And if there is nothing that can be known, Science of course is destroyed: there remains nothing but the blank of nescience. And is this to be the logical result of that latest form of unbelief, which somewhat boastfully claims the allegiance of the highest culture of America and Europe—Positivism?

In the interests of Religion, too, we protest against this identification of Matter and Mind. One of the most advanced thinkers, so called, of our day, pushing the modern Theory of Forces to its logical materialis-

tic limit, says: "All actions, organic or inorganic, mental or material, being equally necessary, there can be no intrinsic difference between them!" According to this merit and demerit are no more predicable of human actions than they are of material forces. This modern Theory of Forces then robs man of his moral freedom; would sweep away the great safeguard of society, moral responsibility; would deny the possibility of the moral government of God; and ultimately obliterate all distinctions between right and wrong.

II. I pass now to consider the modern Theory of Evolution as based on the modern Theory of Forces. Evolution has been thus popularly defined. "By Evolution we mean the theory according to which all life on our globe is derived in a continuous and unbroken series by natural generation from original organisms. In extending the theory to its most general form, it embraces all phenomena, inorganic as well as organic, and affirms that all phenomena are linked with and proceed from preceding phenomena by a process of development, in accordance with universal laws, from the most simple to the most complex forms."

Darwin, Spencer, and other Evolutionists maintain that all life from the lowest infusoria up to man, with his marvellous endowments of mind and will, have been evolved in a continuous line from one or more primordial germs. Wallace, the anticipator of Darwin as an Evolutionist, hesitates, however, when he comes to apply the Theory of Evolution to man, as he has shown in a chapter of his work, entitled "The Limits of Natural Selection as applied to Man." It is fair to say that though the tendency of the modern Theory of Evolution is to Materialism that neither Darwin nor Herbert Spencer are Atheists. A brief quotation or two will make this plain.

Darwin, in his work on "The Origin of Species," says: "There is a grandeur in this view of life with its several powers, having been originally breathed by the Creator into a few forms or into one; and that while

this planet has gone cycling on, according to a fixed law of gravity, from so simple a beginning, endless forms, most beautiful and most wonderful have been, and are being evolved." And even Spencer admits the existence of Absolute Being: though he maintains that this Being is unknowable. In his work entitled, "First Principles," he says, "The axiomatic truths of physical science unavoidably postulate Absolute Being as their common basis." Both these eminent Evolutionists, however, exclude as far as we may judge from their works, the action of a Personal and Ever-Present God along the line in which Evolution is supposed to have taken place. I shall presently notice some of the inevitable results of this exclusion.

Spencer seems confident that Evolution without God is competent to solve all the phenomena of the Universe, including even those connected with the mental and moral endowments of man. Darwin, with more modesty, seems to feel that *his* theory of Evolution is still in a measure hypothetical, inasmuch as many of the intermediate links are wanting. It is, however, right to say that the discoveries of modern Science lead one to believe that before many years have elapsed, *some* theory of Evolution will be generally accepted by scientific men as the most rational explanation of the phenomena of Nature. We shall presently enquire whether there is *a* Theory of Evolution which we can accept, and yet retain our belief in a Personal, Ever-Present God, "of Whom, through Whom, and to Whom all things;" whether in fact we can be Evolutionists and at the same time devout Christian Theists. But before I do this I must be allowed to make a few observations on the modern Theory of Evolution so far as it has been elaborated and developed by Darwin, Spencer and others.

This theory, in consequence of its exclusion of the action and control of a pervading Mind, contradicts one of the fundamental axioms of both Philosophy and Science; namely—an effect cannot be greater than its cause. But here, according to this theory, are physi-

cal forces without intelligence, wisdom or purpose, evolving powers that are living, conscious, intelligent, wise and moral! Here is the greater constantly evolving from the less, the higher from the lower! Darwin, in his book on "The Descent of Man," traces the progenitors of the human race from the slimy Ascidiæ upwards, till by agencies which he calls Natural and Sexual Selection, he arrives at Man, whom he calls "the wonder and the glory of the Universe." Emphatically he is so; and one of his principal claims to be the wonder and glory of the Universe is that he exercises will; that he partly controls animate and inanimate Nature; and the more cultured his intellectual power, the nobler and the more dominant is his will. How was that will produced? By that, according to this theory, which had no will! And then think of man's thought, and reasoning, and conscience—whence have they been evolved? From that which had no thought, no reason, no conscience! *Ex nihilo nihil fit* has been a world-ruling axiom. But, according to Darwin, 'tis false, for here *ex nihilo fit mens*.

A "Hebrew myth" (such is Spencer's phrase) informs us that God created man—and ridiculing any idea of a special creation of man, Spencer proceeds to substitute a scientific myth, the Darwinian theory of man's origin by Natural and Sexual Selection—setting aside the question of inspiration, and appealing only to reason. Supposing both accounts of man's origin to be myths, which is the most credible? The Mosaic or the Darwinian? When we think of man's ruling will—his penetrating mind—his sense of responsibility—is not the Darwinian myth absolutely and hopelessly incredible?

Further, this Theory of Evolution not only contradicts one of the fundamental principles of Philosophy and Science; it leaves us and the whole Universe at the sport of chance. Evolution based on the modern Theory of Forces, assumes the task of evolving all things, even life and mind, from physical forces. Two processes are suggested by Evolutionists: homogenesis

and heterogenesis ; by either Evolution is left to chance. Let heterogenesis be adopted; the theory that dissimilar effects may flow from similar causes, then the process is confessedly capricious; life may proceed from lifelessness: but it is all a matter of chance—of lawless caprice. Let homogenesis be adopted, that like produces like; then, as intelligence and design are deliberately ruled out by this theory, we have an effect greater than the cause: life and intelligence evolved from a cause which possesses neither; a result, in this process, possible only by chance. So that, whatever process Evolutionists adopt, they leave us to the sport of chance. It has been truly said, that "Chance can only be excluded by the presence of an Intelligent and Almighty Power, with a free purpose originating and ordering all forces."

Once more, this Theory of Evolution would destroy the first principles of Religion. "If man, as a whole, be nothing beyond the last trophy or climax of Natural and Sexual Selection, then he is nothing more than the highest zoological organism—the last and best animal. He is not a distinct creation; by this theory he is determined not to be such, and his hopes and fears, all his religion, all his art, poetry, music, and imagination, are only the ultimate outcomes of supreme animality. He is as one of the beasts that perish, he comes into existence as they do, and like them he goes out of existence."

But enough of this Theory of Evolution which thus contradicts one of the fundamental principles of Philosophy and Science; which leaves the universe to the sport of chance, and which would utterly destroy all Religion.

III. Let us now go on to consider this whole Theory of Forces, and the Theory of Evolution in connection with our belief in a Personal and Ever-Present God.

There is a Theory of Forces which is fatal to any belief in a Living Personal God: 'tis that which confounds life and force; which identifies mind and

matter. This theory would seem to point to a mindless Universe. It is passing strange that those who labor to render the Universe *intelligible*, should yet call in question its *relation to intelligence*. If it takes mind to construe the world, how can the negation of mind suffice to constitute it? Let the disciples of modern Materialism tell us.

There is a Theory of Evolution too which is fatal to any real influential belief in a Personal and Ever-Present God. 'Tis that which though acknowledging that God may have created the primordial germ or germs, leaves all the rest to Evolution, and Force, and Law, to Natural Selection and Development, independently of God, independently of the control of Mind and Intelligence.

But there is a Theory of Forces which we may hold and still retain our living faith in a Personal God. Let us regard forces as coming from one central Fountain-Head of Power; that Fountain the Incomprehensible, yet not therefore the unknowable, God; and then we may accept the Theory of Forces as explaining the observed phenomena of the material Universe. But have you solved the mystery of the Universe because you have traced the working of certain forces according to certain ascertained laws? You have done all, indeed that Science can legitimately do; you have, concentrating your attention on observed phenomena, discovered the *modus operandi*; you have answered the question—*How*. But you have not answered the question—*Whence*.

For example: You have discovered the Force of Gravitation, and the laws according to which it acts. This enables you to understand *How* it is that such and such things happen, but *whence* this force, *whence* these laws according to which it acts? On that ulterior question Science has nothing to say; still less can it contradict Religion when it says that this and all forces—these and all laws issue from the Living God—the central Fountain-Head of Power.

But, I shall here be reminded that forces are invariable in their manner of operation. We would have

expected no less, if they are to be traced to the energies of one Omnipresent and Pervading Will. Let me however, remind you that the phenomena of Nature are not due to the operation of one invariable force, but to the *variable* combination of *invariable* forces; to the mutual adjustment and balance of forces, in fact. A most interesting and fruitful field would open to us here, had we time to enter on it. The orbits of the heavenly bodies in space; the properties of the air we breathe; the qualities of water; the marvellous power of numbers in the laboratory of Nature, making, as chemistry shows, of the same elements differently combined—a nutritious food—or a deadly poison; yea, all the realms of Nature, so far as Science has explored them, would supply us with examples innumerable of the wonderful adjustment of forces, of the marvellous balance of law,—an adjustment upon which not only our own happiness and enjoyment of life depends, but an adjustment involving the very safety of the Universe. A study of the adjustment of forces, of the balance of law, which is found to prevail in every department of Nature and to regulate the phenomena of the material Universe would, I think, lead us again and again to exclaim with St. Paul, “Oh, the depth of the riches both of the wisdom and knowledge of God!”

There is then a Theory of Forces which we can hold, and yet retain with even stronger tenacity our belief in the Living God; and so, too, there is a Theory of Evolution which will commend itself to the most devout Christian Theists. Surely Evolution implies an Evolver, and such an Evolver must be Divine. The very magnitude, the continuity, and the certainty involved in the progress and results of Evolution must comprehend an All-Wise Evolver. Abolish if you can the dogma of Special Creation, and substitute for it what you call Evolution. Employ all the science at your command to establish it, and after all, and by all, you establish the Mighty Evolver. Of Him you cannot rid this earth; of Him you cannot rid this Universe. All harmonious and orderly Evolution, all Evolution

according to purpose, plan, or law, necessarily implies the presence of God, who purposes, plans, and rules; the Fountain of order, the Author of harmony.

Wallace places the Theory of Evolution in opposition to what he is pleased to call "the continual interference" hypothesis. But no intelligent Christian entertains the idea of a continual interference of Divine power. "Interference is a term utterly inapplicable to Omnipotence, utterly incompatible with Omnipresence, and quite as much so with Omniscience. The Being who foresees all, who is present with all, who can do all, can never in any sense interfere with Himself. Never need He come between the sequences which He Himself has pre-ordained; never can there be any necessity for interference when the Omnipotent is executing by law His own designs, and accomplishing His ulterior purposes."

The Theory of Evolution, then, which the Christian can accept, and which rational Science calls for, is one which demands ever, and everywhere, the presence of an All-Wise God. 'Tis not enough to say that "*of Him*" are all things in their origination, in their primordial germs. We must further recognize that, to which every part of Nature and every stage of her progress bear emphatic witness, that "*through Him*" are all things in their evolution or development. And then we can intelligently believe that "*to Him*" are all things; that the ultimate end of creation is to show forth the glory of God. "Thus," as has been remarked, "all things centre harmoniously in God. Mind, as a free personal activity, is His offspring; and Force, though unseen, is His creation, the product of His will, the ground of all material phenomena. So that, in the higher light of rational science as well as in the clear vision of faith, God appears as the Author of all things, and reason confirms the affirmation of faith that the worlds were framed by the Word of God; so that things which are seen, were not made of things which do appear. Thus both by the authority of reason and of faith is the Universe wrested from the

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false and fearful dominion of fate, and the capricious and still more fearful dominion of chance. Moral government is restored to the world. Not only power, but wisdom and goodness belong to God. Henceforth Science, as well as Religion, may rest by faith in God. He is our dwelling-place in all generations. The Universe is secure under His almighty and everlasting and holy government. Neither necessity nor chance can wreck or crush it. Here then is the clue to the true Theory of Evolution, which runs throughout all material Nature, and inductively and securely leads us back to force, and up to God the Creator of force and the Author of Nature, namely, an Evolution *originated* by a Divine mind, *controlled* by Divine power, *guided* by Divine wisdom, and *consummated* by Divine benevolence."

Thus, then, we may be Evolutionists and yet devout believers in the Living God. Not a few of our foremost men of science are so. They believe that Evolution is the *method* which the Living God has chosen to act upon, in bringing on the scene the successive organisms of Nature.

Of this let us be well assured we have nothing to fear from the real advances of Science. The works and the words of God must be in eternal harmony. Rash hypotheses of scientists resting on insufficient data may clash with Revelation. But wait; fresh discoveries, or inductions drawn from a larger field, will overthrow those hypotheses. Human interpretations of Revelation may be at variance with well ascertained facts or laws of Nature. Again let us wait—wait for light. Perhaps from the works of God the Spirit of God is flashing light on some words of God, which hitherto we have understood in a sense which is now seen not to be their true sense.

Again, I say, we have nothing to fear from the advances of modern Science. On the contrary, I believe that Religion has everything to gain from those advances. They are revealing more fully the reign of law, the prevalence of order. They are multiplying in every realm of Nature the proofs of design, exhibiting

more and more the marvellous adaptation of means to an end, and thus leading us, in thousands and thousands of fresh discoveries, to see more and more into "the depth of the riches both of the wisdom and knowledge of God."

I have trespassed too long already on your kind attention. I cannot, however, close without reminding you of what is *our real talisman* against all the unbelief and harrassing doubt with which these restless days of ours are unhappily fruitful. I mention both unbelief and doubt. You will, however, distinguish between them, and certainly our treatment of a sorrowful doubt will be very different from our treatment of a glad unbelief. For while the latter may demand a trenchant severity, the former certainly calls for a wise and discriminating tenderness.

But what is our real talisman against the unbelief of these sceptical days, and against the torturing doubts which, unbidden, will find a lodgment in the breasts of some? Is it not to be found in a stronger personal faith in, and as the result of this, in a deeper personal devotion to our Divine Lord?

Amongst the last of the weighty words of counsel addressed by the late Bishop Wilberforce to the University of Oxford, were some on this subject which I will quote, and with which I will close. After speaking of some of the dangers of our day, the Bishop asks: "In what course at such a time is safety to be found? Certainly not, I think, in sleepily disregarding what is passing around us: as certainly not in simply setting ourselves against the temper of the day: in hating progress; in worshiping ignorance or dullness; in suspecting Science, or with a timid restlessness, bred of weakness of faith, seeking to invent some new concordat between it and Revelation; nor in forbidding criticism; in turning away from discoveries; and scoffing at advance. No, these cannot help us. The rock, which with its rugged breast affronts the violence of the torrent, cannot stay, but can only chafe into a ruder anger its troubled waters.

Christian philosophy should know some higher wisdom than that.....What do the many voices around us proclaim, but that more than ever we need a personal knowledge of Christ to keep us safe amidst the strife of tongues? That not in ears closed artificially against syren songs, not in minds manacled, and ignorance courted, but in a more abundant presence with us of Him who is our Faith, shall be our safeguard. When faith becomes more difficult, when sayings become harder, we do but want the more a real personal acquaintance with Him. We need to trust with a simple affiancè in His atonement; to walk more with Him in our Ga'ilee; to lean our burden more entirely on Him; to have more inward experience of what He is to the soul who lives in communion with Him; so that the chafing serf of intellectual difficulty, when it breaks upon us will but lead us, like the limpet, to its rock, to cling, by the renewed instincts of the soul, the closer to Him.

This is the real talisman against unbelief. It is not to be found in hard, narrow, exclusive views, but in a personal love to Christ: for this rises in its strength as difficulty rises; this arms the soul with new instincts, which defend it in the day of danger. For such an one, when questions trouble him, there is a whole life of resistance to unbelief, which is quickened into action by the mere touch of what might harm the spirit. There is the remembrance of past communings with His Lord; there is the sense of His present nearness; there is the clasp of deepening love; there is the soul's passionate cry, "Lord, to whom shall we go?" there is the realization by our own spirit, of the great simple philosophical verity of St. Augustine, "*Qui recte amat procul dubio recte credit.*"

True love to Christ will sweep away a thousand doubts, and answer a thousand speculative difficulties; and as this is to be our own internal safeguard, so it should set the note for those who have to handle the mysteries of God before such a generation as this. With this safeguard, there can be no danger to the

truth from any amount of increased intellectual activity. It is mere unbelief to suspect that criticisms or Science can threaten Christianity. Such fearfulness belongs to the defenders of an imposture, not to be keepers of the truth. It does but increase our difficulties; for suspicion evermore breeds suspicion. It is not by limiting the intellectual side of our Religion, but by exalting its spiritual side, that we can be safe and keep others safe. It is not by striving to repress intellectual activity, nor by jealously warning it off the precincts of revealed Religion: it is by lifting up before men's eyes the Cross of Christ, and teaching them personal affiance in Him, that we shall keep uninjured the great deposit of the truth.

This is the only talisman. This, and this only, can keep us safe amidst our own perils,—to have known ourselves the love bred within the soul, by a true belief in Christ's atoning blood, in Christ's perpetual presence, in Christ's abiding love. And of this we may be sure—no speculative difficulties can endanger one soul, which has been taught by experimental knowledge to say in times of darkness, '*Lord, to whom shall we go? THOU HAST THE WORDS OF ETERNAL LIFE.*' "

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The author of the above Sermon wishes to disclaim all originality, beyond that involved in condensation and arrangement, in reference to the leading ideas it contains. He is indebted more or less fully to some of the works referred to in the Preface, and to them he is glad to refer for further and fuller elucidation of the different parts of a great subject. One work has been omitted, accidentally, from those mentioned in the Preface, which deals with one of the most prevalent, and obstinate, and perilous forms of unbelief, namely, that which concerns the Person of the Divine Head of the Church. The work is well known. It cannot, however, be too widely known, or too thoughtfully read by believers and unbelievers—

Dr. Liddon's Bampton Lectures on "THE DIVINITY OF OUR LORD AND SAVIOUR, JESUS CHRIST."—*Rivington*; 5s.

