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THE  
ENQUIRER

WITH REGARD TO SUBJECTS CONNECTED WITH  
THE SCEPTICISM OF THE DAY.

A MONTHLY MAGAZINE.

"OF SIN BECAUSE THEY BELIEVE NOT ON ME."

Jno. xvi. 9.

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## TO THE READER.

That the present days are days of most real and terrible perplexity to many, is unquestionable. We can neither wisely nor safely ignore the fact, that increasing multitudes are seceding, not merely from this or that article of Christian faith, but from the faith as a whole, into what is practically at least, if not avowedly, the baldest atheism. An unknown God, impossible to be known, and the development of man and all the lower creatures by natural law out of a concourse of atoms, nobody knows how begotten: these are supposed to be the final utterances of man's highest wisdom, and are accepted already by tens of thousands. An apostasy from Christianity has already begun, (predicted by Scripture as the forerunner of the day of Christ, 2 Thes. ii.) to the floods of which our colleges and schools are already and more and more contributing. The text-books used in numbers of these are the product of men who are leaders of what is called, 'advanced thought.' Huxley and Tyndall, with many others of their school, are become the educators of a generation, which will be as a natural consequence infidel like its masters, and who will carry out that infidelity to moral and practical results, which voices even from among themselves are warning of and deploring. Again it will be, and more terribly than ever, fulfilled: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient; being filled with all unrighteousness," &c.

It is in view of this state of things that the present Serial has been undertaken, with a view to meeting, as God shall enable us, the real difficulties that beset enquirers in the fields of natural science, philosophy, and of biblical criticism; and especially to provide to some extent an antidote to much that is being taught in the schools as unquestionable truth, and popularized for the multitude in lectures and 'lay sermons.' The complete verbal inspiration of the Scriptures, consistent only with the absolute truth of all that (upon whatever subject) they announce as such, and their entire harmony with all that can be proved as truth, from whatever source: these are first principles with all contributors to these pages. The prayers and active co-operation of all who sympathize with our undertaking in its character and object, are earnestly solicited.

F. W. GRANT, Editor,  
*No. 7 Sultan St., Toronto, Can.*

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## “ECLECTIC CHRISTIANITY.”

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### 3. PROOFS OF A REVELATION.

Mr. Greg goes on, and I quote him fully here, because it is worth while to plumb fully the depth of arguments presented to us with such amazing confidence, and pledged to overthrow in such a *veni, vidi, vici* way, the faith of a hundred generations:—

“Further, we are at a loss to imagine how a man can *distinguish* between an idea revealed to him and an idea conceived by him. In what manner, and by what sure token can it be made clear to him, that a thought came to him from without, not arose within? He may perceive that it is resplendently bright, unquestionably new; he may be quite unconscious of any ratiocination or meditation by which it can have originated; but this is no more than may be said of half the ideas of profound and contemplative genius. Shall we say that it was breathed into him ‘in a dream, in a vision of the night, when deep sleep falleth upon man’; and that therefore he assumes it is not his but God’s? Yet what is this but to declare that God chooses for His communications with the mind of man the period of its most unquestionable imperfection, when the phantasy is ascendant, and the judgment is torpid and in abeyance? Shall we say that the thought was spoken to him aloud, in the ordinary language of humanity, and that therefore he knows it to be a Divine communication, not a human conception? But what singular logic is this! Is the voice of God then only, or then most recognizable, when it borrows the language of man? Is that unprecise and feeble instrument of thought and utterance, invented by man’s faulty faculties, God’s best and surest mode of communication with the spirit He has created? Nay, is not imperfect language an impossible medium for the conveyance of absolute and infinite

truth? And do we really mean that we feel *certain* it is God's voice which we hear from the clouds, and *doubtful* that it is His which speaks to us silently, and in the deep and sacred musings of the soul? We cannot intend to maintain this monstrous thesis."

Mr. Greg has studied Scripture but little, or to singularly little purpose, if he cannot find the answer to such questions as these; questions which after all concern us very little. For the great point is, not how the writers of Scripture discerned the nature of what was communicated by them, but how *we* are to discern the same thing. Suppose them satisfied that what they wrote, they wrote as "moved by the Holy Ghost," the *claim* of inspiration on their part would move us by itself very little to allow their claim. While on the other hand we do not doubt at all the inspiration of an epistle, which (for however short a time) he who wrote it repented that he had written (2 Cor. vii. 8). In no case is the writer's certainty or uncertainty the reason of ours, any more than the very best analysis of Mahomet's convictions would be needed to certify or condemn the Koran. God's Word appeals to no human authentication, but to him who has an ear to hear, a heart to understand.

We might be excused then from entertaining Mr. Greg's questions; but we desire not even to seem to shun anything which might be supposed of any possible importance; while that which signifies nothing in regard to Scripture may yet signify a good deal with regard to its self-constituted critic. Let us look briefly then at what he has put before us.

Now it may be safely said that the larger part of the Bible differs profoundly from what might be taken as the "ideas of profound and contemplative genius." The Bible is, considerably more than half of it, a record of facts. They are either true or not true. God either descended at Sinai or did not descend; the Red Sea and the Jordan were dried up



before Israel, or they were not dried up. Save as to the account of creation, there is no need of supposition *revelation*, properly so called, at all. *Inspiration* is another matter. As to their truth, if we take the historical books of the Old Testament, he would be an inconceivably bold, wise, holy, and successful forger, who could palm off this history with its miracles and its mementoes upon a whole people as their own, at any conceivable moment of their national life. And to suppose a number of such in collusion, in different generations, to produce it piecemeal, would only multiply the wonder into a miracle more perplexing far than would be the truth of all the Bible miracles a hundred times told.

The Gospels and Acts are of a similar character, and, substituting Christians for Jews, the same precisely may be said of them. They at least could not be mistaken by the writers in the way Mr. Greg suggests. These knew when they wrote them whether they wrote truth or not. And if they were not truthful, they have deceived us with an incomparable vision of moral and spiritual loveliness and majesty, of grace and holiness, which has been the wonder and delight and adoration of eighteen centuries since then.

With regard to all these books Mr. Greg's questions mean absolutely nothing. With regard to all (except the narrative of creation) we might apply what Luke says of his gospel: "It seemed good unto me, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." Here there is no word of Luke's getting directly from God even at all. He knows the truth of what he says (taught, as he leaves us to infer, by those who were eye-witnesses), and he writes that another may know the truth with certainty. That is all. He says

not a word about inspiration even, nor do one of the writers named. Paul gives this afterward, for all that he called "Scripture;" but the authority of the writers would give no additional weight to their writings, which these did not possess in themselves. If the light shone, people would see it; if it did not, it was of no avail to tell others it *was* light.

They are speakers of the truth; that is what they want us to understand. Truth, not inspiration, is the first question. Test their truth by all means, if you are doubtful; for the truth will surely test *you*. If simply true, considering what they testify to, the question of Christianity is substantially decided. If not true, their writers have produced the most consistent, holiest, most beneficent, most unaccountable deception that ever the world knew. If it be deception, grapes may grow on thorns, and figs on thistles; and the tree is *not* known by its fruit.

As to the rest of the Old Testament, the Psalms and kindred books are no doubt mainly the utterance of men's minds, although under Divine guidance, which has wrought them oftentimes into (perhaps unconscious) prophecy. Again we find that they make scarcely any claim to anything on their own behalf. Others gathered them up because they found something in them. They handed them down to after generations, expecting others to confirm their verdict. And the verdict *has* been in every age confirmed by multitudes. Not all were handed down. Solomon's songs were a thousand and five, yet his great reputation did not secure their transmission: but one has come down to us; while many an anonymous writing has done so, incorporated in the book of Psalms, or as Job, of the authorship of which we have but a tradition.

Everywhere we see that the writings are supposed to speak for themselves. No one authenticated them. Editor's marks are found here and there in the his-

torical books; and the Psalms and Proverbs are a compilation, by whom we have mostly to conjecture. There is no warranting, no pretence of giving authority: to do so would have lowered the character of what, if God's, He might be trusted with, what He would authenticate to those that looked to Him. The living God is everywhere a practical reality. Everywhere it is assumed that people are responsible to recognize truth, as it were, by the tones of its voice.

The prophets make up the remainder of the Old Testament; and we have indeed, if not a new style of speech, yet an absence of certain elements of confirmation which bring them nearer, at first sight, to what might give occasion for Mr. Greg's puzzle. If Moses had long before announced Divine utterances, these were connected with miraculous manifestations of Divine power, such as the merest child in the camp was witness to. The prophets' announcements were more often of what had been uttered in their own ears alone. Yet here also confirmation was given often by visible signs, more frequently by fulfilments of their prophecies, partial and anticipative, which separated them widely from mere dreams or guesses of clever men. Of these confirmatory evidences some may be produced out of perhaps every book.

The epistles of the New Testament were written by those who had the full conscious possession of the plenary power of the Spirit, according to their Master's promise, to lead them into all truth; and this was accompanied by the witness of miracles which appealed continually to the senses of all around them. They had too the precious Scriptures as tests of what they uttered; and always the convincing power of truth—"by manifestation of the truth commending ourselves to every man's conscience in the sight of God." (2 Cor. iv. 2.)

To the book of Revelation, the book of New Testament prophecy, most of the above remarks, as to

the epistles, apply; it being in fact addressed to the seven Asiatic churches, whose histories soon began to give their own testimony to its prophetic truthfulness.

We see then how little Mr. Greg's questions import as regards Scripture. While the testimony of the truth in its own behalf was always a main point, and the absence of this would have made that of miracles themselves more than questionable, yet confirmatory evidences were seldom lacking; and where perhaps they were, as in the Proverbs and the Psalms, and men might be the unconscious mouth-piece of a Divine speaker, the utterance spoke for itself not uncertainly to the hearts of those that were His own. "My sheep hear My voice," says the Word Incarnate; "and a stranger will they not follow, but will flee from him; for they know not the voice of strangers."

Rome has indeed, for her own purposes, put sundry Apocryphal books along with the inspired; but what sheep of the flock of Christ ever goes to them for pasture? Who would be at a loss to distinguish the spurious gospels from the true? or the fictitious Barnabas from the real Paul? What critic would think it worth while to dissect and expose the one in the way in which so many are essaying to do the other?

These critical attempts, multiplied, various and elaborate as they are, do homage all the more by this, to the truth of Scripture. The prodigious array of forces shews very clearly the strength of the position to be attacked; while the constant addition to the ranks of the assailants, and the fresh batteries brought to the front prove how very little success has attended their efforts. They have but to make a single manifest breach, and the fort is taken. Had it been done, what need for continually fresh armaments and new manœuvres? Yet who will rest the cause of unbelief

upon Strauss or, Renan, or Kuenen, or Colenso? Why is the latest infidelity the most popular, almost invariably, while the object of attack remains necessarily the same? All these are unwitting evidences of the power of truth over those that are loudest and most vehement in their denial of it.

With Mr. Greg, it seems, the criticism of revelation might have been spared altogether: the mere fact of its being clothed in human language sufficing to condemn it! "Is the voice of God then only or then most recognizable when it borrows the language of man? Is that unprecise and feeble instrument of thought and utterance, invented by man's faulty faculties, God's best and surest mode of communication with the spirit He has created? Nay, is not imperfect language an *impossible* medium for the conveyance of absolute and infinite truth? And do we really mean that we feel *certain* it is God's voice which we hear from the clouds, and *doubtful* that it is His which speaks to us silently, and in the deep and sacred musings of the soul?" If all this is clear—if to ask such a question is to answer it, as Mr. Greg implies—why does he spend so much time upon other arguments and more obscure ones? Yet if he had not assumed all this to be so clear, but had endeavoured to prove as propositions what he asks as questions, he might have found some difficulty in the proof. A revelation without the use of language to convey it, I apprehend he has scarcely made plain to himself, nor how far even "the deep and sacred musings of the soul" can get on without it. No doubt language is faulty, as our faculties are, yet it is much to assume that thought can be communicated more perfectly without it! And as to its being an "impossible medium for the conveyance of absolute and infinite truth," that does not hinder its being a medium fit enough for the conveyance of such partial conceptions of infinite truth as alone we are



capable of receiving, and which are not necessarily untrue because they are finite.

Scripture deals with the problems of the infinite in a way which differs *toto cælo* from Mr. Greg's philosophy. God speaks in it, no doubt, but, above all, He acts. His words are mainly the record or the pre-announcement of His deeds. The Word has become flesh and dwelt among us; and upon the back-ground of man's fall and ruin, the glory of God is displayed in Incarnation, Atonement, and Resurrection from the dead. The facts can be easily told even in imperfect human language, and told truly too; and much of their meaning also; and yet who shall say that their meaning is less than infinite? The limits are *our* limits, and yet within these limits what hinders that we should not attain even 'absolute' truth? Infinity added to a thing does not alter its character: not even Mr. Greg would say that infinite goodness was badness, or infinite truth a lie.

Agnosticism and eclecticism are thus companion things with Mr. Greg. Ignorance of absolute truth may leave a man free to speculate, of course, and yet it leaves but little if any value to the speculation. The *positive* maxim, "Let us eat and drink, for to-morrow we die," would be the only natural issue of it all. The future after death is at that rate all uncertain; and to us, if it be, must be as though it were not. It is vain to talk of 'silent' divine speech to us in the "deep and sacred musing of the soul;" such words have no meaning when the question incapable of answer is, 'Is there a God to speak?' Let there be but a question, and the temple of nature is but in fact a mausoleum of the dead. There are no sanctities anywhere. If infinite goodness be not goodness, and all relative truth is a possible lie, the golden zone of virtue is unloosed, and all is ruin. Life has no meaning and no purpose left. Language is but words, and words are fantasies. The strange

thing is that Mr. Greg should think to save either science or philosophy out of a wreck like this.

Amid this confusion let now one voice be distinctly heard, and we are saved. It is yet a shame for man to be without conscience. Is conscience then a reality? Is sin more than a name? Then man has the intuition of good and evil, and Scripture is right in its appeal to this upon God's part. If He speak, man is responsible to recognize the voice of goodness, holiness, love and truth. These are after all the credentials of a message, which miracles may confirm to the dulness of man's moral sense, but still can only supplement, and nothing more.

But more, if conscience be a reality, man is a sinner; and here again Scripture has struck the keynote of his condition. From Genesis to Revelation God's dealings with him have respect to sin. Death is the stamp of it, law the conviction of it, grace in Christ its only and needed remedy; while in this too is found the secret of the apparent confusion, the vanity written upon all things under the sun. The good and evil are no more inextricably entangled: the evil is man's evil, the good God's good. In self-judgment we learn true wisdom, and the fear of God is the beginning of it.

Then too His love becomes a real thing; the remedy suits perfectly the condition; the glory of Christ breaks in with self-evidencing power. We were blind, but now we see.

Mr. Greg does in fact allow, if I read his words aright, the value and sufficiency of truth as its own evidence. He does this, as I suppose, where further on he maintains that "Only if the whole Bible is unassailable in its absolute and omnipresent accuracy and authority, can the more difficult and startling doctrines of the popular creed hold their ground." Supposing then the Bible to be this, the doctrines will, I conclude, hold their ground; and even by him be ad-

mitted to be proved. Now with such proviso only as cannot be fairly taken as any true limitation, I accept cheerfully the issue. Taking 'unassailable' to mean 'invincible,' as it should; supposing that this proved 'accuracy' will be 'authority' as well; and excepting only such slight blemishes as may be easily believed to be due to the carelessness of a transcriber (for plainly there is no promise of infallibility to these)—I believe and maintain that Scripture is absolutely and everywhere accurate, the Word of Him who cannot lie. And this equally whether it relate to science or philosophy or whatever else: it is alike as regards all, truth only and unmixed. Mr. Greg has tried, with no lack of boldness or of ingenuity, to fasten falsehood upon it. We shall have to follow him therefore throughout; and the labour of doing so will be more than compensated, if it please God to use it for the deliverance of souls entangled in the meshes of sophistry and unbelief. And in this we may take with us the sweet and encouraging assurance which, in opposition to Mr. Greg's immoral and cheerless philosophy, demonstrates itself as truth to the unperverted conscience: "He that will do God's will *shall know* of the doctrine, whether it be of God."

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Allow once there is such a thing as sin, and the shadow is gone from off the face of God. It may rest on man, and on nature, but faith in God is possible once more. Death and judgment are realities, but God lives, and God is good. The very laws of nature bear Him witness, as the expression of a nature opposed to evil, visiting transgression with penalty. The shadow is the frown of God; and if upon evil, then because He is opposed to evil. Granted there may be difficulties and perplexities, the general bearing of the facts is evident; and the human laws without which men could not live, are but the copy and outcome of the Divine.

## UNSCIENTIFIC SCIENCE.

PROFESSOR TYNDALL.

Prof. Tyndall is as complete an evolutionist as Prof. Huxley, but while the latter, with all his talk about it, is not definitely sure that matter even exists at all, or that evolution is anything therefore but an idea (in which he will find many to agree with him), Prof. Tyndall much more decidedly makes matter all. I know that he objects to being pronounced a materialist; and I am quite ready to admit that he allows the fact of consciousness to be inexplicable as a result of "molecular processes." Yet we are all familiar with a passage in his Belfast address in which he discerns in matter "the promise and potency of all terrestrial life." Matter, he tells us, must be defined differently from the way our scientific text-books have done it hitherto. We can trace the line of life backwards from its greatest complexity until we find it approaching the purely physical condition, and come at length to organisms which may be "compared to drops of oil, suspended in a mixture of alcohol and water." Belief in the continuity of nature impels him on beyond the limits of the microscope, and "the vision of the mind authoritatively supplements the vision of the eye." Scientific men, knowing full well "that the chemist now prepares from inorganic matter a vast array of substances which were some time ago regarded as the sole products of vitality," and "intimately acquainted with the structural power of matter, as evidenced in the phenomena of crystallization," "can justify scientifically their *belief* in its potency, under the proper conditions, to produce organisms."

According to this, 'spontaneous generation' would of course be the natural thing to expect, yet he, with Prof. Huxley, admits his "inability to point to any

satisfactory experimental proof that life can be developed, save from demonstrable antecedent life." The conclusion is reached by drawing the line from the highest organisms, through lower ones down to the lowest, and the "prolongation of this line by the intellect, beyond the range of the senses."

I have no intention of going here into the argument thus indicated in any detail. My object is only again to point out how what is presented to us in the name of science is thoroughly, and almost avowedly, 'unscientific.' It is an argument founded upon partial and external resemblances, in organisms too minute for proper study, and which yet, in proportion as they are better known, widen their distance more and more from the non-vital, and the inorganic.

We may easily grant, nay, we may consistently maintain, a link of structural connection, in the oneness of the Creator's plan, between the highest and the lowest forms of living beings. Yet neither from the geological records of the past, nor according to the observations or experiments upon the races of the present, can any *genetic* connection be possibly made out, and the lowest links of the series are still immeasurably removed from the 'not living.'

Take one of the lowest of these organisms, an *Amæba*, a being, under the microscope, scarcely to be distinguished from a gum-drop. It is composed, indeed, of carbon, hydrogen, oxygen, nitrogen, as mere lifeless matter might be, but when we add 'life' to this, we have a principle, which, acting in direct opposition to the (so-called) natural affinities, holds these elements together, not by the means, but in their despite. Take away the life, and what will be the result? Decay and disorganization; that is circumstances and natural affinities resume their sway over the elemental atoms, which, while pervaded by the vital principle, refused obedience to them. What is the meaning of this, if life be but the outcome of molecular processes themselves?



It is quite true that when Prof. Tyndall asks, 'what is there here but matter?' a question he asks again and again in similar connections, we cannot show it him by microscope or by chemical analysis. It eludes such tests; and if it did not, it would be necessarily put down as matter in chemical combination merely. Strangely enough, *because* it refuses these, it must be put down as the same thing! and the product of chemical forces to which it is in incessant opposition!

In saying this, have I forgotten the *Sun*? and that the Professor is inclined to give the Sun credit for being our Maker? To do him justice I will quote his words, as his words remarkably illustrate the subject I am upon, which is not yet the question of life properly, but of what professes to be science as taught by some of its foremost teachers in the present day.

"It is considered as proved that all the energy which we derive from plants and animals is drawn from the sun. . . . This, is, however, the peculiarity of modern conclusions—that there is no creative energy whatever in the vegetable or animal organism, but that all the power which we obtain from the muscles of man and animals . . . has been produced at the sun's expense. . . . In the case of vital phenomena, the source of power consists in the forcible separation of the atoms of compound substances by the sun. . . . The primary action of the sun's rays is qualified by the atoms and molecules among which their energy is distributed. Molecular forces determine the form which the solar energy will assume. In the separation of the carbon and oxygen this energy may be so conditioned as to result in one case in the formation of a cabbage, and in another case in the formation of an oak. So also as regards the re-union of the carbon and the oxygen, the molecular machinery through which the combining energy acts, may, in one case, weave the texture of a frog, which in another it may weave the texture of a man."

This is the scientific use of the imagination which Prof. Tyndall advocates, and in which he is so eminently proficient. Call it that, and I suppose no

one will seek to interfere with his liberty in the use of it. But surely in the interests of science itself the line ought to be very strictly drawn between what is certain and what is uncertain. The former alone is 'science;' the latter is speculation, improbable in proportion to its multiplication of unknown quantities, and deriving its interest in great part, as Prof. Tyndall himself acknowledges, from the 'audacity' with which it deals with questions which affect all human relationships, the dearest and the most sacred.

In this particular case it does not seem difficult to decide how far the sun's power can alter the conclusion we have just arrived at. The sun's power (however much an unknown quantity) is at least a quantity exactly the same in both calculations. It shines upon organic and inorganic bodies alike, showing no partiality for either. It is but part of the circumstances under which both exist, and if it act differently upon the one and on the other, this must be due to the atoms or molecules themselves upon which it acts, and not in the power which acts itself. And so far Dr. Tyndall admits, and must admit. "*Structural* forces are certainly in the mass, whether or not those forces reach to the extent of forming a plant or an animal. In an amorphous drop of water lie latent all the marvels of crystalline force; and who will set limits to the possible play of molecules in a cooling planet? If these statements startle, it is because matter has been defined and maligned by philosophers and theologians, who were equally unaware, that it is, at bottom, essentially mystical and transcendental."

But how can he be sure *he* is "at bottom"? And what is the scientific value of these last words? But it is as plain as possible at least, that according to him, whatever the sun's influence, the fundamental difference between the living and the not-living lies in the molecular grouping of the atoms of carbon, &c., in each case. Now the atoms are the same, and

their affinities to each other known, and it is to these affinities that life is in opposition. Take the life away, and these act at once in *destroying* the organism which the vital principle has compacted and built up. Thus science tends to the very opposite of confounding things so contrary to one another.

But let us return to the *Amœba*. "It creeps and changes its form, which indicate muscular power; and seeing that one end of the body always precedes the other, it is fair to draw the inference that this muscular power is under the directing control of at least a certain degree of nervous sense. And again, the introduction, circulation, and digestion of food, and the final rejection of the harder, indigestible parts of its prey, all point unquestionably to a function which is proper to animals, and not to plants. There can be no doubt then, that this particle of slime-like matter, which is called Amœba, is an animal in the fullest sense of the term." (*Mind in Nature*, p. 11.)

The apparent simplicity of structure then in such lowly forms is certainly not conclusive as to their merging towards the lifeless. Either there is a complexity of organism which the microscope has not detected yet, or life is even a more wonderful reality, and less dependent upon such complexity for expression, than we have hitherto believed. In any case the interval does not even tend to be bridged over.

With regard to the whole sub-kingdom of the Protozoa, which contains the lowest animal forms, Prof. Huxley himself speaks with a wise reserve. In his recent volume on the Anatomy of Invertebrata, he gives Haeckel's group of *Monera* as defined by him to consist of those wherein "no definite structure is discernible in the protoplasm of the body," expressing however a doubt in the margin as to whether the distinction will be retained. In the last chapter of the book, written some time after, he mentions the fact of nuclei having been discovered in the *Forami-*

*nifera* by special treatment. And these *Foraminifera* are themselves but *Monera* of the simplest form, which nevertheless have power to form shells of elaborate structure often.

Again, with regard to another most important point, he warns us that, "considering how low down among plants the sexual process occurs, it seems quite possible that some corresponding sexual process yet waits to be discovered among the *Monera*."

Again he states: "In fact rudiments of all the chief system of organs of the higher animals, with the exception, *more or less doubtful*, of the nervous, are thus sketched out in the *Protozoa* just as the organs of the higher plants are sketched out in *Caulerpa*."

Prof. Tyndall has really therefore no warrant for implicating science in his flights of imagination. His 'mystical and transcendental' matter, the 'gentle mother' of us all in his belief, cannot be shown ever to have produced a single germ, where (if his creed be true) she should be every day producing millions. Science maintains that the boundaries between the living and not-living are fixed and firm. And she refuses to give the sanction of her name to questions which are acknowledged to derive their present interest in great part from their 'audacity,'—an audacity whose meaning Prof. Tyndall has not left us to conjecture. Here it is:—

"Two courses, and only two, are possible. Either let us open our doors fully to the conception of creative acts, or, abandoning them, let us radically change our notions of matter."

The glorification of matter is not the fruit of science; it is a belief necessitated by unbelief. The scientific man's "refusal of the creative hypothesis is less an assertion of knowledge than a protest against the assumption of knowledge, which must long, if not forever, be beyond us, and the claim to which is the source of perpetual confusion upon earth." We thank Prof. Tyndall for his candour, at the least.

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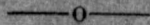
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