

he said, "It's right and I'll do it." Entering when the swords were drawn, the will overcame all bodily fear, and he stood before the council ready to be sacrificed for his own convictions. The choice may commonly be determined by the antecedents, but there are times when the will rises above the desires and passions, sovereign of the inner man, and holds the sceptre with undisputed sway—it is the court of last appeal. Take away the freedom of the will and you strike at the very foundations of society, and make man a mere puppet. Grant it and you make him a thinking, acting, aspiring being, capable of doing good and amenable to the courts of duty and obligation. Duty and obligation imply accountability. Accountability implies something to which to be accountable. This takes us back to the creation, to infinite intelligence or blind chance. To admit a creator implies respect due from the creature. This respect is shown in praise and adoration. All this has been declared by the revealed law. But modern science seems to be at issue with religion on account of a supposed difference between science and revelation. Hugh Miller in speaking of the narrative of creation, which has been especially attacked by the school of free thinkers says, "Rightly considered I have not a single scientific truth that militates against the minutest or least prominent of its details." But here comes a more sweeping statement signed by over two hundred eminent English scientists. "We conceive that it is impossible for the Word of God as written in the book of nature and God's Word as written in Holy Scripture to contradict one another, however much they may appear to differ. We are not forgetful that physical science is incomplete, but is only in a condition of progress, and that at present our finite reason enables us only to see as through a glass darkly, and we confidently believe that a time will come when the two records will be seen to agree in every particular." The trouble seems to be that every

seeming difference is caught up by those wishing to shift responsibility, and held forth in the light of ridicule, so that the raving multitude catch at a straw to save from drowning, and find at last that they have been deceived. Men do not always go back to the self-existing first cause. They sometimes look at second causes and seem to be content to rest therein. As Lord Bacon says: "It is true a little philosophy inclineth a man's mind to atheism, but depth in philosophy bringeth mens' minds about to religion, for while the mind of man looketh upon the second causes scattered, it may rest in them and and go no farther; but when it beholdeth the chain of them confederate and linked together, it must needs fly to Providence and Deity." Man may deal with science, he may penetrate the bowels of the earth, and bring to light the fossils of past generations, he may dredge the bottom of the sea for the purpose of determining ancient and modern forms of marine life, he may with his telescopic eye gaze into the immensity of space, and learn of the architecture of the heavens, but he cannot comprehend the whence and whither. The more he learns of science the more deeply does he penetrate the thoughts of the creator. The immortal Kepler when pursuing his astronomical observations exclaims: "O God! I think thy thoughts after thee." Gladly we hail the day when men begin to grasp for the ideas of the Creator by studying more thoroughly his works. Science has rendered an inestimable service to the world. We bid her God speed in her earnest endeavors to discover facts and establish truths. But where shall we look for the undue presumption that results in the present warfare. We cannot exculpate the theologian; but science has certainly transcended her sphere. Her business is to ascertain and classify facts, and so far as this enlightens us with regard to the origin of things, we feel content to rest in her work. When, however, she attempts to account not only for the order but the origin of