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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."

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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 which 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,
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THE MENTAL EVOLUTION OF MR. ROMANES.

Mr. Romanes is the exponent of "Mental Evolution." Judged by the panegyric upon Darwin with which he closed his lecture on "Animal Intelligence," delivered before the British Association in Dublin, 1878, he is an ardent disciple of that "philosopher," and has committed himself with the most unbounded confidence to the theory of his school. It does not matter that the main "facts" which that theory announces have never been demonstrated—that no such thing as the evolution of a species different in kind has ever been observed, in spite of many efforts to produce one, and great desire to possess such a proof that evolution is truth—for Mr. R. it is enough that "the Philosophy of Evolution" has supplied him with a key-note for the harmony which he believes pervades the science of biology, and the theory of descent has perfectly satisfied his mind. This is a subject upon which he "can entertain no doubt"—a region where *he* does not "hesitate."

Alongside of this transparent simplicity of faith it is however for us, significant to find, that where any questions about the existence of a Personal God, or of a soul in man, are at stake, he complacently contents himself with the conclusion that "such beliefs" must "undergo a complete and general disintegration," and so "pass away entirely from the mind of the race," because there is "lack of evidence of the positive kind," and as to such matters "science is voiceless"!

It is thus once more apparent that faith, or belief in the unseen, must be permitted to the "philosophers" to any extent, when it is necessary for them to fill up any hiatus in the proof upon which a consistent theory depends—provided that this be a theory which excludes God or Creation—but faith is to be denied to us only when it relates to God or to those unseen things of which we have the revelation in the Bible. Here it is doomed, not because it is degrading or irrational, or not craved for by the wants of conscience and heart in man,