

ment in the minds of many thoughtful men. It is an evidence of a deep, growing and wide-spreading resistance to the agnosticism which has been taught by the seers of a purely naturalistic science. It is true that the book has received severe criticism at the hands of friends. Mr. Stead says: "What is the gist of Mr. Balfour's book? Is it not the old, old story that all we know is, nothing can be known?" Principal Fairbairn describes the book as "pleasantly potent at the beginning, sadly impotent at the middle, and mischievously inadequate and irrelevant at the end."

With this brief reference to criticisms upon the book, let us proceed to notice some of its valuable features. A book derives some value from its author. The fact of a British statesman's entering the lists in defence of the faith indicates that an agnostic and naturalistic science has not taken entire possession of thoughtful minds nor commended itself irresistibly to human hearts. This is shown further by the published purpose of the author, who says: "I have not tried to write a monograph upon theology, but to delineate and to recommend a certain attitude of mind." That attitude of mind is hospitality toward religious as well as scientific truth.

The author has rendered valuable service by pointing out the limitations and by prophesying the results of naturalism. The leading doctrines of naturalism are that we may know phenomena and the laws by which they are connected. The world with which we are alone concerned is revealed to us through perception. "Here, and here only, we are on firm ground." Such naturalism can give no sufficient account of moral and esthetic sentiments. Its laws of selection can improve but can not create character.

"There must be an indefinite number of aspects of nature respecting which science never can give us any information, even in our dreams." "If naturalism be true, or rather if it be the whole truth, then is morality but a

bare catalog of utilitarian precepts; beauty but the chance occasion of a passing pleasure; reason but the dim passage from one set of unthinking habits to another. All that gives dignity to life, all that gives value to effort, shrinks and fades under the pitiless glare of a creed like this."

Naturalism is a hopeless prophet whose sepulchral voice arrests energy, chills love, and overshadows with despair.

"We sound the future and learn that after a brief period . . . the energies of our system will decay, the glory of the sun will be dim, and the earth, tideless and inert, will no longer tolerate the race which has for a moment disturbed its solitude. Man will go down into the pit and all his thoughts will perish. The uneasy consciousness, which in this obscure corner has for a brief space broken the contented silence of the universe, will be at rest. Matter will know itself no longer. Nor will anything that is better or be worse for all that the labor, genius, devotion, and suffering of man have striven through countless generations to effect."

A book which so keenly discerns the spirit, and so graphically depicts the barrenness, and so clearly reveals the end of naturalism, must render some service to faith.

Again, our author renders effective, tho not new, service by pointing out the fact that scientific knowledge rests upon experience.

"The evidence of the senses, as the phrase goes, proves now and then to be fallacious. But it is proved to be fallacious by other evidence of precisely the same kind; and if we take the trouble to trace back far enough our reason for believing any scientific truth whatever, they always end in some immediate experience or experiences."

Manifestly, in another sphere, we may say with equal truth that religious beliefs rest upon spiritual experiences; and if these are sometimes fallacious they are proved to be fallacious by evidence of the same kind; spiritual things are spiritually discerned, proven and known to be true. Naturalism results from using sense-perception as the only instrument of