

The subject of the lectures is professedly *Natural Religion*. Supernatural religion, therefore, lies outside their sphere. Possibly this plea might be allowed were it not for the evident implication underlying the entire argument of the book that *Natural Religion* renders supernatural revelation unnecessary; that it includes the whole of religion within itself; that, at any rate, all religion is the product of evolution from purely natural elements. Religion, avowedly, must be confined within the limits of "science." Whether or no it should be content to take its place as one of "the sciences," as a mere branch of "science," is not stated explicitly. The question does not seem to have arisen. But the lecturer's windows look in that direction, though occasionally he manifests a certain consciousness that there exists a wider horizon. The position of the Christian student in this matter needs careful definition. He can raise no reasonable objection to the treatment of "Natural Theology"—religion—"as a strictly natural science," "as astronomy or chemistry is," provided that he is not forbidden to draw legitimate inferences from the facts which these natural sciences present. If the study of the visible heavens—"the moon and stars which Thou hast created"—irresistibly leads him to belief in an invisible Author of the universe, he must be permitted to follow whither his instincts, the unalterable laws of his thought, the fundamental postulates of his consciousness direct. And if his study of religion speedily convinces him that religion contains elements for which evolution cannot account; that *Natural Theology* is only the gateway to Revelation, that *Natural Religion*, properly understood, brings him into contact with an all-pervasive Supernatural, he must not be condemned as "unscientific," must not be accused of violating the conditions of the investigation, if he declines to make a perpetual halt at an arbitrary line of demarcation. And, further, he has a right to demand that all the facts shall receive impartial consideration. His attention must not be limited to one corner of the field. He must not be prohibited from looking upward as well as downward and around.

As a warning against the ever-present tendency to see