

could beget faith in the days of Abraham, surely we may safely say that in the nineteenth century, when science has begun to show how wonderful is the order of nature, to establish this would be to do away with apologetics, and rid the world of Agnosticism. Supposing that he does not actually show that the laws of the two worlds are identical. What then is the result? Is it failure? If it is, it is a failure greater than most successes. Mr Drummond proposes to himself three objects in writing this book. He wishes to satisfy the scientific demand of the age, to give greater clearness to religion practically, and to make religion rest on nature as well as on authority. To accomplish all that he attempts to do, would be indeed to satisfy the scientific demand of the age. But what he does actually accomplish, only falls short of this; for unquestionably he establishes an analogy, between the phenomena of the natural and spiritual worlds, which almost precludes the idea of their having had different authors.

The significance of his method and its results can hardly be appreciated unless we bear carefully in mind, the method employed by the greater part of popular apologetic literature up to this time. Its method, as we have shown was to reconcile religion and science, by showing that their spheres are mutually exclusive and the results were essentially of a negative character. So that science and revelation, our two methods of getting at a knowledge of God, instead of being allies have come to be little short of enemies; hence the shyness of religion in listening to science, and the scarcely disguised contempt of science for a religion resting solely on authority. Mr. Drummond has at least peremptorily denounced this terrible mistake and let us be grateful to him for it. He has attempted a reconciliation by showing the close analogy between the laws pervading both spheres. He has given Apologetics an impulse in the right direction and one it must and can keep if religion be true. How far the lack of faith in our day may be traced to this divorce between religion and science, which certainly exists in the popular mind, and how much our faith may gain in earnestness and depth by dwelling on the power of God as disclosed in the works of nature, as we dwell on His will as disclosed in Revelation, it is impossible to calculate. The existence of this analogy between things spiritual and things temporal, the knowledge that "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made," the certainty that the mysteries of religion are but the mysteries of the natural world, has been a very open secret among theologians, ever since Christ preached in parables, and for that very reason this book has not struck theologians as forcibly as it has struck many, to whom these things have not been so clear. And there are many who have no idea that the position of religion in this quarter is so strong.

No one who has read this book can deny that if the sole object of the writer had been to give a greater clear-

ness to religion practically, it is well deserving of its popularity; and here again the theologian finds nothing new—at least in the conception of the Christian's life actually being a life subject to the law of spiritual biology. They have known it and have preached it for hundreds of years, but men have not always understood it. The writer in his clear, crisp style has preached this doctrine boldly and in a concrete form, which nobody can misunderstand. "Until Christ be formed in you" has been to many a very metaphorical expression. Our author has left no doubt that a great change is necessary, before the merely-moral man can said be to be possessed of a life which is conforming him to the image of his Master. And he has given to this hitherto often ridiculous (?) doctrine a scientific *raison d'être*.

A very severe critic in the English *Guardian* has censured Mr. Drummond for exalting religion at the expense of morality. But when we find that this means that Mr. Drummond has made religion the basis of true morality, instead of morality the basis of religion (as this captious critic says it is) we receive no small comfort, especially if the thirteenth article which speaks of good works *before* justification, occurs to our mind. We have always thought that it is the peculiar boast of Christianity that alone among religious systems, it makes religion the basis of all true morality. It is one of the very corner stones of our faith and to establish it has been one of the greatest difficulties with which Christian theology has had to contend. The clear distinction which Mr. Drummond here draws between morality and religion is not the least important result of a book which has been read with advantage by many, and may be read with advantage by all.

E. C. C.

#### THE STARS OF THE CHURCH OF GOD.

Floecy white clouds that fold  
The far deep azure of Heaven,  
White stars shine on your breasts,  
I count them and they are seven

Seven white stars that shine:  
Seven white wheeling caudles,  
Seven white spirits tall,  
Shod in their golden sandals.

Gleaming mild moon afar,  
Serene in her silver arm  
Billows that never fall,  
Nor rise, as it seems to me:

Only the stars speed on,  
O'er mists that are the Earth's years  
Into the moon's great heart—  
A haven fashioned in tears.

This is the reign of peace:  
Night fleeth far from God's face:  
Lo! In the East a Sun—  
Christ in the aura of Grace.

—Hester Gilbert Parker.