

and there is no reason to think it true. Nor is there any reason why we should hold religious beliefs less strongly than scientific beliefs. "We do not step over a precipice because we are dissatisfied with all attempts to account for gravitation." Then why should we give up believing in the Atonement because we cannot accept any theory for it?

"What kind of a universe would that be which we could understand?"

When we come to the question of Formulas, Mr. Balfour is at his best. "I like to think of the human race, from whatever stock its members may have sprung, in whatever age they may be born, whatever creed they may profess, together in the presence of the One Reality, engaged, not wholly in vain, in spelling out some fragments of its message. All share its being; to none are its oracles wholly dumb. And if both in the natural world and in the spiritual the advancement we have made on our forefathers be so great that our interpretation seems indefinitely removed from that which primitive man could alone comprehend, and where-with he had to be content, it may be, indeed, I think it is, the case that our approximate guesses are still closer to his than they are to their common object, and that, far as we seem to have travelled, yet, measured on the celestial scale, our intellectual progress is scarcely to be discerned. So minute is the parallax of infinite truth."

Another chapter is devoted to "Ultimate Scientific Ideas" which seem very simple until we investigate them, and then they crumble and vanish; they are, to quote Mr. Spencer, inconsistent and incomprehensible. And there is no escape from these perplexities unless we study the world as the work of a Supreme Reason, who made it intelligible and us intelligent.

And for beauty, we refer our feeling of it to God.

"In the thrill of some deep emotion we have for an instant caught a far-off reflection of divine beauty. This is indeed my faith, and in it the differences of taste, which divide mankind, lose all their harshness. For we may liken ourselves to the members of some endless procession winding along the borders of a sunlit lake. Towards each individual there will shine along its surface a moving lane of splendor, where the ripples catch and deflect the light in his direction; while on either hand the waters, which to his neighbor's eyes are brilliant in the sun, for him lie dull and undistinguished. So may all possess a like enjoyment of loveliness. So do all owe it to one unchanging Source. And if there be an endless variety in the immediate objects from which we severally derive it, I know not, after all, that this should furnish any matter for regret."

Mr. Benjamin Kidd, in his work on *Social Evolution*, has proved from first principles that, without religion, social science phenomena are inexplicable, and that social science demands, as the indispensable condition of progress, that religion which teaches the individual to live for the social organism around him. That religion is Christianity.

It has been left for Mr. Balfour to show that the doctrine of the Incarnation saves us from the ruinous influence of the success of our age in material discovery and scientific progress. The true proportion is restored. Infinite material grandeur cannot compare with the feeblest moral attainment.

No other close could be so fitting or so sublime as this: Christ is the Foundation. Other foundation can no man lay. We rise to see Him over very different obstacles, along innumerable paths, and after widely divergent experience of life. But belief rests at last on Him, of Whom and to Whom and through Whom are all things, in Whom all fulness dwells.