

comprehension of this problem it might be added that an ice-boat can come about in some time less than a second.

The unfortunates picked themselves up and hurled maledictions at the helmsman but were answered by derisive laughter and by the assurance that they would be picked up on the next tack. The sensation produced by ice-boating is akin to that produced by riding on an unattached locomotive, without, however, the shaking and jolting motion of the latter. Ice-boating in a wind is very cold sport indeed and after such exercise it warms a person simply to get off the boat and stand still. This at least, is comparative warmth. There is a certain exhilaration about both ice-boating and skating, caused no doubt by the fresh air and the rapidity of travel. Perhaps there are no more enjoyable and healthful exercises in the whole catalogue than ice-boating and skating when we consider the number of games which can be played on skates and the excitement attendant on ice-boat racing. We recommend any one who is fond of excitement and who wishes to have his five senses rolled into one, to ride on an ice-boat with a large sail bulged out by a stiff breeze

G. N. B.

"NATURAL LAW IN THE SPIRITUAL WORLD."

From the beginning Christianity has claimed to be in possession of two revelations of God -- one through nature, the other through His revealed Word. The first is an exposition of His power, the second an expression of His will. It was as the Creator of the heavens and the earth that the old Hebrews knew God, rather than as the Saviour of mankind. And we may safely say that their great faith and trust in God, which finds its expression in a poetry, whose grandeur inspires us with awe, was mainly due to the fact that they knew God best as the creator and sustainer of their daily and hourly environment. In the perpetual presence of nature they could hardly forget their God. A religion to live must have both these revelations. Without the one our religion is aimless, without the other it, in a great measure, must lose sight of the omnipotence and omnipresence of its author. The religion of the nature-worshipping Pagans is a grander thing to witness than the Pharisaism of the later Jewish economy. Unfortunately these two sources of revelation, which were meant to be complementary, have been gradually divorced, until at last the devotees of religion and science have come to regard one another with mutual suspicion. We cannot help feeling that in this separation religion is the most to blame; it might have shown a more charitable forbearance in receiving the theories advanced by science, even if they seemed to clash with its dogmas so long as they were theories, confident that no *fact* c. science would discredit a single *fact* of revelation. The wisdom of this course is apparent even at this early stage of scientific advancement, for in those cases in which science did not

counter to revelation she has had to retrace her steps. The best way of finding out how far apart religion and science have drifted, is to note carefully the method adopted in the great majority of the more popular attempts at reconciliation which have appeared.

"Science is tired of reconciliations between two things which should never have been contrasted, and religion is offended by the patronage of an ally which it professes not to need." So they have been content to try and show that their spheres are mutually exclusive, and their proudest boast has been, that neither has absolutely condemned the other. A sorry spectacle, indeed! By the terms, religion and science we mean, those who have appeared as their representatives before the people, and the unfortunate result to which we have alluded, obtains not, of course, among theologians, but it certainly does obtain among the multitude, and this cannot be too much insisted upon. At this juncture, when the believers in revealed religion were longing to be able to offer an additional witness to the mere *ipse dixit* of revelation on behalf of their creed, when men were thinking if only we could offer a credential, that would commend itself to the man whose God is the God of nature, or in other words, if we could only vindicate the "naturalness of the supernatural," Mr. Drummond's book made its appearance with the startling title "Natural law in the Spiritual World." This book is an attempt to reconcile religion and science on an entirely new basis. The author sets himself the task of proving that the laws of the natural world and the laws of the spiritual world are *identical*. His plan is to trace the natural law up and try to join it on, as it were, to the corresponding law in the spiritual world, e.g. He observes the laws which govern the generation, growth, and decay of life in the natural world, and then tries to show that these very same laws operate in exactly the same way in the spiritual world in the generation, growth and decay of spiritual life. His plan of tracing the natural law is, instead of tracing the spiritual law down, has been severely criticised, why, we cannot understand.

It must be conceded on all hands that law in the spiritual world is not, *to most minds*, as clearly defined as law in the natural world, and, therefore, to begin with the better known and trace it up as far as is possible, is certainly better than to begin with a law which is to many, we may say, wavy and uncertain, and attempt to trace it down.

Mr. Drummond's main thesis, that the laws of the two worlds are identical, some think he hardly establishes, and when in applying his principle, his analogy forces him to declare that the "natural man" is as dead to the spiritual world as the stone is to the organic world, at first sight his theory certainly does seem at fault, but is it? Let us examine his terms, a total disregard of which has subjected him to endless charges of inconsistency. The term "Spiritual Life," is in this book exclusively