

it has proved itself so richly fruitful of results in every field of scientific investigation, that to ignore it is to deprive ourselves of the most potent of all modern aids in our search for truth. It is without doubt the most universal of the laws of nature as yet discovered by man. Its presence is equally manifest in the world of matter, the world of mind, and the world of history. Its discovery can scarcely be credited to any one man, though Darwin, by its application to the field of biology, gave it a grand impulse. But even in this field he, if the greatest of pioneers, was not absolutely alone; and we may trace back its influence as brooding over the currents of human thought for centuries or even millennia. But in the last half-century it has stepped into the high places of all knowledge, and claimed an imperial sway over every field of human thought except one, *the thought of God*. Faith asserts that He, the infinite, the immutable, the eternal, changes not. What then is the relation of this most wonderful conception of modern science to religious faith? . . . It is that law or order in nature under which each successive phase or step of the movement of the universe as a whole, and in each of its parts, takes up into itself all that has gone before, and adding thereto some new increment of perfection passes onward to that which comes after.

. . . Is there aught in the conception itself alien from the religious spirit? Can it not also lift the soul to a Pisgah from which we may get vision of the unseen?

. . . May we not go further and venture to say that the religious spirit itself has grasped the same idea in the case of St. Paul, who, comparing the knowledge of God revealed in Christ with the more imperfect light of preceding ages, sees therein a Divine unfolding of an eternal purpose of God. And may we not go further and say that Paul grasped this unfolding, not as an outward and formal series of Divine acts, but as the inner working of the living Spirit of God dwelling in the hearts of His people. It was this vision of the evolution of the purpose of the ages in the sphere of spiritual life which called out one of Paul's noblest exclamations of devout doxology, 'Now unto Him that is able to do exceeding abundantly above all that we can ask or think according to the power that worketh in us, Unto Him be glory in the Church and in Christ Jesus throughout all ages, world without end. Amen.' . . . The fact seems to be that, so far from religion being opposed

to this conception, religion alone gives it its highest perfection, makes its scope truly universal. It is perhaps not too much to say that its birth in the human mind first came from the religious spirit, and of this same religious faith we believe it is destined to become the noblest of helpers. On the other hand, estranged from the fundamental truth of religious faith, it becomes, not an evolution of ever-increasing glory, but a mere endless permutation of blind forces, working they know not from whence or whither, a purposeless and irrational movement, an incomprehensible series of shifting identities, which confounds alike reason, faith, and every other sense of truth.

"The Christian theologian may thus with all boldness lay claim to this and all other modern science as pillars in that great temple of truth in which religion is the throne of glory from which God reigns supreme in His universe, and in which He is worshipped in spirit and in truth."

The second volume is taken up chiefly in a discussion of man as related to God, of human responsibility and sin, of redemption and personal salvation. The concluding sections treat the office and agencies of the Christian Church and the consummation of Christ's kingdom and last things. These are all treated in Dr. Burwash's lucid and luminous manner, at times rising into a vein of lofty eloquence, but always magnifying the Word and love of God, the grace of our Lord Jesus Christ, the illuminating power of the Divine Spirit. This book is an addition of no small value to the literature of the Christian Church. Not merely ministers, but our thoughtful laity will find it greatly helpful for promoting definiteness of conception, clearness and correctness of thought, and the building up of a rounded and completed Christian character.

Dr. Burwash closes in these impressive words: "If we have even partially succeeded in pointing out that this body of truth which we call religion is to be received not blindly as dogma imposed by authority from without, nor yet discovered by the observations of experience and the processes of reason, but entering the soul as a living conviction full of light and life and power, the demonstration of the Holy Spirit, and if we succeed in turning any of our readers away from the obscuring mists of modern controversies to this pure light of truth which shines within, then to God be glory and praise both now and for ever. Amen."