

pable of accessions of knowledge and power from the Divine Being who cannot rest in lone self-communion but must go forth to strengthen, to uplift, and to save the sons of men, most of all by and through the great Son of man. If Dr. Harris's defence of physical miracle, not only as possible, but as probable and actual in connection with new revelations of the Spirit, will not satisfy all who heartily go along with him in his defence of theism, theists and atheists alike must acknowledge the candor and ability with which the author maintains the difficult ground in the presence of a philosophy and a science hostile to such conceptions of the supernatural.

Dr. Harris believes that evolution restores more than it destroys "in showing the evidence of intelligent direction in the progressive development of the cosmos as a whole." In common with all clear thinkers of the day, he exposes the inconsistencies of the Spencerian agnosticism which logically should proceed to a complete theism, as it does with many of its disciples. One of Dr. Harris's best points in this field is his definition of the absolute:

The absolute is falsely defined to be that which exists out of all relations, whereas it is that which exists unconditioned by relations independent of itself. The universe which is in relation to the absolute is always dependent on it for its own existence. It is conditioned by the absolute, but the absolute is not conditioned by it in any necessary relation.

As a system of natural theology in the light of modern science, and of Christian evidences under the criticism of modern philosophy, Dr. Harris's volume finds no superiors and few equals. Our brief space allows us only to commend it heartily to the notice of theologians and anti-theologians of every sect.

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PROF. HARRIS of Yale published in 1883 a noble volume on the *Philosophical Basis of Theism*, to the great merits of which we called the attention of all thinkers. He now sends forth a companion volume which covers the more familiar ground of natural theology and the evidences of Christianity. Recognizing in the theistic and anti-theistic thought of today "an earnestness, vigor, and depth, and a breadth of range . . . never before surpassed," Dr. Harris sees the inefficacy of Paley and the Bridgewater treatises to meet the doubts of modern men. Pure thought, as well, exerting itself in supposed independence of experience, discovers nothing and profits nothing. To "the solid ground of nature," known in human experience, Dr. Harris trusts himself in his attempt "to build for aye." Human nature is yet supernatural, above the nature of plant and animal, ca-

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\*The Self-Revelation of God. By Samuel Harris, D.D.  
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