

believe that the order of nature is in accordance with the will of a Supreme Being, it must be axiomatic that there can be no real opposition between what we learn from the study of nature, and what we are taught by a direct revelation from that Being." Dr. W. D. Wilson, of the Cornell University in America, a purely scientific institution, says—"After 30 years' study in this field, and after what I am disposed to regard as a pretty thorough and impartial exploration of the field in all its parts, I desire to put on record my belief that while some changes may have been necessary in the details and unessential particulars of our faith, nothing has been discovered in any department of research that ought in the slightest degree to shake our faith in the doctrines of the Creed or the practices of religion that have grown up and can be fairly justified by an appeal to the Holy Scripture." Sir Andrew Clarke, President of the Royal College of Physicians in London, in May last said that he had come through seas of doubt to the quiet haven of rest. He asked himself whether there was any relation between himself and the Power behind the Universe, whom Mr. H. Spencer admitted to be there. He came to the conclusion that the Power was a Personal God, and that God had revealed Himself through the man Christ Jesus. There was obvious need for that revelation, and of its mighty power there was evidence in the place which Christ occupied to-day in the world. Sir Andrew had accepted Christ. The late Thomas Carlyle was not a scientific man, but he was a great thinker, and mightily influenced thought throughout his long literary career. Mr. Froude tells us that in the last ten years of his life Mr. Carlyle advanced more in theism and in the belief of the rectitude of God's moral Government and even of a particular providence. In 1870 he wrote—"I wish I had strength to elucidate and write down intelligently to my fellow-creatures what my outline of belief about God essentially is. It might be useful to a poor protoplasm generation, all seemingly determined on these poor terms to try atheism for a while. They will have to return from that, I can tell them, or go down altogether into the abyss. I find lying deep in me withal some confused but ineradicable flicker of belief that there is a particular providence. Sincerely I do, as it were, believe this to my own surprise, and could, perhaps, reconcile it with a higher logic than the common draughtboard kind. There may be further a chessboard logic, says Novalis. That is his distinction." Referring to the large circulation of "The Logic of Death," and such like works, Carlyle wrote—"This is a very serious omen, and might give rise to