

form of a good God who is supreme, and a bad devil who is inferior.

I was once asked to deliver a graduating address before one of the theological seminaries of this country. An orthodox minister wrote to the authorities of that seminary a letter of protest. "Lyman Abbott," he said, "is little better than an atheist, because he does not believe in a personal devil." I neither believe nor disbelieve in a personal devil. History affords some illustrations of embodied spirits of men so malignant that they might not improperly be called devils; and I am not sure that there may not be in the spiritual world disembodied spirits that also may properly be called devils.

But, if it is true that there are malevolent beings, other than evil men on the earth, who interfere with the benevolent purposes of the Creator, this does not indicate that there is no Creator or that he has no benevolent purposes.

The scientist assumes that there is an intellectual order in the universe, and all his investigations and explorations are directed to find out