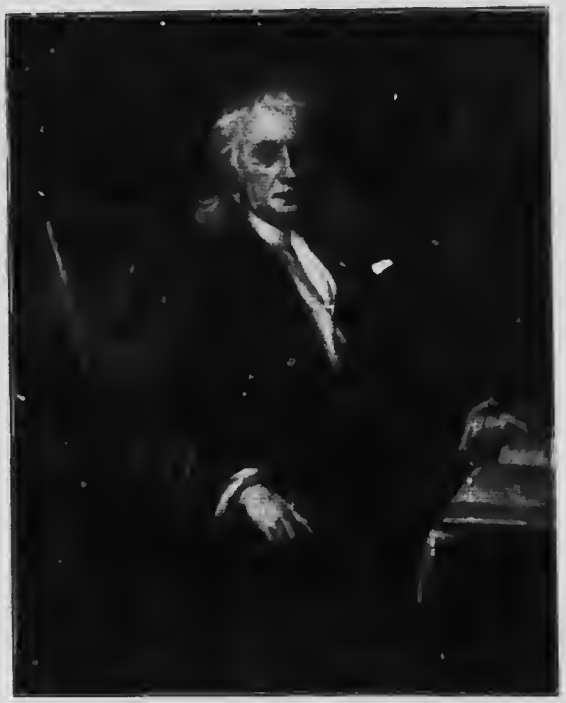
dream of his youth, completed his great epic, and sent it forth on its voyage of immortality. But the achievement of Newton was still more transcendent — perhaps the most sublime ever permitted to mortal; he had done more than any mere man towards the scientific understanding and explanation of the world.

The work in which Newton unfolded his simple but sublime system was expounded in Latin in *De Motu Corporum*, and finally appeared in 1687 as the truly epoch-making *Philosophiæ Naturalis Principia Mathematica*. To Newton we owe likewise discoveries by which the science of optics was so entirely changed that he may very justly be termed its founder. He was the first to conceive and demonstrate the divisibility of light into rays of seven different colours, and possessing different degrees of refrangibility. His thirty years' optical investigations were set forth in 1704 in *Optics: or a Treatise of the Refractions, Inflections, and Colours of Light*. Controversies about the priority of Newton's discovery of fluxions and Leibnitz's (independent) discovery of the differential calculus embittered many years of Newton's life. He wrote not a little on chemistry, had studied the alchemists carefully, and in his earlier years actually sought for the philosopher's stone. Like his illustrious contemporaries Boyle, Barrow, and Locke, Newton devoted much attention to theology as well as to natural science. His *Observations upon the Prophecies of Holy Writ, particularly the Prophecies of Daniel and the Apocalypse of St. John*, was published after his death. Among his manuscripts were found many other theological pieces, mostly on such subjects as the Prophetic Style, the Host of Heaven, the Revelation, the Temple of Solomon, the Sanctuary, the Working of the Mystery of Iniquity, and the Contest between the Host of Heaven and the Transgressors of the Covenant. Only one was issued at once—that on *The Chronology of Ancient Kingdoms Amended*, in which Newton suggested how astronomy might be used to check and verify Babylonian and Egyptian chronology. *An Historical Account of Two Notable Corruptions of Scripture* (John, v. 7, and 1 Tim. iii. 16) first appeared in a perfect form in Dr Horsley's edition of his works in 1779. Newton, like all competent scholars then and since, regarded the 'Three Heavenly Witnesses' as an interpolation, and held that 'God manifest in the flesh' should be (as Hort and recent orthodox scholars agree) 'who was manifest'—thereby incurring a charge of Unitarian views. That he was far from being an orthodox Trinitarian appears from a sort of creed or confession printed by Sir David Brewster, one of the articles of which is: 'To us there is but one God, the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things, and we by him. That is, we are to worship the Father alone as God Almighty, and Jesus alone as the Lord, the Messiah, the Great King, the Lamb of God who was slain, and hath redeemed us with his blood, and made us kings and priests.' Another is: 'We need not pray to Christ to intercede for us. If we pray aright to the Father, he will intercede for us.' Newton's decided Arian convictions are visible also in the strong ill will he cherished like the Deists, with whom as a devout believer in revelation he had little in common, against the Nicene Council and its methods, his utter disrespect for Athanasius (as a liar, falsifier of evidence, and malignant enemy), his pronounced suspicion of every step that led to the acceptance of the 'homoousion,' and his query, 'Whether Christ sent his apostles to preach metaphysics to the unlearned common people and to their wives and children?' His unwillingness that his views on these points (though



SIR ISAAC NEWTON.
From the Portrait by John Vanderbank in the National Portrait Gallery.