

nature as if she were a goddess and attributes to her likes and dislikes, while if we were to translate it into the statement, "God abhors a vacuum," we should be saying something for which we have no warrant in nature or revelation, and in regard to which even the ancient author of the book of Job might correct us, when he says that the earth itself is suspended in empty space, and that God stretches the north—that vast north which reaches to the pole-star—over vacuity.

Perhaps, when we consider the imperfect influences to which the present generation of men has been subjected, we should rather congratulate ourselves that there are so many scientific men who perceive the true relations of natural and spiritual things, and so many theologians who are willing to admit the importance of the natural in its relations to the spiritual. When we take up such books as the "Unity of Nature," by the Duke of Argyle, or "Natural Law in the Spiritual World," by Drummond, we cannot fail to perceive that the time is past for a merely apologetic treatment of these subjects, and that the real matter in hand is one of correct interpretation and application of nature on the one side, and of revelation on the other. But in this we must constantly bear in mind that, while nature reveals the power and divinity of its Maker, it can go no further. We cannot "by searching find out God." We cannot "find out the Almighty to perfection." Science can only go to a certain distance. Beyond this we must appeal to the "only begotten Son who is in the bosom of the Father. He hath revealed him." Yet we shall find that in all the great system of divine works, from the material atom to the highest spiritual created being, there is a regular correlation and a unity of plan and law.

Here it may be well to note that the most essential thing in dealing with these questions is not so much extensive knowledge of facts as correct habits of thought. It is easy to amass any quantity either of natural facts or spiritual dogma. But to digest and elaborate these, and to use them for any good result, requires a clear head and honest purpose. It requires, indeed, what we may very properly call the Scientific Habit of Thought. The scientific thinker is characterized, in the first place, by care and honesty in the collection and verification of facts, however minute or unimportant they may seem, or however difficult to ascertain. It is not with him a question of selecting such facts as may square with any given theory; nor will he accept as fact anything until it is fully proved, or reject any statement, however difficult of explanation, if sustained by adequate proof. Scientific thought is equally careful as to its conclusions. It carefully separates what is merely accidental from what is essential, and accepts general principles only when sustained by an exhaustive induction. It avoids mere fancies and hypothetical views based on imagination, unless as indications of the directions in which investi-