

vation of the present-day. Dr. Schurman is thus first a physicist or student of the cosmos and a psychologist or student of the human soul, and, secondly, a searcher of historic facts to prove his modern theories. He quotes with approbation Goethe's saying "*In Anfang war die That*," a not necessarily profane travesty of the sublime words of John, "In the beginning was the Word." Goethe says "In the beginning was Fact." What is fact? It is truth. God is the great fact of the universe. Christ is fact as the Father's revelation. "I am the Truth" He said, and to say "I am the Word" is the same thing. Luther's Commentary on Genesis sets this forth, commenting on the words, "God said Let there be light, and there was light." "We, says Martin, speak mere vocalles and sounds that are intelligible. God speaks things; so that the sun and the moon, Peter and Paul, you and I, are so many words, syllables, or letters of God's speaking." God's speaking is fact; the devil's speaking is non-fact or lie. Hence, fact is truth. Now, Dr. Schurman, if your philosophical mind is the measure of God's speaking, and if the observations of present day physicists are the same, you can spin, out of inner consciousness and the inspection of nature, the plan of Divinity: but, if not, and I say, with all earnestness and philosophical and scientific and theological truthfulness, your thoughts and ways are not God's, then go to history which is the, not altogether to be trusted, but still the most approved record of fact, and find God there. Dr. Schurman's *Evolution of Religion* taken from Tylor and Lubbock and their German predecessors, working from Animism or Fetichism up to Monetheism, is, historically considered, not worth the paper it is printed on. As soon as ancient religions are investigated historically, the bottom tumbles out of them. They were the frauds of a time of ignorance, evidences of the bestial tendencies of our fallen humanity to imitate the dog, and worship and serve the creature rather than the Creator. Evolution and Divine Freedom are incompatible. To me it is a perfect mystery how a man who knows and feels that he, poor soul, is free, can have the insufferable conceit to limit his Maker in the regions of nature, providence, and grace. If I did not believe in the reality of miracles, I should deny my God. Dr. Schurman, like thousands more, is on the fence, but God be thanked that Agnostics, Materialists, and Pantheists, get very cold comfort out of his lectures. Archbishop Whateley, in rather a strange book, his lectures on "Political Economy," shews, what Dr. Schurman has not learned, namely, that human history is very largely a story of deterioration. As a student of history, as well as of philosophy and science, I never had an ounce of faith in Evolution.

I have before referred in complimentary terms to the magazine of Christian Literature, published by the Christian Literature Company of New York. I do not know how it is that the number before me is that of October, 1890, but it contains many valuable articles. Huxley is there on "The Lights of the