

the world must be. I say, God bless every man that helps on the cause of truth, and may my right hand wither when I use it to decry the work of any one, whether he belong to my field or not, who seeks to dissipate the darkness and usher in the day of fuller knowledge. For those whose practice is the opposite, I try to feel like Whewell, the great Master of Trinity, whose heart was the heart of Christ. The poet had said :

“ The Poet in a golden clime was born,  
With golden stars above.  
He felt the hate of hate, the scorn of scorn,  
The love of love.”

But Whewell changed all this, and wrote :

“ The good man in a loving clime was born,  
With loving stars above.  
He felt sorrow for hate, pity for scorn,  
And love of love.”

The angry, unreasoning dogmatists, the “do not I hate all them that hate Thee” theologians, have no conception of the spirit of Christianity, and their spirit, not themselves, poor men, is a curse to any Church. We are all one in the Presbyterian College in teaching love to God and love to man as the highest holiness, and if any words in this Talk seem to run counter thereto, it is simply for teaching purposes, in order that evil communications may not corrupt good manners.

Dr Schurman's Winkley Lectures before the Andover Theological Seminary on Belief in God, its Origin, Nature, and Basis, are published in a neat form by the Scribners of New York. The Lecturer thinks, as I do not, that the truth of ancient historical documents has been so invalidated as to remove the origin of the idea of Divinity from the historic field and to leave it in the philosophical. Yet he is no pantheist, but a believer in a self-conscious Spirit and Loving Father : and he equally opposes materialism and agnosticism. The basis of belief in God he finds to be the necessity for positing an existence that will account for the phenomena presented by nature and human nature : therefore he calls his system anthropo-cosmic Theism. While to a large extent an evolutionist, and a believer in the consistent uniformity of so-called natural law, Dr Schurman finds that a true philosophical survey of nature and man, the latter especially viewed as a spiritual being, requires a spiritual first cause, and that first cause he elevates to the highest place as the Father of spirits and the Heart of Love. There is much to admire in the Cornell professor's lectures, and nothing to offend a philosophical theist. But, although he necessarily admits spiritual miracle, which is, after all, greater than that which is physical, he does actually limit his God of evolution, and controls the acts of Omnipotence in all time by the scientific obser-