

It is of the utmost importance to keep this caution constantly before the mind. It is to the neglect of it, or to the want of knowledge of the border line between the two regions in which he travels that a great part of the general anxiety and commotion has been due. I will quote his own words here on this point: "When the human mind has achieved greatness, and given evidence of extraordinary power in any domain, there is a tendency to credit it with similar power in all other domains." Let us accept the caution implied here. He cannot, on any strong grounds of evidence, object, if men should apply to himself, the statement that he, mistakenly—if we believe Sir David Brewster*—makes concerning Newton, and should say, "that the very devotion of his powers, through all the best years of his life to a totally different class of ideas, not to speak of any natural disqualification, tend to render him less instead of more competent to deal with theological and historic questions."

With this to guide us, we see at once whence, possibly arises the difficulty which he expresses in his latest utterance: "When I attempt to give the Power which I see manifested in the universe an objective form, personal or otherwise, it slips away from me, *declining all intellectual manipulation.*" "Its mystery overshadows me, but it remains a mystery." He cannot grasp all that is involved in the thought of a Personal and Intelligent Creator and Ruler of the Universe; he cannot comprehend it—for the simple reason that he demands more than is given to man to comprehend. He sets a high value upon what is expressed by the German term, "*Vorstellungsfähigkeit*," which he defines to be "the power of definite mental presentation." He has been during all his scientific life accustomed to deal

* See Memoirs of Sir Isaac Newton, Vol ii, p. 313-315.