

go beyond the idea, nor obtain a higher one than this, that the spirit of God communicates with the soul of man for his instruction in the ways of righteousness. But suppose we neglect to verify this in our own experience, but depend on other props which are liable to fail, would it not be comparable to building our house on the sand. How do souls become acquainted with God, or the Infinite Good? Thou canst not by searching find Him out, nor obtain a knowledge of Him from books nor from outward observation, though it is true the visible works of creation attest the invisible, and the moon and the stars proclaim His handiwork. "God is Spirit." They who seek a knowledge of Him and His ways must seek *in Spirit*. "Thou Spirit of my Spirit" says the poet, "and my God, in my Spirit doth Thy Spirit shine."

If God is the author of religion, if it is the operation of His spirit in the soul of man, if God is also the author of nature, and science its interpreter, or discoverer of its laws, then there is no conflict between science and religion. "I set out on a journey," says Huxley, "with no purpose, but to explore certain provinces of natural knowledge. I strayed no hair's breadth from the course which it was my right to pursue, yet I found, whatever route I took, I came to a formidable looking fence, with the inscription, 'No Thoroughfare.' There was no way over, nor did the practice of creeping around attract me. The only alternative was to break it down and go through it, which I did, and found it the meekest brushwood."

"I am aware, however, that the head and front of my offending lies not now where it did thirty years ago. The mistakes of Moses are admitted, but the same canons of criticism may not be applied to the opening chapters of Mark or Luke. Children may be told that the world was by no means created in six days, but are to hold as the most certain truth that their Gal-

lilean brother, who lived nineteen centuries ago, had no human father. I chanced to make a statement then which, so far as I can see, nothing could be more modest, to wit: That I was ignorant of many things, of which not only adults, but children, profess to have full knowledge." We may with the scientist be ignorant of some things related in history, but possess certain knowledge of the truth of religion. E. AVERILL.

West Vienna, N. Y.

SOME EXTRACTS FROM THE LIFE OF WILLIAM SEWELL.

We find very little has been left on record, throwing light on the life and pursuits of William Sewell. He was the son of Jacob Williamson Sewell and Judith Zinspinning Sewell, and was born in Amsterdam, Holland, in the year 1650. His grandfather Sewell was a native of Kidderminster, England, but having left the Episcopal Church (the established church of England), and became a "Brownist," emigrated to Holland for the sake of enjoying more religious liberty than was allowed at home. After being resident there for some time he married and settled at Utrecht, where the father of our subject was born. We might here say the Brownists were the followers of Robert Brown, a Puritan, or dissenter from the Church of England in the sixteenth Century. He was the head of a party of independents in church government, who held that, "according to Scripture a body of professing Christians, united under one pastor or communing together, constitutes a church, independent of any other." History states, "They did not differ from the Church of England in any article of faith, but were very rigid and narrow in point of discipline." William's mother was the daughter of Conrad Zinspinning, of Cologne, in Germany, who was educated as a strict Papist in a monastery; but after reaching manhood and travelling through most of the countries of