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heart of religious agitators; and this is what he means by the religion of eternity as compared with the religion of time, contenting that the mediatorial idea of eternity was rather one of coexistence than of co-

Two other lectures of Mr. Whistler's hail-bows an especial commendation; one the Significance of participation in a "Theology"; the other, the "Peer of God and the Sense of Sin." The former takes a line that is very nearly parallel with Dr. Mantiney's A "Way Out of the Trinitarian Controversy." It concedes a certain reality in the Trinitarian doctrine as symbolizing God in the unconditioned source of being, as the living and forgiving One, as the power in ourselves that makes for right-
counsel, but the Trinitarian often neglects one or the other of these elements when he should mind them together in a clearer unity than that of the Trinitarian theology, and Mr. Whistler attempts to show how this can be done. In conclusion he seems to make an absolute break with John Stuart Mill's most memorable phrase, I will call no being good who is but what I mean when I apply that term to my fellow-creatures."

The lecture on the "Sense of Sin" merits in every square the objection made in Unitarian by its orthodox opponents as deficient in this sense. The point urged is, that the true sense of sin is not a spiritual agony, but a consciousness of opportunity. Several of the concluding essays are sociological in their character, that of Professor Carpenter among those a happy sign that the grandson of Dr. L. A. Car-
penter (the friend of Garrick) and nephew of Mr. Carpenter, eager and ardent upon many lines of social help, is not disloyal to the traditions of a family remarkable for its philanthropic zeal.

Professor Carpenter's most elaborate and significant lectures are, however, on The Education of the Religious Imagination, and the Place of Imagination in Religious Belief, and a third on The Relation of Jesus to His Age and Our Own. The first are remarkable for his plea for the gymnastics of religion, for the direct outcome of Professor Carpenter's Oriental studies. Here and elsewhere his view of Christianit-
ity is very simply that it is one of the great religions of mankind, one of the many expressions of mankind's universal religiousness. The lecture on Imagination discusses the central motive of discipline and various imperfect arguments, finds in the evalua-
tion of the earth's destruction a hint of the survival of the soul, and hence the ultimate argument on man's nature as a spiritual being and the purpose of God. By all means, the most interesting part of the lecture on the relation of Jesus in his age and ours is the parallel which it runs between the early history of Christianity and that of the Persian Bible, between Jesus and the young disciple of Zoroastrian Krok.
in 1844, announced himself as the "Baba of Quiet," and, after six years of labor and suffering, at a high pitch of excite-
manship was put to death, maintaining the best of a serene and noble majesty. Here were circumstances precisely similar to those which recoil on a apostle as Dr. Hillyerworth presents, as many others have done before him, for the safeguarding of the miraculous incarnation of God in Christ. Here was neither folly nor fraud.