

tive philosophy, poorly redeemed by a fantastic religion of humanity at the summit, is the outgrowth, with other types containing perhaps less knowledge and equal dogmatism. This dogmatism however does not hinder Materialism in some of its forms from denying any knowledge of the infinite in itself, and being reinforced by the idealism that is unwilling to wrap up its fortunes with Pantheism—the united body, with a contingent from scepticism, take refuge in Agnosticism. Here, however, there is no real halting ground against the Theistic conclusion. The sceptical element is not entitled to affirm a doctrinal creed, which Agnosticism really is. The idealist has already granted knowledge above sense, and can only inconsistently exclude this special part of it, which connects with God. Nor can the materialist, who goes back to eternal force or matter (whichever of the two), to inexplicable motion, and to a process involving stupendous mystery, deny that as much may be known of God, however unfathomable, as of matter. By arguments like these, with others, our Theism has, as before, fully kept its ground, nor has anything been gained for the opposite side by an illogical endeavour to ally the more recent hypothesis of Evolution with Atheism. If Evolution be limited to Biology, it no more excludes final causes than the ordinary argument from design, for it becomes only a path by which design is worked out. If, as by Herbert Spencer, Evolution be made the formula of a universal cosmic philosophy, there returns, with an Unknowable in the far distance, a virtual *prima materia*, unable by the dreary clank of an endless motion to evolve the universe, as we phenomenally know it, up to man. Thus Theism still remains to us, barring the paradox in science, that what requires mind to explore required no mind to originate, satisfying alike the need of worship, and the hope of immortality, and preparing for the re-assertion and re-enforcement of Theism in a revelation, which expands all the lessons of nature, and adds on others too wonderful to have been invented, but in harmony with the claim, “ye believe in God, believe also in Me.”

When we turn to the *exegetical* and *dogmatic* side of