

they must be adjusted and actuated, from whom they must come and in whom they must perpetually have their being."* In the fact that I am, is involved that of an intelligent and conscious Reality, capable of producing me and others like me in the race to which I belong.

IV. THE ETERNAL AND ABSOLUTE EXISTENCE IS NOT THE MATERIAL UNIVERSE.

This proposition is of course the one to which the Atheist will take exception. But it can nevertheless be supported by arguments which are quite unanswerable. We have seen that there is somewhere an Eternal Reality, and it is not difficult to show that such a Reality cannot be found in any part of material nature or in the physical universe as a whole.

1. *The material universe is conditioned and limited and cannot therefore either in its parts or as a whole constitute the Absolute and Unconditioned One.*

Everything that we recognise in the external world and in man is conditional and limited. All the facts of nature with which we are familiar—indeed, all those of which we are capable of conceiving in matter—are interdependent, limited by and limiting each other. They constitute, in fact, what we call phenomena—a word which of itself, as every Greek scholar knows, means an appearance, and sustaining a relation to that which is substantial and underlying. A phenomenon cannot stand by itself. It has no meaning except in relation to a substantive, which is its subject and support. Says Ritter, a celebrated German thinker: "No phenomena could present themselves before us unless there existed something as their ground—something of which we can predicate these to be the phenomena. The very notion, therefore, of 'appearances' requires for its completion the 'correlative' notion of 'grounds' for these appearances, of which grounds these appearances are the predicates."† Whenever, therefore, we think of phenomena we are compelled by a stern necessity of the laws of thought to think of something upon which these phenomena depend, and

*Griffith.

†Unsterblichkeit.