

the Theist is as to the nature of the one Infinite Existence.

III. THE ETERNAL AND INFINITE EXISTENCE IS NOT MAN.

This is so self-evident that no time need be taken up in proving it. Each individual man knows that he has not existed from Eternity. Neither has the race to which he belongs. For in the first place such a supposition is philosophically absurd as it implies an infinite chain made up of finite links. And secondly, science has demonstrated that there was a time on the planet when man was not. If it be said that man was evolved from a lower animal, I reply there was a time when no living organism existed. Man was therefore produced, that is, caused in time. Somewhat or some one must have preceded him, and brought him into being. And this cause, whatever may be its nature or by whatever name it may be called, must have been adequate to the production of the effect which we call man. It must not only have been capable of moulding his bodily organs with marvellous precision and skill, adapting one to the other, and the whole to the world in which he lives, but it must have given him life, a task which could only be accomplished by that which was itself alive as modern science fully attests. This cause must therefore have been a living power, for that which does not live cannot impart life. Moreover as man is intelligent, this cause must have been capable of imparting intelligence and therefore itself intelligent, for intelligence to originate in non-intelligence is really for something to spring from nothing, which is absurd. And then that substratum in man which constitutes him an Ego, which underlies all the phenomena of his external nature, could originate only in that which is not phenomenal but has an existence as an Eternal Reality. A modern writer has well said "As imperatively as I myself and all other phenomena of the visible world, with our limitations of place and time, demand the recognition of realities underlying and producing them, which realities constitute an invisible world beyond the limits of place and time, so imperatively does the limited conditions, yet regulated play of these realities demand the recognition of a transcendent Reality, an *Ens Realissimum*, unlimited, unconditioned, by whom