

planned it. The attempt has also been made to evade the reference to supernatural wisdom, by likening the realization of ends in nature, to the instinctive actions of the lower animals. It is claimed that in many of these there is action towards a definite end, where there can be no consciousness of the end on the part of the animal. The same unconscious movement, it is urged, may characterize nature. This is to explain nature by a fact in it, which itself needs explanation. To assert action towards an end, without any consciousness of the end, is a contradiction. But the consciousness does not necessarily inhere in the immediate agent. The first cause may readily control the agent to certain ends otherwise than by a consciousness of these ; and our reason demands this conscious control, in the instinctive actions of animals, just as much as in the general course of nature. Thus in addition to the manifestations of power and intelligence the voice of nature is heard proclaiming, and increasing in emphasis with the dawn of life, God exists, a God of wisdom. While external nature may give faint indications of further divine features, these are the ones most prominently revealed.

In the next period, that of the appearance of man, the creative process reaches a higher stage. All that has already emerged of the supernatural, now stands out with greater distinctness. Man is endowed with these divine attributes in such a manner that when human energy, and intellect, and wisdom, are brought into contact with the divine manifestations embodied in nature, they take on a character, different from what they presented to the mere observer, and lend themselves to the production of effects, which unaided nature had never achieved. Every product of art declares a power and a wisdom, that had been imparted to nature, but needed human contact to call it forth. Harnessing the energies of nature to mechanism, man causes them to give forth new exercises of power subservient to his wishes. Moreover the very existence of the human mind is a manifestation of a divine intellect. Every exercise of thought is valid, only on a supposition that there is an absolute Reason, whose nature is the criterion of certitude in all human reason. The fact that we suppose, and must suppose, reason everywhere to be the same, the judgment that its necessary truths are absolutely universal, finds its only solution in the existence of Him, in whom are hid all the treasures of wisdom and