

a matter of fact, however, it is prevailingly presented in an atheistic form, as a theory which furnishes a substitute for a Supreme Being. When so presented it labours under the fatal defect of continually assuming uncaused results. If there be no God, no one to impart His own efficiency, then whenever a higher product is evolved out of something lower, that part of the product which is over and above the efficiency of what produces it, is an effect which has no cause whatever. If, however, the operation of God is discernible in all created existence, and is even a necessity of thought in order to explain it, then any reality that may be asserted of evolution is simply an evolution in the manifestation of the supernatural. This is the necessary basis on which all theories concerning the facts of existence must proceed in order to have self-consistency. The facts of existence not only supply us with a series of manifestations of a supernatural being; when rightly interpreted they make known an orderly progress and increasing development in these manifestations—an evolution. By this is not meant that supernatural qualities come into fuller being from time to time in the history of the world, or attain a fuller self-consciousness, as if the supernatural gradually became clothed with greater divinity, or gradually came to the full consciousness of that divinity. But it may be maintained that the history of the world is an increasing disclosure of God through His attributes, so that as time advances those previously displayed become more distinct and fresh ones rise into prominence. Thus the evidences of natural and revealed religion may be grouped, not simply under the various divine attributes, but also in an orderly sequence, corresponding to the actual order in which these attributes appear. The supernatural comes with increasing fulness into the sphere of nature. The entire phenomena of inanimate nature, the existence of life and of human reason, and the facts of what is specially denominated revelation bear witness to an increasing orderly development in the manifestation of the divine character. Even those who deny the possibility of knowing anything supernatural generally acknowledge that the phenomena of being, as known to us, bear witness to a Being above and behind them. Spencer, the apostle of modern agnosticism, is constrained to postulate an infinite and eternal energy from which all things proceed. To characterize what can be thus described as absolutely unknown seems a contradiction in terms. Moreover, the acknow-