

to discern Him, just as by actually looking at the sun we may know assuredly that we can see its light, an assurance that would not be shaken, though some should refuse to look, or others insist on looking with their eyes shut. If the examination of the facts of Christianity, and the grounds on which it rests, convinces the candid mind that the excellencies of God are displayed in it, then the function of apologetics is accomplished. The evidences of natural and revealed religion are really a setting forth of the different ways in which God has manifested Himself. God manifests Himself by the display of His attributes. Accordingly a possible classification of the different lines of Christian evidences would be to arrange them in groups corresponding to the divine attributes prevailingly displayed in each. The various branches of evidence are so many manifestations of divine agency in the things of which we can take knowledge. It is not necessary that they should exhaust all the attributes of God, or, indeed, bear witness to any save such as in some measure may be possessed by creatures. When these are displayed with a fulness and perfection not found in any creature, they must be ascribed to God. Apologetics seeks to show in every subject it embraces, that God is embodying some traits of His character. If there is a Supreme Being, Creator and Governor of all, it is no more than reasonable to expect that the invisible things of Him may be understood by the things which He has made and done. Hence the contents of the universe throughout all time may be expected to show forth the agency of Him to whom it is due.

The order of these various manifestations may be called an evolution, \therefore they are found to bear witness to an agency, continuous, progressive, and gradually attaining fuller development, so as to reveal new features and deepen the definiteness of those already revealed. The idea of evolution is one that has but recently risen over the mental horizon. Applied as a theory under which the facts of biology might be brought, it has been successively extended to other subjects, until now it claims to embrace the phenomena and genesis of the entire universe. According to this theory, everything commences in a rudimentary condition, and passes through a series of states, each slightly varied from and slightly more developed than the preceding, until a precise and determinate form is reached. In some of its applications evolution is not at variance with the existence and providential oversight of God. As