

eternal existence is maintained even by the opponents of revelation,* and, this being admitted, all else is plain.

"In the beginning God created the Heaven and the earth." Here we have the origin, not of our globe only but also of the material universe; and we can grant the geologists as many ages, or thousands of ages, as they require before the beginning of the present order of Nature. We have revealed to us unlimited force, controlled by infinite intelligence. We have the origin of species and the descent of man, and the gift of reason, and the moral, intellectual and spiritual condition of man clearly accounted for. We have a definite response to the questions which the evolutionist, after all his research, cannot answer, for, to quote Canon Liddon, "Whether the creative activity of God is manifested through catastrophes or in progressive evolution it is still His creative activity, and the great questions beyond remain undisturbed. d. The evolutionary process must have had a beginning. Who began it? It must have had material to work with. Who furnished it? It is itself a law or system of laws. Who enacted them? At three points the Creative Will must have intervened, otherwise than by evolution, to create mind, to create life, to create matter."†

To whatever extent the theory of evolution may be practically true, it absolutely requires the superintendence and control of intelligence. Believing in the existence and controlling providence of God, we can understand the adaptation of means to ends; we admire the evidences of design with reference to final causes throughout creation; but we cannot be deluded with the pretext that either "natural selection," or any other agency directed by blind chance, acting even through millions of ages, could have produced the several species of organized living creatures now upon the face of this globe with the perfect adaptation of all their parts to their respective conditions, to say nothing of the intellect, of the moral perceptions and the

*"We are obliged to regard every phenomenon as a manifestation of some Power by which we are acted upon; though Omnipresence is unthinkable, yet as experience discloses no bounds to the diffusion of phenomena we are unable to think of limits to the presence of this Power, while the criticisms of Science teach us that this Power is incomprehensible."—*First Principles*, p. 96.

"The consciousness of an inscrutable Power manifested to us through all phenomena has been growing ever clearer and must eventually be freed from its imperfections. The certainty on the one hand that such a Power exists, while on the other hand its nature transcends intuition and is beyond imagination, is the certainty towards which intelligence has from the first been progressing."—*Ib.*, p. 108.

†Canon Liddon in St. Paul's Cathedral, April, 1882.