

out the scheme of the universe, in all its elements, physical and spiritual, as an unbroken evolution from primeval matter.

It is an imposing panorama which is thus unfolded. The universe is an infinite mass of world-forming material in all stages of growth. Here it is utterly rude and shapeless; there form is just beginning to emerge out of chaos; in a third case matter has reached full organization; in a fourth it is tumbling from organization back again to chaos. Our world is only one of millions of experiments of this kind; and in it there has been a gradual ascent from the crudest forms, until man, with the exquisite flower of his intellectual and moral life, has been evolved. How far the evolution may still proceed none can tell, but no doubt our world, like the rest, will sink back into the chaos out of which it has arisen, and again form part of the raw material out of which new experiments of the same kind will in the future be produced. All is under the government of natural law, which is derived from no Lawgiver, but is inherent in the structure of things, and works out its results as a blind perpetual motion.

If any one wishes to see how imposing to the imagination such a history of the universe may be made, he should read the description of it in a book like Strauss' *Old and New Faith*, where it is depicted with an almost poetical dignity and with the warmth of sincere, if somewhat bitter, conviction. As a creed, it has laid strong hold of the mind of Europe, especially on the Continent, and it begins to spread in the East among the educated classes of India and Japan. In this country the cooler heads acknowledge the breaks which interrupt the demonstration; but as a working hypothesis, it has given such a stimulus to discovery, and, between the breaks, the results are so imposing, that there is a constant tendency to overlook these limitations and give it a universal application. The popular mind feels the charm of an idea which brings the details gathered from a hundred fields under the single point of view; and perhaps no other idea of this kind is so fascinating in itself as that of growth—the long-extended unfolding of the higher out of the lower.

Here, then, is great and pressing work for theological speculation to do; for it would be mere self-deception to flatter ourselves that Christianity is yet done with this immense new phenomenon. The real apotheosis of our age will be the Church's deliberate judgment on Darwinism.