

terms the "*first law eternal*;" the "*second law, eternal*" he finds in creation as the work of God's hands. Hooker, Eccles, Pol. Books 2: s. 5, 6; 3: s. 1. In creation God gave to everything, by His act and decree, an immutable and eternal law for its guidance and preservation. Thus, logically as well as theologically, the Supreme Agent is, so to speak, directly *seen* (Rom. 1: 20) in and by the laws with which creation is identified and by which it is sustained.

This statement is in harmony with the law peculiar to man, given to him of God as a governing faculty—his reason and understanding; it is also in harmony with the *experience* which godly men have of a personal providence, coming into direct and intimate contact with the minutest details of their inner life and personal history, as an actual fact; and also in harmony with all that Holy Scripture states in reference and testimony to the same, as a general principle of God's government. The hypothesis of Evolution is distinctly at variance with the aforesaid facts and experience. In reference then to Natural Theology, from the Theistic and Biblical standpoint, its primary aspect is a disclosure of the Divine attributes of power, of wisdom, of love, of steadfastness or eternity, and of paternal care. These attributes are displayed in His works; in the heaven above, in the earth beneath, and in the water under the earth. All that the eye of man can scan by natural vision, or by artificial aid and instrumentality. In the language of Holy Scripture, at once natural, life-like, beautiful, and true: "All Thy works praise Thee, O Lord, and Thy saints give thanks unto Thee. They show the glory of Thy kingdom, and talk of Thy power; that Thy power, Thy glory, and mightiness of Thy kingdom might be known unto men. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all ages." How often, in Holy Writ, do we find Jehovah, Himself, referring to His works as so declaring Him, or His devout worshippers as meditating upon them, and finding their hearts go out in holy adoration and worship, to Him, in such meditation! It is distinctly to be observed that, if the authority of Holy Scripture is an acknowledged evidence of Theism, and for the revelation of God as Creator, declared in and by the works of His hands, then is it a paramount fact of Holy Writ, in this connection, that the transcendence