

thing with which we are acquainted. Motion connected with phenomena cannot be eternal, for the phenomena themselves are transient and dependent. Professor Huxley has well said: "The very nature of the phenomena demonstrates that they must have had a beginning, and that they must have an end."* Every change that is observed in a body is caused by something exterior to itself.

3. *Each part of the material universe shews itself to have been an effect, and must therefore owe its existence to a cause outside of itself.*

The Atheist cannot point to a single object in physical nature which does not bear upon it the marks of having been caused by some power exterior to itself. Suns and stars, and trees and flowers, and rolling waters, the violent tornado and the soft, gentle zephyr, the thunderstorm and the dew-drop, the pebblestone on the sea beach and the mightiest range of mountains on the earth, the colossal mammoth and the tiny animalcule that disports itself in a drop of water, all cry out, "Not in me will you find the cause of existence." No; material nature is simply a series of effects—nothing more. Even man himself, the highest of all created things, feels that he owes his existence to *somewhat* or to *some one* higher than himself. It has been well said by one: "We are not sufficient of ourselves—not self-originated, nor self-sustained. A few years ago and we were not; a few years hence and our bodies shall not be. A mystery is gathered about our little life. We have but small control over things around us; we are limited and hemmed in on all sides. Our schemes fail, our plans miscarry. One after another our lights go out. Our realities prove dreams. Our hopes waste away. We are not where we would be, nor what we would be. We find that it is not in man that walketh to direct his steps. We find our circumference very near the centre, everywhere. And we feel an irresistible tendency to refer all things, ourselves with them, to a power beyond us, sublime and mysterious, which we cannot measure, nor even comprehend." Where, then, is the cause of all things, ourselves included? It cannot be found in

*Lay Sermons p. 17.