

spirit, whom no eye hath seen nor can see; and under Him numberless grades of spiritual beings similarly removed from human sight. It is part of the Christian's creed that when the soul, by death, is relieved from the encumbrances of sense, it will enter upon a new field of perception, in which spirit shall be as phenomenal as matter and lower forces are here.

There is a large class of thinkers to whom I have alluded as pure materialists, who ignore the spiritual world and who insist that we cannot know, and, therefore, ought not to concern ourselves with anything that is not phenomenal. Let it not be supposed that my object is to go half way or even a step to meet these mistaken people, who wilfully ignore the teachings of their own nature. But as every error is a truth abused so it seems to me is theirs. Mental philosophers have made too much of the soul, its innate capacities and powers for grasping the realities of the unphenomenal universe. They have reasoned out in what they call the sphere of pure thought, facts which give no account of themselves to human reason. In this way one proves the eternity and another the non-eternity of matter, while the only valid authority says "through *faith* we understand that the world was framed by the word of God." Metaphysical arguments for the existence of God are numerous, but there is not one without a flaw. It was a very commendable thing to attempt to meet infidelity and consecrate philosophic thought to the proof of the Divine existence. I suppose it possible that these arguments may have convinced doubters, but I have never met with any person who has been thus convinced. Perhaps the oldest one of them all is that of Socrates, which we know from Paley as the argument from design, the Technotheological argument of Kant. It looks from nature up to nature's God. We need not stop to consider how it fails to furnish us with more than an artificer or moulder of previously existing matter, nor how it fails to explain all the contrivances for inflicting pain and misery, and being sensible of the same to the acutest degree. The absurdity of the argument is this, that it makes the son gather a knowledge of his father from that father's humblest and irrational servants. Man stands at the head of the phenomenal world, and that through his unphenomenal soul; for after the flesh he is but an animal. If God and God's power are to be manifested in or inferred from anything in the world, surely they will appear in the highest rather than in the lowest. The strange vagaries of the school of evolution make it sufficiently evident that the thought of God must be in the naturalist's mind before His traces can be found in external things. The Stoics added the argument from the world as an effect to God as the great first cause, the Cosmotheological argument. They perceived that all existing things had a quasi origin in things previously existing, as the young plant in the seed of the old. This cause again was the effect of a prior cause, and that of one preceding it. Naturally such reasoning would give an infinite series of effects and causes; but the Stoic having already in his mind