

To this form of the argument there are two obvious answers : In the first place, if it be granted that the physical universe had a beginning in time, it by no means follows that the agency which produced it had any personal attributes. The presumption is that the physical product had a physical cause ; that though the world in its present form may, very possibly, have had a beginning, yet it is materially continuous with the universe which preceded and produced it. In other words, in accordance with the well-established principle of Conservation of Matter, Matter never begins to exist and never ceases to exist ; but its forms continually change.

But this is really to say that the physical universe had no beginning ; but has existed, in one form or another, from all time. And this is the second way of answering this argument. It is absurd to say that all existing things have beginning and end. Space and time are now quite generally admitted to be existing things, the Kantian critique having quite failed to demonstrate their purely formal character, and they certainly can have neither beginning nor end. And if these entities do not begin or end, there is no logical necessity for considering that matter does so. Certainly we have no experience of the origin or destruction of matter.

So much for the so-called Cosmological Argument ; though it may be admitted as evidence, it certainly cannot be considered conclusive. Another argument, closely allied to the Cosmological, is the Teleological. This argues that, though we cannot argue from the existence of a universe to God, yet the particular dispositions of *this* universe show design and therefore indicate a designer. The answer is again twofold : First ; If it be granted that the universe shows design, then it is clear there must be a designer ; but in this no character is assigned to the designer, whether he be good or bad, infinite or finite, etc. He is merely a *designer*, and, since the universe does not appear perfect, one might fairly argue that its designer is imperfect. Thus, if this argument indicate God at all, it is an imperfect and limited one.

But it cannot be admitted that the physical universe manifests design. Adaptation it certainly shows ; but for this design