

phers, theologians, and the common sense of mankind, that the seen can be explained only by reference to the unseen, and that any merely physical theory of the world is necessarily partial. This, too, is the position of our sacred Scriptures, and is broadly stated in their opening verse, and indeed it lies alike at the basis of all true religion and all sound philosophy, for it must necessarily be that "the things that are seen are temporal, the things that are unseen, eternal." With reference to the primal aggregation of energy in the visible universe, with reference to the introduction of life, with reference to the soul of man, with reference to the heavenly gifts of genius and prophecy, with reference to the introduction of the Saviour Himself into the world, and with reference to the spiritual gifts and graces of God's people, all these spring, not from sporadic acts of intervention, but from the continuous action of God and the unseen world; and this, we must never forget, is the true ideal of creation in Scripture and in sound theology. Only in such exceptional and little influential philosophies as that of Democritus, and in the speculations of a few men carried off their balance by the brilliant physical discoveries of our age, has this necessarily partial and imperfect view been adopted. Never, indeed, was its imperfection more clear than in the light of modern science.

Geology, by tracing back all present things to their origin, was the first science to establish on a basis of observed facts the necessity of a beginning and end of the world. But even physical science now teaches us that the visible universe is a vast machine for the dissipation of energy; that the processes going on in it must have had a beginning in time, and that all things tend to a final and helpless equilibrium. This necessity implies an unseen power, an invisible universe, in which the visible universe must have originated, and to which its energy is ever returning. The hiatus between the seen and the unseen may be bridged over by the conceptions of atomic vortices of