

the circle of merely instinctive action, or by carrying him forward until, by growth in wisdom and knowledge, he becomes fitted to be the lord of creation. The first method has been proved unsuccessful by the rebound of humanity against all the attempts to curb and suppress its liberty. The second has been the effort of all reformers and philanthropists since the world began, and its imperfect success affords a strong ground for clinging to the theistic view of nature, for soliciting the intervention of a Power higher than man, and for hoping for a final restitution of all things through the intervention of that Power. Mere materialistic evolution must ever and necessarily fail to account for the higher nature of man, and also for his moral aberrations. These only come rationally into the system of nature under the supposition of a Higher Intelligence, from whom man emanates, and whose nature he shares.

But on this theistic view we are introduced to a kind of unity and of evolution for a future age, which is the great topic of revelation, and is not unknown to science and philosophy, in connection with the law of progress and development deducible from the geological history, in which an ascending series of lower animals culminates in man himself. Why should there not be a new and higher plane of existence to be attained to by humanity—a new geological period, so to speak, in which present anomalies shall be corrected, and the grand unity of the universe and its harmony with its Maker fully restored. This is what Paul anticipates when he tells us of a “pneumatical” or spiritual body, to succeed to the present natural or “psychical” one, or what Jesus Himself tells us when He says that in the future state we shall be like to the angels. Angels are not known to us as objects of scientific observation, but such an order of beings is quite conceivable, and this not as supernatural, but as part of the order of nature. They are created beings like ourselves,