

and heterogenesis; by either Evolution is left to chance. Let heterogenesis be adopted; the theory that dissimilar effects may flow from similar causes, then the process is confessedly capricious; life may proceed from lifelessness: but it is all a matter of chance—of lawless caprice. Let homogenesis be adopted, that like produces like; then, as intelligence and design are deliberately ruled out by this theory, we have an effect greater than the cause: life and intelligence evolved from a cause which possesses neither; a result, in this process, possible only by chance. So that, whatever process Evolutionists adopt, they leave us to the sport of chance. It has been truly said, that "Chance can only be excluded by the presence of an Intelligent and Almighty Power, with a free purpose originating and ordering all forces."

Once more, this Theory of Evolution would destroy the first principles of Religion. "If man, as a whole, be nothing beyond the last trophy or climax of Natural and Sexual Selection, then he is nothing more than the highest zoological organism—the last and best animal. He is not a distinct creation; by this theory he is determined not to be such, and his hopes and fears, all his religion, all his art, poetry, music, and imagination, are only the ultimate outcomes of supreme animality. He is as one of the beasts that perish, he comes into existence as they do, and like them he goes out of existence."

But enough of this Theory of Evolution which thus contradicts one of the fundamental principles of Philosophy and Science; which leaves the universe to the sport of chance, and which would utterly destroy all Religion.

III. Let us now go on to consider this whole Theory of Forces, and the Theory of Evolution in connection with our belief in a Personal and Ever-Present God.

There is a Theory of Forces which is fatal to any belief in a Living Personal God: 'tis that which confounds life and force; which identifies mind and