

end from causes which are wholly physical, will probably be destroyed by a tremendous interior convulsion such as an earthquake or a volcanic eruption. We know that the earth is on fire. There is not an hour of the day or night when the thrill and throb of an earthquake is not registered in the halls of science. There are three kinds of planetary worlds—the Sun is a world on fire and in conflagration, the Moon is a world in which all the fires have died out, the Earth is a world in which the fires are "banked for the night" and if not furnished with fresh fuel will probably die out. But there is no denying the possibility of the Earth's destruction through a terrible earthquake. We are sitting upon a volcano whose power may be made manifest at any time. The world may come to an end through unlooked for and unexpected interior convulsion.

Fifth. There is a remote possibility of the world coming to an end through man's exhaustion of the Earth's supply of fuel and food. We are building cities and destroying forests. We are robbing the Earth of its oil and the air of its electricity. We are changing the natural conditions which surround us without any definite scientific knowledge of what the result may be. We may dig out so much radi- as to seriously embarrass the working machinery of the material realm in which we live. This we regard as a possibility which is exceedingly remote. But there is a bare chance that man through applied thought and inventive skill may cut off the limb of the tree between the outer foliage on which he sits and the inner trunk which guarantees to the race all the supplies necessary to life and health. Who knows?

Sixth. The world may come to an end through the general decline and deterioration of the race. There is a possibility of the race dying of sheer old age. It has been remarked, again and again, that the evolution of the race has followed the stages which are manifested in the growth of an individual. Infancy, childhood, youth, maturity and old age mark the evolutionary steps in the flowering and fruitage of a normal life. Why should not the analogy find a realization in the history of the race? Individuals die, nations die, civilizations die, and die from old age. Why should not the race die from sheer old age? Every invention which leads to the luxury and convenience of our civilization tends toward a weakening of the muscle and a relaxation of the brain-fibre. The more we know the less we live. May not a superfine civilization produce a dying race? A manhood without muscle and a womanhood without children would open the door for the final exit of humanity.