

heathendom, proves that they always give personality to their deities. Our Canadian "Modern Thought," then, records a protest against abandoning the world to pantheistic energies, or, which we imagine to be pretty much the same thing, to chance. There is a God! and a personal God, and that point conceded, we proceed with some degree of encouragement to enquire what our relations to Him may be, and what we may or may not rationally expect from His Fatherhood.

Whether life was first felt in some scarcely organized globule, or was imparted in full measure to the various animal races after they had received the corporeal forms in which they now appear, is a matter of really small importance in the general argument. If there is a God, He must have existed when there was no imparted life, or no life at all but His own, and there must, therefore, have been a time when He communicated the vital spark to the atom, the behemoth, or the man. The quality of the organism and of the life which animated it, determined the relations which were thenceforth to subsist between the Giver and the recipients; and the faculties, physical, mental, and moral,—where the latter had place—equally determined the functions, obligations and responsibilities of the creatures. To the lower animals of all grades, whether evolved from the rudimental atom, or created as they are now found, instincts adapted to their needs were given. The first chicken had undoubtedly the notion of seeking food, and every other living thing less than man was endowed with its own appropriate capabilities, improving as it reached maturity up to a certain point, beyond which it could not go. "As the old cock crows the young one learns," saith the old proverb, but it is none the less certain that the young cock will learn to crow just as well if the old one becomes incapacitated from superintending his son's education.

The beasts, many of them, are capable of a certain measure of culture, but, however proficient, they never transmit their knowledge, and it is tolerably certain that they never aspire to more than they do know. But when we come to man we enter upon a very different field of inquiry. For what he is, for what he is capable of, and for what he craves, he too is indebted to the Being who formed and informed him; and we venture to assume