

does not account for the marvellous connection of life with organization. It does not account for the determination and arrangement of forces implied in life. A very simple illustration may make this plain. If the problem to be solved were the origin of the mariner's compass, one might assert that it is wholly a physical arrangement both as to matter and force. Another might assert that it involves mind and intelligence in addition. In some sense both would be right. The properties of magnetic force and of iron or steel are purely physical, and it might even be within the bounds of possibility that somewhere in the universe a mass of natural loadstone may have been so balanced as to swing in harmony with the earth's magnetism. Yet we would surely be regarded as very credulous if we could be induced to believe that the mariner's compass has originated in that way. This argument applies with a thousand fold greater force to the origin of life, which involves even in its simplest forms so many more adjustments of force and so much more complex machinery.

Fourthly, these hypotheses are partial, inasmuch as they fail to account for the vastly varied and correlated interdependencies of natural things and forces, and for the unity of plan which pervades the whole. These can be explained only by taking into the account another element from without. Even when it professes to admit the existence of a God, the evolutionist reasoning of our day contents itself altogether with the physical or visible universe, and leaves entirely out of sight the power of the unseen and spiritual, as if this were something with which science has nothing to do, but which belongs only to imagination or sentiment. So much has this been the case, that when recently a few physicists and naturalists have turned to this aspect of the case, they have seemed to be teaching new and startling truths, though only reviving some of the oldest and most permanent ideas of our race. From the dawn of human thought, it has been the conclusion alike of philosophers, 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