## Contributed.

## THE THREE COSMOGONIES.

## By Rev. J. R. JAQUES, D.D., PH. D.

INFIDELS have made desperate efforts to produce substitutes for the Mosaic account of Creation. Finding it hard to believe Moses, they have looked for some more plausible method of world-building. Outside of the Bible they find only two sources of light on the subject :--First, Physical Science; and Secondly, the vagaries of Spiritualism. With much weariness of the flesh in hard study, infidel scientists have interrogated Physical Science respecting the origin of the World and its inhabitants, and have found, as they claim, an answer to their question. They claim to have discovered the secret of the genesis of all things. That secret, they declare, lies in the mystic word, "evolution." That no one may be in doubt respecting the meaning of this wonderful word, "evolution," a great light-probably the foremost light of "Evolution"-has given us a definition, which we hereby repeat, that the reader may see how it compares in mystery with the method of Moses. Here is the definition:

"*Evolution* is a change from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, through continuous differentiations and integrations."

This has been translated into plain English by Kirkman, the mathematician, in the following words:

"*Evolution* is a change from a somehowish untalkaboutable, all-likeness to a somehowish, and in generaltalkaboutable, not-all-alikeness by continuous somethingelsefications and sticktogetherations."

Infidels have a faith huge enough to swallow all this mass of mystification, but they cannot accept the simple, rational statements of Moses and other Bible writers.

The second source of theory respecting cosmogony is modern *Spiritualism*, and the best that it can do is given by its foremost champion in the following luminous words :

"God, the Life in God, the Lord in God—the holy procedure organized the first orb-creation in the form of appearing as one globular ovarium, which was the germ of the terrestrial universe of Universes; and within the globular was the embryo of the external of the universal, impersonal creation, as one curvilinear ovarium; and within the curvilinear the germ of the external of the universal, personal, or intellectual creation, in the form of one vertical ovarium. In the beginning of the orb-formation, preparatory for man-formations, vehicles of the quickening spirit into intellectual formations, the universal concavity and the universal convexity were co-infolded and encompassed in the universal zodiac, and within the concavity was the visible disclosure unto the germ of the terrestrial."

Such unmitigated nonsense some profess to accept, while they reject the cosmogony of the Bible. Which will you take ?—the foggy hypothceses of Materialism, the delirious dreams of Spiritualism, or the rational cosmogony of the Bible, whose first verse tells more than unaided reason had ever dreamed : "In the beginning God created the Hearth."

## MATHEMATICÆ HABITUS.

 $\Lambda$  HABIT is a unit, the base of a system to which additions are easily made, but from which subtraction is a rare and difficult process.

Habits may be quickly multiplied, and are subject to division into many classes. Some habits are of a higher order than others, and are consequently more difficult to reduce. Some are more tangible, and can therefore be the more easily encircled. All are formed by the yielding of a given finite solution to external persuasion, and vary directly as the time of formation. They increase in a geometrical progression as determination decreases with arithmetical, and progress harmonically if not interrupted. Their momenta after impact is as great as before, which shows them to be highly elastic, and consequently very difficult to be broken.

All habits draw interest, which in time is generally compounded, and equation of payments is always accurate and impartial, though seldom satisfactory.

Their attraction is inversely proportional to the squares of their distances, and their periodic time equals the locus of mortal existence. They are often raised to exceedingly high powers, and any attempt to extract the roots of habits shows them to be badly involved. They may be called the transcendental functions of imaginary wickedness, which can only be evaluated in the limit. This value is zero. Habits are ponderous, and equal the weight of common sense displaced. Their influence upon us is generally in the ratio of the