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tic limit, says : "All actions, organic or inorganic, mental or material, being equally necessary, there can be no intrinsic difference between them !" According to this merit and demerit are no more predicable of human actions than they are of material forces. This modern Theory of Forces then robs man of his moral freedom ; would sweep away the great safeguard of society, moral responsibility; would deny the possibility of the moral government of God ; and ultimately obliterate all distinctions between right and wrong.

II. I pass now to consider the modern Theory of Evolution as based on the modern Theory of Forces. Evolution has been thus popularly defined. " By Evolution we mean the theory according to which all life on our globe is derived in a continuous and unbroken series by natural generation from original organisms. In extending the theory to its most general form, it embraces all phenomena, inorganic as well as organic, and affirms that all phenomena are linked with and proceed from preceding phenomena by a process of development, in accordance with universal laws, from the most simple to the most complex forms."

Darwin, Spencer, and other Evolutionists maintain that all life from the lowest infusoria up to man, with his marvellous endowments of mind and will, have been evolved in a continuous line from one or more primordial germs. Wallace, the anticipator of Darwin as an Evolutionist, hesitates, however, when he comes to apply the Theory of Evolution to man, as he has shown in a chapter of his work, entitled " The Limits of Natural Selection as applied to Man." It is fair to say that though the tendency of the modern Theory of Evolution is to Materialism that neither Darwin nor Herbert Spencer are Atheists. A brief quotation or two will make this plain.

Darwin, in his work on " The Origin of Species," says : " There is a grandeur in this view of life with its several powers, having been originally breathed by the Creator into a few forms or into one ; and that while