plan and for a definite object. But is it not strange, although we find this improvement in a species, and the gradual appearance of higher types of life as we descend through the ages from the infinite past, that not a single instance in the whole range of nature has been adduced, or, we believe, can be adduced, where the distinctive features of a species evolve or glide into the distinctive features of another or higher species. In other words, the destinctive features of every species are confined to that species, and in no case have the missing links been supplied which, if they could be produced, would go far to prove the truth of the theory. This is a most noteworthy fact. It does seem, then, as if Professor Huxley's arc of a circle is not an arc at all, but broken fragments, divided by chasms over which the theory of Evolution is made to play at the game of hop-skip-and-a-jump. As if to meet this very difficulty Mr. Spencer says, in reference to the theory of a special creation:—"No one ever saw a special creation; no one ever found proof of an indirect kind that a special creation had taken place." To this we reply, we *do find* from time to time the appearance of distinct types of life, and, as there can be no effect without a cause, their appearance is at least explained when we admit the existence of an eternal, intelligent, and omnipotent God.

Professor Tyndall, having accepted the theory of Evolution started by Mr. Darwin, and not being satisfied with his admission that the first germs of life were created by God, takes us back to the beginning when the universe consisted of "cosmic gas," and sees in the molecules or atoms of matter themselves "the promise and potency of every quality of life." Mr. Spencer goes so far as to intimate that there is only "one ultimate form of matter," and only one form of force, and that, the mechanical. This is certainly arriving at an unity in nature to an extent not before dreamed of. Evolutionists hint, indeed, that the atoms themselves may be endowed with consciousness, and that the phenomena of thought and feeling arise from the interaction of these atoms. They say, give us atoms, and all the phenomena of chemistry, of life, of mind—sensation, thought, affection—all the wonderful adaptation of means to ends, such as the marvellous mechanism of the eye with its retina and lenses and nerves