

constructs his comb precisely as he did when the Greeks were thundering at the gates of Troy, and the ant has not changed itself or its habits since Solomon advised man to go to him for encouragement to industry.

In 1832 Benjamin Constant startled his generation by reviving the theory that the first man was a savage. He published a book to prove his contention, and, after building up a wonderful structure of plausibilities, possibilities, sophisms and arguments, rested his case. Constant, at once became, like Theodas, a "somebody" and his followers relegated to the ash heap, as exploded doctrines, the Biblical account of creation, the birth of Adam, original sin and the Redemption of Man. Then came Auguste Comte, who in a series of wonderful chapters, pulverised the arguments and citations of Constant, and proved beyond the possibility of a doubt that man was evolved from an extinct lemur whose fossil remains were found in Madagascar. About 1860, Scotch and English philosophers, scientists and anthropologists began a very stubborn and menacing attack on the veracity of the Biblical narrative of the creation of man, the immortality of the human soul and man's accountability to a Higher Power. Charles Darwin, Herbert Spencer, Stuart Mill, Professor Huxley, Sir John Lubbock and lesser lights, attacked the Mosaic account of the origin of the human race and challenged the inspiration and authenticity of the Bible itself. But in time, the air clarified itself, and, to the surprise of the philosophers of science, the stubborn Scotch and English nobility and people stood four square in defence of Christianity.

In the United States Dr. I. W. Draper and Professor John Fiske, of Harvard, allied themselves with the Darwinian and the Spencerian battalions. Dr. Draper in his very clever and persuasive book "Human Physiology, Statical and Dynamical," traced the origin of man back to a molecule—an almost infinitesimally small substance—and its development in millions of years into a man. Dr. Theodore Nicholas Gill, Dean of American Naturalists, said to be one of the most learned of American biologists, declared in a lecture on "Our Ancestors Before the Ape," delivered in Salt Lake City in 1905, that: "If we go back beyond the mammals and fishes, amphibians and dipnoans, we are confronted with a vista of interminable length, through soft bodied forms extremely different from anything now living, but resembling a skull-less translucent vertebrate, or a sea squirt which we find attached to stones and shells. Man's further ancestry is lost in an indefinite and innumerable series of worm-like things belonging to the earliest period of our earth's history." It now remains for some professor with a reputation to fearlessly assert that man never had a beginning, but always was, and then this interminable dispute over man's origin will, like the longest day, come to an end.* After the stormy days of Rousseau and Von Holbach, writers, calling themselves scientists, ontologists, traditionalists and liberals, launched with great polemic ability attacks against Christianity which have been triumphantly repulsed. In the early part of the nineteenth century Christianity was attacked in its separate members and parts, but to-day the citadel itself is threatened and supernatural religion as a revealed, historic, or philosophic creed is now on its defence.

Since the time of the Roman persecutions there has never been a period demanding from the apologists of revealed religion a more encyclopedic or critical scholarship than the age in which we are now living. Ministers of religion, professors in universities, and members of many societies of learning and research have consciously or unconsciously encouraged atheists, deists and rationalists in their war on religion—a war which owes its popularity not so much to the prominent

* Appendix, Note I.