

chance suppose effects without sufficient causes.

THE MOSAIC ACCOUNT OF THE CREATION OF THE WORLD

is the only one that satisfies the reasonable being. It has stood the test of criticism for hundreds of years, and all the apparently insurmountable difficulties presented against it by old and modern pagans have been satisfactorily answered, for all reasonable men.

God created all things in the beginning of the world in their mature state as related in Genesis. On the third day of creation He said, "Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth." (Gn. i., 2.) This is simple and reasonable account of production.—Why do infidels to set aside the idea of God the creator have recourse to the most foolish and absurd hallucinations that indeed matter is from eternity, and that the beautiful order of things that we see is the effect of evolution?

IF MATTER BE ETERNAL

it had no beginning and will have no end. Matter existed, exists, and since there is no future in eternity as there is no beginning, matter that we see at present is, according to these Atheists, existing in the future, which is absurd. This world or time, as it were, a little island or speck in the ocean of infinite space or eternity. It had a beginning, it exists at present, it changes, but that which is eternal does not change.

Tell a printer's boy that on the principle of evolution if he shake leaden ore in a bag for a long time, it will, by the force of shaking, form itself into letters of the alphabet, and he will ask you, how long is it since you escaped from the lunatic asylum. It appeared to us an imposition on common sense and a most unreasonable loss of time, when we began to study Philosophy to refute theories of so-called philosophers. Pyrrho for instance denied the existence of bodies, yet when he received a blow he avoided a second—and Descartes would have us doubt of everything, except perhaps of hunger, or pain when he felt it himself. The Holy

Spirit tells us how to treat these men. "Answer a fool according to his folly lest he imagine himself to be wise. (Prov. xvi., 5).

These men pretend to deny the existence of God and yet they assert that matter possesses all divine attributes, and also pretend that science is on their side. Science as far as it is known, and proved to be true, goes hand in hand with revealed truth. The conglomeration of their absurdities *they* call science, and then build on that system the most incongruous schemes in order to account for this world, and all that is in it. They account for the soul of man in a most silly fashion. Infidel physicians sometimes foolishly exclaim, "I often dissected a body but I never found the soul in it." It is to be presumed that these wise doctors did not dissect a living body with a soul in it. They often operated on living bodies, and they did not see the pain they caused.

But how account for animal life and its reproduction, the wonderful construction of man's body with its system of nerves, of circulation, vision, hearing, &c., and how account for his noble intelligence and memory, the most extraordinary of all, his inventive genius and other spiritual faculties? Could all this be produced by the shaking together of matter, of globules, molecules, and atoms? How absurd!

THE STORY OF HUMAN EVOLUTION

from matter implies a material soul, a blind factor in man's actions, and quite incapable of any moral responsibility. Let us try to imagine a mother educating her son in the principles of the Atheists, and let us see the difficulties she will have with him, when, persuaded of his own freedom and in the pride of his individuality, with sulk and stubbornness he begins early to think for himself.

Souls that are degraded by vice and immorality deny immortality. What Atheists assert on their own authority without proof we can deny on ours without proof either. Can these would-be philosophers give us some proof of the eternity of matter and that the order of this world was the product of evolution by citing pages of the world's history written in the fossils and strata or drifts.