

in his totality from the interaction of organism and environment through countless ages." Thus, not only all the forms of lower and higher vegetable and animal life, but the mind itself, with "all its emotions, intellect, will, and all their phenomena—all our philosophy, all our poetry, all our science, and all our art—Plato, Shakespeare, Newton"—all are supposed to be "latent and potential" in matter. The mind, therefore, being matter, or the result of the interaction of "free, smooth, round atoms" of matter, must perish with the body. Here we have a system that professes to account for everything without a God and without an hereafter.

Is this system true? We answer, no adequate evidence has been adduced to support it, and in most of the important particulars it utterly breaks down.

Why then, it may be asked, have so many accepted this hypothesis and abandoned the theory of creation with all its weight of evidence? We believe a partial answer, at least, may be found in the following considerations. The majority of men do not think for themselves, and are ever ready to run after any new doctrine. There is in the natural man, whether it be recognised or not, a principle of antagonism to revealed truth, and hence, a readiness to accept what appears to be opposed to it. Many thinking men, believing that the principle of development does obtain largely in nature, are at first captivated by the sophistry of the reasoning of the schools, and accept their statements upon the high authority of the men who make them. But this latter class, when the first flush of excitement has passed away, will calmly examine the evidence upon which these assertions are based, and will reject them if that evidence be not found sufficient. We believe this reaction has already set in, and we doubt not, in the process of time, this theory will share the fate of many that have preceded it, and will be cast aside as totally worthless to account for the whole order of things.

The method of reasoning adopted by these apostles of Evolution deserves to be particularly noted. We perceive truth by three distinct processes—by intuition, or the seeing power of the mind, which enables us to comprehend an axiom, such as that two and two are four; by deduction, as in mathematics, and by induc-