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proposition to be proved, the problem as an array of facts to be accounted for. The result of proving is a demonstration, of solving a solution or answer. Now in the teleological argument, we are solving a problem rather than proving a theorem. We do not set out with the proposition—*there is a God*—and proceed to prove it, but in the design argument, the cosmos with its marks of adaptation and purpose is before us as a problem to be solved. The question then is, what is the best explanation of it? We make the hypothesis of an extra-mundane intelligence, and find that it affords a solution of the problem that will stand the test. The distinction between the meaning of *proving* and *solving* may seem a trifling one, but in connection with the design and other arguments in the theistic proof, it is of great logical significance. The result thus far is that the design argument, when confusion is cleared away from it, is at least logically sound.

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(To be concluded in March number.)

BIOLOGY AND THEOLOGY.

IN attempting to ascertain the true relation in which one science stands to another, one's first duty obviously is to determine their exact place in a classification of the sciences. Their true scope will thus be defined, and in this way one will be guarded against confusion.

In outlining the circle of sciences we naturally begin with the abstract science of Mathematics, the primary conception of which is number. This science of number, together with Logic, is the necessary outfit of the student of the empirical sciences. Of these latter, Physics is antecedent to several of them, though not necessary for all. Before we can proceed with such sciences as Chemistry, Geology, etc., we must be more or less acquainted with both molar and molecular physics. In Chemistry, we study the elements in their atomic relations. From it we learn that the atoms of the elements combine in definite proportions to form molecules : and these latter furnish the subject-matter of Mineralogy, the science of

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