

though the evidence of these requires the bringing of a moral being (man) into nature and in relation with the system of natural law. The problem is less simple, but the result scarcely less positive.

Plato said "The Laws of Nature are the geometrical thoughts of God." He and his disciples spent much time in the study of geometry, and especially investigated the properties of the ellipse. This they did purely from the interest of the abstract study, and the practical Socrates was inclined to condemn so useless an occupation. Two thousand years later Kepler found the magnificent diagrams of the ellipse in the starry heavens, and Newton proved that the properties of the geometric figure Plato studied embodied the planetary laws. The power that set the stars in their courses geometrized, and we necessarily ascribe such action to nothing else than that which we know as intelligence. The navigation, the engineering of the nineteenth century, built on the speculations of Plato, answer the utilitarian Socrates.

The example just given is not solitary, except it be so in grandeur. The properties of the parabola, of the cycloid and other figures are found again and again as the laws of physical actions. Still other notable geometrical principles, abundantly employed in the laws, that obtain in nature are extreme and mean ratio, centre of inversion, etc. The conclusion is irresistible that the principles which mathematicians have discovered as abstract properties, by *a priori* processes, and astronomers and physicists have found so prevalent in the methods of natural actions, were clearly comprehended in the power that created these methods.

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AGNOSTICISM.

AN agnostic we understand to be a person who claims to be unable to ascertain to his mind's satisfaction whether or not there is

a God or an Hereafter. He is neither an Atheist nor a Christian, but one who says either may be right, which is right or which is wrong I know not. Prof. Huxley gives the following as his definition of agnosticism: "A method the essence of which lies in the vigorous application of a single principle. Positively the principle may be expressed, in matters of the intellect, follow your reason as far as it will take you without regard to any other consideration. Negatively, in matters of the intellect, do not pretend that conclusions are certain which are not demonstrated or demonstrable.

One is inclined after the first reading of these definitions to think of an agnostic, as a person who is unable to form opinions or at least investigates but little. However, when we consider that many of our most eminent thinkers are agnostics, we feel that there must be some reason for their occupying middle ground. But since either the Christian is right and the agnostic wrong or vice versa thereby leaving no middle ground, it is evident that the agnostic's reason is not complete or else it contains imperfections.

Prof. Huxley, who is the leader of agnosticism, says, "That though science, does not teach that there is no God or immortality, it in no way informs us that there is." Science is that part of the book of Nature, which man has been able to translate, and though we consider the translation indicative of a God, others may be unable to see it thus, yet they must remember that they know little of science and cannot rely on their knowledge, and conceivings of it as conclusive of any belief, touching Christian doctrine. They must take that chapter in the book of Nature—which man cannot translate—relating to God and man's immortality as translated and given to us by the Supreme Being in the form of the Bible. Since they refuse to do this then they naturally come to the ground which they occupy. Another instance of defective rea-