

there such a thing as revelation, as commonly understood? Are there any possible or probable channels of communication between divinity and humanity other than the senses, the mind, and the conscience, and those in their ordinary operation? Are we justified in believing that God has ever spoken, or does now speak, to a few men in a manner in which He does not towards all men? If so, why not reveal today as well as yesterday, or a thousand years ago? I certainly would not dare to assert that inspiration is an impossibility—that if God chooses He cannot communicate with man or men as He pleases.

"Mankind was never in more need of some clear manifestation from the unseen than now; or, I may say, so well prepared to understand any message which might be communicated.

"Mind was never so developed as now; observation was never so keen; morals never so receptive, so intelligently sensitive. There never has been, in short, a time in all the history of the world, as we are able to spell that history out, when revelation could be so appropriately and hopefully made as just at this present time."

FRANK SHERIDAN.

### EVOLUTION.

The "conflict" between so-called science and so-called religion is a contest which will continue until the former shall become more religious and the latter more scientific. The recent controversy in your city between Mr. Watts and the Rev. Mr. Braden, serves to both illustrate and emphasize the truth of this proposition.

During the last four or five hundred years science has been slowly but surely pressing its adversary, otherwise known as "orthodox Christianity," to the inner wall, and will soon force an unconditional surrender, unless orthodoxy shall sufficiently purge itself of pagan errors and human dogmas as to present an invulnerable front of religious truth.

If the writer has correctly interpreted the Gospel of Christ, as taught by the Prophet Joseph Smith, all truth comes from God and should be accepted as such. That the Constitution of the United States was given by inspiration, has ever been asserted by the entire body of Latter-day Saints; and further, it is generally believed that our Father has revealed, and is continual revealing, through what are termed secular channels, such truths as are necessary to the continued progression of His children. Hence, all truth should be reverently accepted, no matter whether it be religious truth, revealed through God's chosen

prophets, or scientific truth, revealed through the astronomer in his midnight watches, through the chemist, in his laboratory, through the geologist, in his patient study of the earth's strata, or the truth arrived at by the philosopher in his investigations of known laws and principles.

If the conflict between science and religion could be divested of its acrimonious personalities, and the love of truth be made superior to the love of victory or triumph, science and religion would join in a peaceful search for those precious gems of truth that lie hidden in the great volume of nature, or that remain undiscovered in the vast expanse where revolve those countless suns and worlds. It is equally an act of folly to repudiate the existence of God, or to contemptuously deny the conclusions of science without a fair, unbiased investigation of the subject. In order to illustrate the "tweedle de and tweedle dum" of the "conflict," let us take one of the bones of contention in this religio-scientific discussion and examine it in a spirit of toleration.

The very mention of the word "evolution," or its popular synonym, "Darwinism," is sufficient to arouse the ire and contempt of the average orthodox Christian. He seems to forget that there are tens of thousands of intelligent men and women who entertain that most-obnoxious-of-all "scientific heresies" as a cardinal truth. Nor does the disciple of orthodoxy seem to realize that, it is the inconsistencies of his doctrine of the creation, as drawn from uninspired translations of Holy Writ, darkened by the interpretations of the mother church, and insisted upon by all her daughters, that have driven thousands to the supposed alternative doctrine of evolution in order to account for the existence of mankind.

The man of science in an examination of the remains of the various forms of life from the earliest ages down to the present time, thinks he sees in their successive relationship, evidences of a gradual modification of structure and function, sufficient to warrant him in believing that all recent forms of life are the result of a slow development or unfolding of life in obedience to an universal law; paralleled by the illustration of a seed placed in the soil, that the fully developed tree bears no more resemblance to the seed than does the highest mammal—man—bear to the jelly-like protozoan or supposed primordia ancestor of the human family. He believes that the first

germs of life were sufficiently plastic as to be easily modified by their environment or surroundings, i. e., water, air, temperature, food, etc.; and that, as the environment was progressively adapted to successively higher forms of life, those forms which failed to keep pace with the progressive environment became extinct, while those more favored survived, and transmitted their improved structure and function to their posterity, until, to-day, the various species have become so fixed as to permit of no further physical variation.

The above explained law has been termed "Natural Selection," or the "Survival of the Fittest," i. e., nature selected those forms best adapted to existing conditions, and it is used in contradistinction to artificial selection, which permits of an improvement of forms within specific limits.

The evolutionist also believes that all mental, moral and æsthetic progress of the human family is proceeding in obedience to the same law of universal progression. It is but justice to add, that many earnest disciples of evolution see no barrier in that doctrine to a belief in God and in Him crucified.

To term the evolutionists "fools" and their doctrine "bosh" will not facilitate the search for truth, nor turn them from the "error of their ways."

There are, however, many grave difficulties in the path of the student of evolution, but like those in the beaten path of the student of special creation, many jump over them and go on. A few of those difficulties may be profitably pointed out.

About 35 miles west of Deseret, in the shale formation of Antelope Springs, are found thousands of fossils of a flat, oblong creature, varying in length from one-eighth of an inch to two inches, and which resemble "petrified bugs," and, indeed, are so named by sheep herders and others that gather them through curiosity. These fossils are known in geological works as "trilobites," and are supposed to be among the very oldest known forms. All of them had perfectly formed eyes, many of the latter having several hundred lenses; and how, upon the "development hypothesis" the trilobite became possessed of such perfect optical organs in the very dawn of life, while all nature was in a rudimentary condition, is a "stump" which evolutionists generally "plow around."