

power. His infinite wisdom and power is made more apparent by His present procreative plan than they would be if every man were the direct product of His creative omnipotence. All who have read Paley's *Natural Theology* will remember his admirable illustration of contrivance by a watch found upon the ground. After various applications of the illustration to the purposes of his argument, he says: "Suppose that in addition to all the other properties which he had hitherto observed in it, it possessed the unexpected property of producing in the course of its movement another watch like itself, that it contained within it a mechanism—evidently and separately calculated for this purpose—the effect would be to increase his admiration of the contrivance, and of the skill of the contriver, and that though the watch before him were in *some sense* the maker of the watch which was fabricated in the course of its movements, yet it was in a very different sense from that in which a carpenter is the maker of a chair," etc. "Nor is anything gained by running the difficulty farther back, that is, by supposing the watch before us to have been produced from another watch, that from a former, so on indefinitely."

And we may add, suppose that a very simple tool produced a wheel, and this wheel so revolved as to work out and combine with its own action other wheels, and these so worked cut as to produce other and higher combinations, until the final result was a chronometer that accurately kept the time, and possibly the day of the month and week and year—being a calendar as well as hour and minute indicator—our admiring apprehension of the wisdom of him who originally put in operation this progressive mechanical principle would be intensified rather than diminished." "There is no difference as to the point in question, between a series which is finite and a series which is infinite." "A chain composed of an infinite number of links can no more support itself, than a chain composed of a finite number of links."

Dr. Carpenter says: "The perpetual occurrence of obvious design in nature is most suggestive of the intentions of a loving father. The notion of the constancy and invariability of the Creator's plan, amid a variety of methods, by referring all those provisions for man's benefit which He has placed before him, either in possession or prospect, to the period when the present system of things had a beginning—simply antedates the exercise of His discerning love, and so far from our idea of its nature losing any of its force on this account, it ought to be strengthened and enlarged, in precisely the same ratio as our ideas of His power and wisdom are extended by the elevation of the point from which we view His operations."

Now, according to the literal history of the origin of man God first made him a physical being, and from the *dust* of the earth. He then performed the second act—he breathed upon him and man became a living soul. No matter whether one minute of time intervened these two man-making acts or a million of years—the fact that remains that man was first a mere animal and was made a moral and immortal being by the breath of the Almighty. If it was God's plan to originate man in a monad and when he was developed and made immortal to rest from His labours, then we can conceive of a sense in which we may admit evolution and do no violence to revelation. To show that that there is no necessary conflict between the ideas of creation and evolution was the effort of the Duke of Argyll (Mivart) whose theory has, not inaptly, been designated "creative evolution." Hartshorn states the controversy as follows: "Whether a right interpretation of the facts should lead us to conclude that creative power was exerted only at the beginning, all afterward being only the manifold progressive results of natural laws, acting without traceable design; or that, instead, the immanence of Divine Power is everywhere shown by nature in forms and processes specially exhibiting design."

While the writer holds, with