

any antecedent animal and vegetable life, but it is not even necessary to have a primordial form to father everything. We assert that out of the "dead hydrogen-atoms, the dead oxygen-atoms, the dead carbon-atoms, the dead nitrogen-atoms, the dead phosphorous-atoms, and all the other atoms, dead as grains of shot," which Dr. Tyndall speaks of,\* (but which we say are all alive,) new forms of life are created and brought into being every day.

Furthermore, so much is this the case, that were it possible to translate all the living animals, great and small, visible and invisible, to another world, so that not even a primordial form was left, we believe that with the properties with which matter is endowed, and with the limitations which the Deity has imposed on the creation and propagation of monstrosities, that the earth in the course of a few centuries would be re-inhabited with animals and men that did not materially differ from the earth's present occupants. The only faculty probably which could not be evolved out of matter would be the divine mind of man, which the Deity alone, by another special interposition could restore.

To our minds the doctrine of special creation is an invidious, if not a very reprehensible one. To say that no new plant or microscopic being can come into existence without the special interposition of the Deity, is idolatry of a worse kind than that of the heathen; for while the heathen make their God capable of all things, from causing the rain to fall on their fields to saving their souls, we make a God for ourselves, and limit his powers to correspond with our finite knowledge. A man can make a machine which goes of itself if it is only wound up, and it does not again require his supervision, but our God who has made his machine, requires continually to superintend and interpose in its progress. A man may invent a kaleidoscope which gives a never ending succession of new and beautiful forms and figures long after he is dead and buried, while the Deity must be present at the birth of every new form of life in the earth which he has himself made and peopled. A God which endowed matter from the beginning with properties which enabled it when in a certain condition to form new life, is certainly greater

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