

that which lives. They came from other living creatures, and these in their turn from others still. But this must stop somewhere; the process cannot be carried to infinity. To suppose an infinite series of living beings, each taking its origin from the other, is to suppose a series in which there is no first. For, if first there be, then, since there is a last, between the first and the last there can be but a finite number, however great. But if there is no first, there can be no second, no third, no last. Since, therefore, there is a last link in the living chain, there must needs be a first, and the series must consequently be finite. Even if it could be carried to infinity, we should have an infinite series of living things each having an origin, and that origin by the very terms of the question outside the series.

And as there must be an uncaused First Cause, so there must be a Prime Mover. The things of the material universe have for twin constituents matter and energy. But it is the nature of matter to fetter and tie down the energy that is linked with it. And so material energy is primarily potential, not kinetic or active. It has to be roused into activity. As all the energy in the material universe is of this nature, it follows that the first material agency which started to operate in the universe must have been stirred into activity by an Agent not of the material order.

Lastly, there is such a thing as right and wrong in human conduct; some acts are morally bad, others morally good. This is implied in the laws of all nations; it is proclaimed in the language and literature of every people; it is attested by the conscience of every individual, for "conscience doth accuse the cowards of us all." Whence is this moral law? Is man himself its author? Has man created the distinction between right and wrong? What man has made man can unmake, but no man can make that which is right to be other than right, or that which is wrong to be other than wrong. Besides, man is the subject of this law; man obeys it; man cannot, therefore, be the author of it. The law is within him, whether he will or no. His conscience tells him that he ought to do what is right, and witnesses against him when he does what is wrong, even if no one knows of that wrong but himself. This law, then, which is written in the conscience of every man, must come from One who is above man, who is man's Lord and Master, the Moral Governor of the universe,