

is more rational and scriptural, and which may more properly be called the development theory.

True evolution involves the thought that the potency is inherent in the primordial germ or germs, but the development theory admits the idea of an imminent and personal God, interposing at the right juncture and directly unfolding His plan and carrying it forward to the final consummation of His intelligent and beatific purposes. For the former, *i.e.*, the materialistic, agnostic and theistic theories, there is very little ground of certainty. The structure is built on the trestle-work of mere hypothesis. Even theistic evolution favors the precedence of the cell, the egg or the plasm. The primordial germ is a *sine qua non* of evolution. But Moses favors the alternative view, the organism as the fountal source of the seed. "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And God created great whales and every living creature that moveth." Here the positions are antipodal. Evolution cries the seed or germ first, Moses cries the creature first and from him the seed that propagates the same kind. Lord Salisbury a year or so ago, when president of the British Association of Science at Oxford, in his annual address said: "There is much disagreement as to the extent to which this common descent can be assumed."

Darwin himself believed that all the animals were descended from at most four or five progenitors.