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# GLIMPSES OF TRUTH

S. R. H. BIGGS

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# GLIMPSES OF TRUTH

ALONG THE

# Boundaries of Thought

CONCERNING CERTAIN KNOWLEDGE, MATTER, THE SOUL, THE DEITY, EVOLUTION, ASSYRIOLOGY, HIGHER CRITICISM OF THE BIBLE, THE CHRIST AND OTHER MASTERS, IMMORTALITY, AND HEAVEN

BY

S. R. H. BIGGS

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"Ye shall know the truth, and the truth shall make you free."

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TO MY DEAR AND FAITHFUL WIFE, TO WHOM I AM LARGELY INDEBTED FOR LEISURE TO STUDY, THIS VOLUME IS GRATEFULLY INSCRIBED.

'I have yet many things to say unto you, but ye cannot bear them now.' *John XVI.*

'When he, the Spirit of truth is come, he will guide you into all truth.' 'He shall receive of mine, and shall show it unto you.' *John XVI.*

It seems reasonable, then, to say that revelation is not completed, but being completed; that we look for higher knowledge of God, for larger moral views of His relation to us, and of ours to Him, as time goes on and mankind grows.' *Stopford Brooke.*

'Everywhere there is continuity, evolution without a break; and in revelation it is the same.' *Stopford Brooke.*

'Men want a theology as well as a daily religion of "sweet reasonableness," want the intellect satisfied as well as the heart. They wish for ideas under which they can collect their thoughts with regard to the questions involved in the relation between God and man, such as the Being of God, what nature and man and evil are in relation to Him, forgiveness of sins, immortality, the future fate of the race.' *Stopford Brooke.*

# INTRODUCTION.

THOUGHT AND deed are intertwined. Good reflection leads to good affection and good action. As a man really thinks so is he. And thought in order to perpetuate its vigor and renew its youth must ever lift a seeking eye afresh unto the living light. The author of this work does not pretend to be a discoverer of fresh facts nor the propounder of many new theories, but simply the humble presenter in a small compass, of truth, which has in the main, become the common property of thinking men, that it may thus be helpful to those who have not time nor opportunity for the study of larger and more technical works. Our aim has been to present the principal results of what we deem the best thinking of to-day in the departments of knowledge included within the scope of this volume. Every sincere and systematic seeker after truth desires a rational and scientific co-ordination of the facts of the world and of human life. Such a reader, we hope, will not be wholly disappointed in this work. Into it has been admitted as much [1] Psychology and [2] Metaphysics as to the author seemed indispensable to correct and comprehensive religious thought. In it are set forth how we know the soul, how reason and affection thread their way to the presence and vision of God, and how the mind reaches the restful conviction

1 The Science of the Soul.

2 The science of necessary conceptions and fundamental relations.

that the universe is energized by the All-Perfect, the All-Knowing, and the All-Loving. The process of evolution, which pervades the whole universe ,and constitutes a large portion of all science, and whose tide of recognition by the thinking public knows no ebb, is, in these pages, treated in its relation to the origin of things, or as the Divine method of Creation. Herein is indicated the career of a world or system of worlds from evolution to dissolution, and of our humanity upon this orb. Moreover, the marvellous discoveries of the last few years have thrown a flood of light upon the ancient oriental world. 'The [1] monuments of Babylonia and Assyria have been rescued from their hiding places, and the writing upon them has been made to speak once more in living words. A dead world has been called again to life by the spade of the excavator and the patient labour of the decipherer. Discovery after discovery has been pouring in upon us from oriental lands.' A part of this fresh light from the monuments has been reflected on the Book of Genesis and is permitted to illumine the pages of this volume. Again, in our age the Bible is going though the fire of criticism as never before. What is the outcome to which the critics conduct us? We offer our readers the chief results reached in this field of scholarship. Furthermore, we compare the teachings of the world's great masters, with the words of Him at whose feet we sit as learners. Also, we point out a few stepping stones in the waters of the stream of death, and give some reasons for the belief that the Christ will one day lay at the foot of the throne of the Highest the spoils of a world captured from ignorance and sin.

1 Prof. A. H. Sayce.

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# Glimpses of Truth.

**What is truth?**—This question Pilate put to [illegible] whose life purpose was to bear witness unto the truth. 'And when he said this, he went out.' It is difficult to determine whether in Pilate's question there was sincerity, sarcasm, jest, indifference, or [1]'the bitterness of mind that had been tossed to and fro in the troubled sea of contemporaneous thought and despaired of an answer age.' [2]'But whatever may have been Pilate's state of mind on this occasion, let us avoid imitating his example in one respect at least,—let us wait for a reply.' A partial answer to the question is, fact and harmony of thought with fact are truth. This harmony between thought and fact is expressed by the term knowledge. [2]'We are said to know anything when we think about it just what we should,—when we think it as it is.'

Man has been defined as a rational animal, a laughing animal, and a cooking animal. He is also, to a greater or less extent, a truth-seeking animal. [3]'Wherever the search after truth begins, there life begins; wherever that search ends, there life ceases.

1 Handy Commentary.
2 Rev. A. W. Momerie.
3 Ruskin.

**Attention and Reflection are Necessary to the Acquisition of Knowledge or Truth.**—Greater or less effort of attention is required in different spheres of mental activity. In the reading of a romance the mind follows pleasantly and almost unconsciously the train of conceptions presented by the author. But to apprehend a work which deals somewhat with scientific or philosophical questions greater effort of will is necessary to arrest the attention. After reading such a book carelessly or listlessly one is hardly aware of a single idea that he has gained. But reading it with due attention is followed by distinctness, vividness, and completeness in the conceptions formed; and they are retained among the mind's permanent possessions. Attention should be constant and persistent.

By reflection we are enabled to perceive the nature of truth. Meditation unveils her face and reveals her beauty and glory. Speaking of knowledge or understanding, Solomon says that the successful seeker must search for her as for hidden treasure. Jewels do not usually lie upon the surface of the ground, but are hidden in the receptacles of the earth. They are to be dug for before they can be found and enjoyed. So, much truth, needed for intellectual growth and the moral life, is in profundo; and must be searched for as the precious jewel.

**The fundamental fact of knowledge is self-consciousness.**—In our quest after truth we begin with Descartes' dictum, *Cogito, ergo sum*, I am conscious, [1] 'that is, I know directly the activities of a being, which being is myself.' Thus we are grounded in certainty, reality, knowledge. We exist. We are conscious of the facts of personal experience.

**Consciousness is an adequate and trustworthy witness.**—It is the soul's direct and immediate knowledge of its own acts and states. It is of the very nature of the soul to have such knowledge of itself. Thus it knows its being, perceptions, reflections, recollections, imaginations, affections, volitions, and all that it does or experiences. The testimony of consciousness as to the soul's existence, acts, and states, is final. It admits of no appeal. Reliance upon consciousness is no specialty of the philosopher, but the prerogative of every human being.

**There is in consciousness the power to directly perceive absolute truth and simple fact.**—Such perception is called intuition. And the power to so perceive is named reason in contrast with reasoning. This direct insight into truth and onlook upon fact, is the highest characteristic of our intelligent nature.

**All being is mysterious.**—'Hast thou,' says Coleridge, 'ever said to thyself thoughtfully, It is! heedless in that moment whether it were a man before thee, or a flower, or a grain of sand....If thou hast indeed attained to this, thou wilt have felt the pres-

1 Pres. Porter.

ence of a mystery which must have fixed thy spirit in awe and wonder.' To be is natural and reasonable, though mysterious. Being is what is. And 'only being is.' So truly said Parmenides, the old Eleatic philosopher. Non-being is not.

**We distinguish between substance and attribute.**—An entity, whether material or spiritual, is more than a mere conjunction of powers, attributes or properties. [1]'An apple which is red, and round, and hard, is not merely redness, and roundness, and hardness; these circumstances may all alter while the apple remains the same apple. . . . The attributes and qualities which we observe are supported by and inherent in something; and that something is called a substratum or substance.' The attributes are not superinduced upon the substance as folds or wrappings are thrown over or around a nucleus or core within. There is no covering of qualities that can be removed from the substratum, laying it bare. Substance and attribute interpenetrate each other. They blend together. They are distinguishable in thought but inseparable in fact. [2]'We cannot separate length from something that is long, nor color from something colored, nor thought from a thinking being, nor joy from a rejoicing being.' There is no substance without attributes, nor attributes without a substance.

**We know being by its attributes.**—We have intuitive knowledge of these. They manifest themselves to our consciousness. The reason directly perceives them. And by them we know whether the being is material or spiritual, personal or impersonal, finite or infinite, temporal or eternal.

1 Whewell.
2 Pres. Porter.

**We know matter by its attributes.**—[1] 'All things which occupy space, offer resistance, possess weight, and transfer motion to other things when they strike against them, are termed, material substances or bodies, or simply matter,' by these characteristics we know and define matter in general. Every material thing has not only these common qualities but also other attributes peculiar to it or its class. An object has a certain form, feel, color, odor, taste. By these qualities we know it is an orange and not something else.

**We know the soul by its attributes.**—Prominent among these [2] 'are its capacities to know, to feel, and to will. It is usually distinguished and defined by these.' Knowing, feeling, and willing are modes of activity and suffering of which we have direct knowledge in consciousness. The reason looks within and perceives these operations and passions of the human spirit. This inlooking is called introspection. Lawrence remarked 'that the scalpel, in opening the brain, came upon no soul.' But the knife's failure is no disproof of the soul's existence. For reflection, affection, and volition, the attributes of this subtile substance are known by internal observation. We must use the right instrument. [3] 'The test-tube will not detect an insincerity, or the microscope analyze a grief.' How impertinent, then, the question, one is often asked, 'How do you know there is a soul; did you ever see one?' The soul itself is not to be perceived by an outward-looking eye in any world.

1Prof. Huxley.
2Pres. Porter.
3James Martineau.

**We know the soul to be different from matter.**—The attributes of matter are discerned by the senses; those of the soul by consciousness. Matter itself is inert. It moves [1] 'only as it is acted upon by a force from without itself.' [1] 'The soul is self-active.' It 'is impelled to action from within by its own energy.' Matter is unconscious being. It has no thought, feeling, nor volition. The soul is conscious being. It knows itself. It thinks, feels, and wills. And it knows its thoughts, feelings, and volitions. The soul distinguishes itself from all material things, even from the body that encases it.

**We know the soul to be ascendant over matter.**—The existence of an unfailing parallelism between mental activity and brain changes is established. Thought and nerve fibre are closely allied. When the soul is thinking, the brain is acting. But thoughts are not caused by the nervous processes. They are not, as some affirm, the subjective shadows, merely, of brain activities that are taking place automatically, or of their own accord. The soul is in inter-action with the nervous mechanism. It energizes within the wonderfully complex cerebral structures. It is the cause of thought and will cerebration, the generator of that brain activity involved in the intellectual and volitional processes. The fact that we have intelligent control of thought, volition, and action, is knowledge of the transcendance of the soul over brain changes, that cannot be gainsaid. In the perception and comparison of external objects in which succession, similarity, and difference are recognized; in self-originated action or the exercise of will that sets the muscles in motion or stops

[1] Pres. Porter.

their activity; in the intelligent use of a power of recollection which implies intellectual discrimination and volitional effort; in the discriminating, classifying, and verifying processes by which is gained a store of scientific knowledge; in the recognition of imperative moral law which has issued in such great triumphs of self-mastery; in the lofty speculations of philosophical thought, due to the endeavors to explain the universe, we have the certitude that the soul is regnant over brain-tissue.

**We know the soul more certainly than we know matter.**—One of the best-established conclusions of modern psychology is that we do not directly perceive the external world, but apprehend it only as it affects us through our organism. The world which we know and love so well, and which seems to be outward, is indeed inward, subjective, not objective. Referring to this gigantic illusion, Emerson says: 'Life will show you masks that are worth all your carnivals. Yonder mountain must migrate into your mind.' Material objects produce through the nerves sensations of sight, sound, touch, taste, and smell. The sensations are what the soul perceives and not the material things themselves. When we see and handle a piece of gold, we are conscious of the sensations yellowness, hardness, weight, form. But the sensations are all that we are directly conscious of, the thing itself is external to both the soul and the bodily organs, and cannot be directly known by us. Moreover, we must distinguish the sensation from the attribute or quality of the material thing that produces it. [1] 'Sweetness means one thing when it is said to be in the sugar, and another when it

1 Pres. Porter.

is experienced by the sentient soul. The heat, in one sense is, and in another is not, in the fire.' Redness as we experience it, is quite different from its external cause.

Now, while the soul is remote from matter, it is not remote from itself. While it does not perceive directly the attributes of material things, but only sensations that they cause, it knows directly and immediately its own attributes, thought, feeling, and volition. Also in the soul we come nearer to substance than we do anywhere else. The substance of the soul is the self or ego that acts or suffers. Of this I or ego we are directly conscious. [1] 'Not only are we conscious of the varying states and conditions, but we know them to be our own states and conditions; i. e., each individual observer knows his changing individual states to belong to his individual self, or to himself, the individual. The states we know as varying and transitory. The self we know as unchanged and permanent.' And when the powers of the soul are quiescent, when no particular thought, feeling, or volition is prominent, we are still conscious of the substance or ego and its possibilities and susceptibilities to act and suffer. This knowledge of the soul is surer than any we can have of material things.

**We know God by his attributes.**—The Deity is the Being that is infinite, eternal, absolute, all-powerful, all-knowing, all-good, all-loving. These are some of the attributes of the Supreme Being. Let us dwell for a moment upon each that we may have a fuller and clearer conception of the Divine nature.

**We know infinite being is.**—[2] 'The thought of infinity is not associated in the religious consciousness

1 Pres. Porter.
2 Enc. Brit., Vol. xxiii, p. 246.

with that of Deity, except where reflection is somewhat highly developed.' Too many think of God as a great man with haloed head, seated somewhere on a throne. The sooner we abandon such crude conceptions, the better it will be for us and the religion we profess. We stand face to face with an infinity. What we call space is boundless. We know by the reason that it has no limits. We apprehend though we cannot comprehend it. What is this immensity that confronts us? It is no other than the infinite extension of a substance or being; that Being is God. Let us then learn to reverently think of the vast space infinitude that folds the forms of all finite things around, as one attribute or aspect of the Deity.

**We know eternal being is.**—We stand face to face with an eternity. By the reason we know that duration always has been and always will be, that it never had a beginning and will never have an end, that the being that is infinitely extended has eternally endured and will endure forevermore. What is time? It is the eternal duration of that substance or being that is infinitely extended. It is an attribute of the infinite One. With Arnobius we say that the space and place of all things is God. And with the celebrated English philosopher and divine, Dr. Samuel Clarke, we affirm that all things in the universe are either substances or attributes. Extension and duration, as such simply, are not substances, therefore they must be attributes, and attributes of a Being who is infinite and eternal.

**We know absolute being is.**—The absolute One [1] 'is that which is not dependent on any other being for its existence and activity.' By the reason we know that the being, two of whose attributes are infinite ex-

1 Pres. Porter.

tension and eternal duration, can have neither equal nor greater. Its existence is not derived from nor supported by any other. It is complete in itself and independent. In a previous paragraph we had occasion to distinguish the material thing and its attributes from the sensations they produce in us and to give instances in which the sensation does not resemble the external cause. Now while it is true that the report in consciousness does not always resemble the thing outside of consciousness, yet by the reason we know there is a very, very wide field of knowledge in which the correspondence holds. A ball in the world of material things will report itself as a ball and not a cube, in the world of sensations. Two and two make four in the [1]noumenal realm as well as in the [2]phenomenal. We are certain that along with much else the forms of material objects, their kinds, their position and molar motion, their magnitude and number, their space and time relations, infinity, eternity and other attributes of the absolute Being are as we perceive them to be.

**Omnipotent being is.**—[3]'Scientific inquiry, proceeding from its own resources and borrowing no hint from theology, leads to the conclusion that the universe is the manifestation of a Divine Power that is in no wise indentifiable with the universe, or interpretable in terms of blind force or of any other phenomenal manifestation.' Power is another predicate of the self-existent One. This might is manifested in all the manifold movements of the material universe, and is infinite and eternal. True, the reason cannot perceive the infinity of the ma-

1 The Universe of realities outside of the soul.

2 The world of sensations or experiences within the soul, and which are also realities.

3 Prof. Fiske, Cosmic Phil. Vol. ii., p. 467.

terial universe so certainly as that of space, for we can think of the awful regions beyond the vision of the telescope as unpeopled with planets and suns. But it is not a rational conception. It is not reasonable to suppose that only the relatively small region within our ken is utilized. The true thought is that all space is full of energy, and occupied by worlds and systems of worlds. Indeed, such occupancy is necessary to the stability of the part of the universe that we know. So power is co-extensive with space.

It is also co-existent with duration. We can think of the time anterior to the present material universe as a vacant eternity when there were no heavenly bodies, no energizing in space, nothing doing. But this view does not accord with reason, nor comport with the diligence displayed everywhere in the known universe. We are impelled to think that power as well as space and time, is infinite and eternal. It is an attribute. It belongs to that substance that is infinitely extended and that has eternally endured. It can belong to no other. Infinite operation, as well as infinite extension and eternal duration, is an attribute of the absolute One.

Furthermore, this power must be volitional. Its source must be in will. We must believe that all movement is caused and has its source somewhere. In consciousness, we know our own will as a source of power and activity. We do not know, nor can we conceive, of any original cause or spring of action other than will. Therefore we are bound to believe that the source of all the activities of nature is an infinite Will, the Will of God.

**Omniscient being is.**—All are aware that adaptations and contrivances abound in nature. Everywhere

in the world are seen the marks of intending thought. Intelligence is manifested in all things from an animalcule in a drop of water to a stellar-system whose home is the vast ocean of space. We see intelligent movement and results in the universe and are bound to infer an intelligent power as the original cause of it all. Evolution instead of interfering with the doctrine of design gives us an enlarged conception of the power and wisdom of the Designer. Comte's saying that the heavens declare no other glory than that of Hipparchos and Newton is considered irrational by the true philosopher or scientific observer. He affirms with David, that 'the heavens declare the glory of God,' and with the modern poet, that 'an undevout astronomer is mad.' 'There [1]is one universal cause, the infinite and eternal seat of all power, an omniscient Mind ordering all things for ends selected with perfect wisdom.'

**The cause of all is good.**—The world, the product of God, cannot indeed be truly painted only in the rosy tints of a summer morning. There are dark places and wintry storms. But these are not without palliation. Pains of want help work the animal organism. Hunger, thirst, and fatigue herald needs, and move and guide to their satisfaction. Sufferings that spring from troubled relations between organism and its environment, such as ungenial seasons, desolating winds and floods, an atmosphere charged with germs of disease, a frost that creeps into the heart of the old, a marsh vapor that spreads the fever-bed for the young, are only occasional results of that system of physical laws, which prepares the theatre of animal life, and fosters sentient existence. The earthquake, volcano, geyser,

1. James Martineau.

tornado, [1] 'the untimely frost that nips every growing promise, the sudden avalanche that buries the growing fields and the warm life of the valley in its snows,' occur in harmony with atmospheric and meteoric laws without which life is not possible. These catastrophes are infrequent. Their harm is incidental. The laws themselves are benevolent. And while they are death-dealing for only a moment, they are life-giving forevermore.

Of the predaceous habit of animals much can be said in extenuation. [1] 'It is a great exaggeration to affirm that animated nature is a scene of universal war.' 'The herbivorous families have no victims.' The carnivorous tribes are not omnivorous. They are foes to only a few species. Their temper is compatible with gentle affections and tender cares toward their kind. Sharp and quick extinction, instead of pining away by exhaustion, is an economy of pain to the sufferer. Lacking imagination, animals are not tortured with much dread of an onset. Nature, in her predatory tribes and carrion-feeders, has appointed a sanitary commission, without which her streams would be poisoned, and her forests and plains, as noisome as the recent battlefield.

Human suffering serves to awaken the conscience, to open the affections, and to escape the slavery of selfishness. It is a school of patience, self-control, fortitude, trust in God, the tenderest piety. The greatest and best of earth must be sought among those who have passed through the fire of affliction. Any form of permanently crippled life is usually richly compensated. The pain of dissatisfaction with present attainment is an incentive to higher achievement, and a condition of progress.

1 James Martineau.

Of moral evil the Deity is the source of only its possibility. In man God would have a creature in the likeness of His own holiness. Therefore He must needs endow him with will. There can be no virtue or good character without right choice. There can be no right choice without the possibility of wrong choice. Sin with all its woe is man's perversion of a noble power given for a holy purpose. Foreseeing sin, the Creator is not culpable unless he fails at last to bring his wayward child, chastened and disciplined, to himself, never more to go astray.

In judging the world we must look mainly, not at some particular part or momentary condition, but at the great end toward which it is tending, the development and perfection of the human soul. In judging the oak we look not at the acorn but at the forest of centuries. There is in nature a manifest desire to bless. The usual aspect of her face is one of composure and joy. There is in the world a great and growing preponderance of good over evil. Benevolence is slowly conquering selfishness. Willingness to live proves the beneficence of life. Clinging to existence is well-nigh universal. 'Few,[1] indeed, among the tenants of this teeming world elect to perish.' Most of the misery that is mortal to these is self-made. 'There is in the world a power that makes for righteousness.'[2] Conscience announces a perfect Being [1]'pervading the universe with Holy law.'

**He is a God of love.**—As such He is immediately known to the soul by feeling. He reveals himself directly to the hearts of those who serve Him. The

1 James Martineau.
2 Matt. Arnold.

Spirit of God is ever over, around, and within us. Our souls are [1]'permeable and inspirable by the Almighty.' [2]'There comes a time to some, to many, when God draws near with such reality, glory, and power that the soul is filled, amazed, transported.' [2]'I know, and ten thousand witnesses join me in the affirmation, that there is a distinctive experience of feeling and thought belonging to a Christian nature which results directly from the communion of God's mind with our minds.' [3]'To many in their favored moments, I have no doubt, the being and presence of God are as evident as that of the sun in the heavens.' We know that when duty is faithfully done, and virtuous resolve sincerely made through love and obedience to God, He manifests His love and approbation to the soul. 'If a man love me he will keep my words: and my Father will love Him, and we will come unto him, and make our abode with him.' 'Blessed are the pure in heart, for they shall see God.' All who comply with these conditions can have this knowledge. To some it has never come. To others it is as the dim twilight. To yet others it is as the clear shining of the noonday. The immensity of God is known by the reason, His quality by feeling. [2]'Scientists are attempting to come to God head first. They must come to him heart first. Then let their heads interpret what they have found.' The heart finds that the Divine Spirit is a Being of goodness, tenderness and love. Moreover, in the lowly life of the loving Nazarene we have an image of the love of God. And the most loving and beloved disciple's declaration is: 'God is love

1Horace Bushnell.
2Henry Ward Beecher.
3Mark Hopkins.

**He is one only.**—[1]'All things in the universe are evidently of a piece.' [2]'The laws of the earth are the laws of the universe.' From gravitation, light, meteorites, and the earth's satellite, we learn that there is oneness of law through space. [3]'Nature constitutes throughout one intellectual organism.' 'All [3]the while every particle in the solar system is at play with those of Sirius and of stars invisible beyond; and through the [4]inter-stellar spaces an ether spreads whose undulations, carrying messages from system to system, assume a language common to all. The light which started on its way to us before there was a human eye is broken by the prism into the same scale of colors as that which is nearest and newest born; and the vibrations in its spectrum repeat the very changes which our experiments produce from [5]incandescent chemical elements; indicating that not our mechanical workshop and our observatory only, but our laboratory too, would be at home in any world.' The contents of space are woven together by a network of universal media. And a running thread or progressive geologic and biologic history is manifest in nature, which blends its successive acts into one drama, and makes our knowledge of it, [1]'not a miscellany of memories, but an articulated intellectual organism.'

This oneness of the universe, in harmony with the highest utterances of prophetic vision, evidences the unity of God. [6]'Holy Spirit is simply the Scriptural name for God when God is in inward communion with

1David Hume.
2Prof. Dana.
3James Martineau.
4Between the stars.
5White, glowing, or luminous with intense heat.
6Rev. John Hamilton Thom.

us, when He moves and is felt to move our souls. In our souls He is at all times, but He is known as the Holy Spirit only when all our veils and alienations being removed we consciously meet Him.'

**God is a person.**—We do not mean that he has a body like the human. However great, such form cannot be co-extensive with the infinite One. Evidently the Divine Nature has a material side as well as a spiritual. But properly speaking His Personality is not the former, nor both together, but the latter only. The human person is the human spirit. So the Divine Person is the Divine Spirit. Personality [1]'involves self-conscious being, self-regulated intelligence, and self-determined activity.' These characteristics and others such as benevolence, goodness, and love, belong to the all-pervading Spirit. When [2]'so severe a mathematician as Euler' suggests [2]'that the essence of gravitation must be inclination and desire'; when [2]'an astronomer so exact and physicist of range so large as Sir J. Herschel,' detects [2]'in the sense of effort the [3]prototype of the casual idea'; when [2]'a physiologist so Democritian as Haeckel' is [2]'obliged to charge his atoms with desire and aversion, sensation and will, to fit them for their work'; they are taking steps toward knowledge of a Personal God. An eternal Personal Power is no more mysterious or difficult of comprehension than an eternal blind force. And it is not rational to believe that any power other than Personal has evolved the utilities and adaptations of nature and the body and spirit of man.

1Henry Calderwood.
2James Martineau.
3Primary form.

**The universe is an infinite brain.**—In the human encephalon the multitudinous nerve-cells are grouped in clusters as the stars, and have in millions of nerve-fibres their lines of communication. Scientists say that the [1]molecules of different material bodies may be regarded as composed of several atoms separated from each other by distances as much greater than the dimensions of the atoms as the inter-stellar spaces are greater than the stars, and that if these molecules could be presented to our view they would appear as sorts of constellations. [2]'In the ultimate particles of matter as in the immensity of the heavens central points of action' are [2]'distributed in presence of each other.' [3]'If, then, the invisible molecular structure and movement do but repeat in little those of the heavens, what hinders us from inverting the analogy, and saying that the ordered heavens repeat the rhythm of the cerebral particles?' It is reasonable to believe that the infinite spirit has a body, that the matter of the universe is the organ of the Ever-living Mind. And we say with James Martineau, 'Lift up your eyes, and look upon the arch of night as the brow of the Eternal, its constellations as the molecules of the universal consciousness, its space as their possibility of change, and the ethereal waves as the afferents and efferents of Omniscient Thought,' and your conception of the relation of God to the universe cannot be far from true.

**The Deity is immanent in the world.**—It is wrong to conceive of Him as [4]'an absentee God, sitting idle, ever since the first Sabbath, at the outside of his

1Groups of atoms.
2Ampere.
3James Martineau.
4Thomas Carlisle.

universe, and 'seeing it go.' [1]'This fair universe, were it in the meanest province thereof, is in very deed the star-domed City of God.'

**Matter is eternal.**—Plato held that it has existed from eternity with God. To hold that it has been created ex-nihilo is unreasonable and puerile. The universe as a whole has always been. There never was a time when the night-heavens were not gemmed with stars.

**God has ever been working.**—We cannot help asking with Origen and others [2]'if the world had its beginning in time, what was God doing before the world began? For it is at once impious and absurd to say that the nature of God is inactive and immovable, or to suppose that goodness at one time did not do good and omnipotence at one time did not exercise its power.' We hold with Origen [2]'that this was not the first world God made; that there never was a first, and never will be a last.' In the history of the universe there has been an eternal succession of cycles, chaos evolving into cosmos, and cosmos dissolving into chaos, throughout the immeasurable ages of the past. Science teaches that from the final catastrophe of a preceding epoch of planetary evolution, has emerged our present solar system; and that at the outermost verge of its methods it catches a [3]'glimpse of a stupendous rhythmical alternation between eras of evolution and eras of dissolution, succeeding each other without vestiges of a beginning and without prospect of an end.' God's working is eternal as His being.

1Thomas Carlisle.
2Origen, De Principiis.
3Prof. Fiske.

**Matter is in a constant flux.**—[1]'All things flow.' Matter like an eternal river rolls on forever without diminution.

**Science discovers only laws.**—[2]'When we have made out by careful and repeated observation that certain events always take place in the same order, we speak of the truth thus discovered as a law of nature. Thus it is a law of nature that anything heavy falls to the ground if it is unsupported.'

[2]'**Laws are not causes.**' [2]'In fact, everything that we know about the powers and properties of natural objects and about the order of nature may properly be termed a law of nature. But it is desirable to remember that which is very often forgotten, that the laws of nature are not the causes of the order of nature, but only our way of stating as much as we have made out of that order. Stones do not fall to the ground in consequence of the law just stated, as people sometimes carelessly say; but the law is the way of asserting that which invariably happens when heavy bodies at the surface of the earth are free to move.'

**Laws are methods.**—[3]'They are the observed regular sequence of events.' The mission of science is to show us how things are done, not who does them. Strictly speaking, Science investigates, not the what or the who, but the how. And when she pushes her researches as far as possible, when she pursues generalization until she traces all phenomena to their ultimate seat, she reverently pauses, and acknowledges with true Religion the presence of a mysterious Power [4]' to whose

1 Heraclitus.
2 Prof. Huxley.
3 Dr. Hodge.
4 Prof. Fiske.

eternal decrees we must submit, to whose dispensations we must resign ourselves, and upon whose constancy we may implicitly rely.' There is conflict between Science and Mythology. But only the superficial are disturbed with fears of antagonism between Science and true Religion.

**Natural law is Divine method.**—Nature's laws are God's ways of working in the world. More and more we are coming to see the Divine in the natural. Too much has the theologian [1] 'thrust back Divine action to some nameless point in the past eternity and left nothing for God to do in the present world.' For long theology has made the mistake of distinguishing natural law from Divine action. They are identical. And [1] 'the tendency of modern scientific inquiry, whether working in the region of psychology or in that of [2]transcendental physics, is to abolish this distinction, and to regard natural law as merely a synonym of Divine action.' [1] 'The law of gravitation is but an expression of a particular mode of Divine action. And what is thus true of one law is true of all laws.'

**Evolution is established.**—[3] 'We regard the law of evolution as throughly established. It is only necessary to conceive it clearly, to accept it unhesitatingly.' [3] 'The consensus of scientific and philosophical opinion is already well-nigh if not wholly complete.' [3] 'If there are still lingering cases of dissent among thinking men, it is only because such do not yet conceive it clearly.' [3] 'The day is past when evolution might be regarded as a school of thought. We might as well talk of gravitationist as of evolutionist.'

1 Prof. Fiske.
2 The most subtile forces in nature.
3 President Leconte.

**Evolution is a universal law.**—Laplace somewhere says that Newton was singularly fortunate in this–[1]'that there was but one law of gravitation to be discovered,' implying that his 'transcendent achievements' might be equaled by later workers if nature only had [1]'more hidden treasures comparable in worth and beauty to that with which she rewarded the patient sagacity of the great astronomer.' But [1]'we now know that other laws remained behind, as yet others still remain unrevealed, that equal the law of gravitation in universality and coyness of detection. Such is the law of evolution. It [2]'affects the whole realm of nature and every department of science.' [2]'The same law which controls the development of an egg' presides [2]'over the creation of worlds.' The law of gravitation is the universal method of [2]'sustentation.' The law of evolution is the universal method of creation.

**Evolution is God's method.**—As [2]'the law of gravitation is nought else than the mode of operation of the Divine energy in sustaining the cosmos' [2]'so the law of evolution is nought else than the mode of operation of the same Divine energy in developing the cosmos.' The latter is stated thus by Mr. Herbert Spencer. 'Evolution is an integration of matter and concomitant dissipation of motion; during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity; and during which the retained motion undergoes a parallel transformation.'

For example, the integration of millions of particles of aqueous vapour into a cloud is attended by a loss of that kind of molecular motion known as heat. Further integration of aqueous vapour into liquid rain is attended

1 Prof. Fiske.
2 President Leconte.

by still further loss of heat by radiation. [1] 'The deposit of sediment at the mouth of a river is attended by the loss of the molar motions which brought its constituent particles from the upland regions which the river drains; and the hardening of the sediment into rock is a change to a state of aggregation in which, along with greater cohesion, the particles possess less mobility than before. in like manner the hardening of an igneous rock is effected by cooling, which implies the loss of internal motion. Indeed the phenomena of heat and cold exhibit enmasse an illustration of the general principle. The progress of any mass of matter from a gaseous to a liquid, and thence to a solid state, is attended by the continuous dissipation of molecular motion.'

[1] 'Finally, if we consider the case of organisms we find that the incorporation of food into the substance of the tissues is constantly accompanied by the giving out of motion in some form of organic activity.' In many cases, as when sediment is solidified into rock, or water converted into ice, the amount of retained motion is so small that much complexity in the structure of the object evolved is impossible. But in the evolution of a large and slowly cooling Sun-System the great amount of motion retained for ages in the planets admits of wonderful diversity and complexity in the structure of the object evolved. And be it remembered that all which happens in nature has one kind of cause; that the universe of originated things is the product of the Supreme Mind; that the multiplicity of diversified processes and objects, included in the great subject of evolution, have their source in the Divine Will.

**God's method of world-building is evolution.** The sun was [1] 'once a mass of nebulous vapour, extend-

1 Prof. Fiske.

ing in every direction far beyond the present limits of the solar system,' and pulsating with currents of motion that were [1]'determined hither and thither according to local circumstance, now aiding and now opposing one another.' This [1]' indefiniteness of movement ' finally ended [1]' in a definite rotation in one direction,' and the mass became [1]' an oblate spheroid, flattened at the poles and bulging at the equator.' The nebula, all the while radiating heat and contracting, [1]' continued to rotate with ever-increasing velocity'; ' its poles became more and more flattened;' ' its equatorial zone protruded more and more, until at last the centrifugal tendency at the equator became greater than the force of gravity at that place,' and [1]' the bulging equatorial zone,' [1]' was left behind as a detached ring girdling the retreating central mass.' This ring, being subjected in all directions to forces that were not absolutely symmetrical, forthwith broke into a host of fragments of unequal dimensions which as so many satellites surrounded the equator, following each other almost in the same orbit and revolving in the direction of the solar rotation. Each large fragment by its gravitative force retarded the smaller one before it and accelerated the smaller one behind it until at last two or three fragments caught up with each other, and coalesced. [1]' This process went on until all the fragments were finally agglomerated into a spheroidal body,' and Neptune, the earliest evolved planet of the solar system was the result. [1]' In like manner were formed all the planets, one after another.' [1]' And from the planets' equatorial belts,' still gaseous, [1]' were similarly formed the satellites.' In confirmation of this method of world-building we find that the planets are

1 Prof. Fiske.

all oblate spheroids; that as shown by spectroscopic observation they are in the main [1]' composed of similar chemical elements; that their orbits are [1]' nearly concentric, and nearly in a plane with the solar equator'; that they revolve around the sun from west to east in the same direction that the sun rotates on his axis; that, with the exception Uranus, whose retrograde movement has its explanation. they rotate in the direction of the sun's axial rotation; that [1]' every satellite revolves about its primary in the direction of the primary's axial rotation, and in a plane but little inclined to the primary's equator'; that those planets in which the centrifugal force bears a high ratio to gravitation have more satellites than the others; that the outer planets, being formed from larger ancestral rings, are in general larger than the inner; that the larger planets as Jupiter and Saturn, cooling more slowly than the smaller, are now [1]' prodigiously hot'; that the smaller planets as the earth and Mars, cooling more quickly than the larger, now have 'a moderate temperature'; that [1]' the breaking up of the zone of asteroids' by the powerful attraction of Jupiter [1]' occurred in the only part of the system where such an event was likely to occur'; that Saturn is the one planet still girdled by rings that are apparently continuous; that comets are nebulous in constitution and come chiefly from [1]' high solar latitudes ' where shreds of the primitive nebula would be most likely to be left behind by the integrating mass; and that as revealed by both telescopic and spectroscopic research, the universe contains cosmic matter in different stages of evolution, from a primitive gaseous nebula to a highly developed world system like the solar. [1]' The common orgin of the planets from the sun's equator ' [1]' is

1 Prof' Fiske.

sustained by all the facts within our ken, and invalidated by none.' And [1] 'this gigantic process of planetary evolution, in which the integration of matter and concomitant dissipation of molecular motion, kept up during untold millions of ages, has brought about the gradual transformation of a relatively homogeneous, indefinite, and incoherent mass of nebular vapour into a decidedly heterogeneous, definite, and coherent system of worlds.' Note further that the genetic nebula was full of motion when evolution began. Within it a power was energizing. What then is this wondrous Dynamis that manifests Itself in such stupendous and harmonious activity, that changes chaos into cosmos, that causes such a marvellous metamorphosis? It is none other than the One of boundless might, whose work throughout the past eternity has been building worlds, and when their usefulness is done, destroying them, and making out of the same material more to serve His holy ends.

**The account of creation in Genesis has a Babylonian origin.**—[2] 'At a distance of six or seven thousand years from the age in which we live, we can still catch a glimpse of three or four civilizations, or, to put it better, three or four great human hives, having their regular rules, their mode of life, their language, and their religious rites.' These ancient societies [2] 'laid the first bases of the human edifice', and made many of the material discoveries. One of these early centers of civilization, Chaldaea or Babylonia, inoculated the Hebrews with a host of ideas, which, with some modification, they transmitted to us.

It is now known that Babylonian civilization extends

1 Prof. Fiske.
2 Ernest Renan.

[1]'back into a dim antiquity;' that it is [1]' as ancient as that of Egypt and not less original in its character'; that Babylon was the [1]' home of a venerable learning and culture'; that the [2]Semites [1]' were not the first occupants of the valleys of the Tigris and Euphrates'; that they were preceded by a people called Accadians, who were in no wise related to the Semites; that the Accadians spoke an aglutinative speech, resembling [1]' in its structure the languages of the modern Fins or Turks'; that to the Accadians the [1]'beginnings of Chaldaean culture and civilization were due;' that the Semites gradually superseded the Accadians, and founded a dynasty in Babylonia as early as 3750 B. C.; that the Accadians were the teachers and masters of their conquerors in writing, literature, and other elements of culture; [1]' that the cuneiform system of writing was not the invention, but the inheritance, of the Semite Babylonians and Assyrians'; that a [1]' large proportion of the deities of the Babylonian faith had their first origin in the beliefs of the Accadian people'; that the mythology of the Accadians [3]' passed into that of the Semitic Babylonians and Semitic Assyrians.

Now the Biblical account of creation originated with the Accadian Babylonians. From them it passed with some modification to the Semitic Babylonians. From these the Semite Abraham, the Semitic Assyrians or Ninevites, and the Semitic Hebrews during their captivity in Babylon, all derived it.

The primeval home of the Hebrews was in the valley of the Euphrates. Abraham, the father of the Israelite race, came from Ur of the Chaldees in Babylonia, and

1 Prof. Sayce.
2 The great race family to which the Hebrews belong.
3 Enc. Brit.

must have carried with him into Canaan the ideas of the nation from which he sprang, just as he and others brought with them Babylonian names, and gave them to places in Palestine.

That the Babylonians had a story of creation from which the Hebrews derived theirs is known from the fact, that from the ruins of Assur-bani-pal's library in Nineveh has been taken such an account with a professed Babylonian origin. The writing is in cuneiform characters on terra-cotta tablets now in the British Museum and [1]'arranged by Mr. George Smith on valid internal grounds in an order corresponding to the cosmogony in Genesis.' The [1]'Babylonian parallels are very striking, and would probably be very much more so if the tablets were complete,' says Mr. George Smith. 'The story, so far as I can judge from the fragments, agrees generally with the account of the creation in the book of Genesis, but shows traces of having originally included very much more matter.' [2]'There is however fair reason to suppose that there was a close agreement in subjects and order between the texts of the Chaldaean legend and Genesis.' [2]'The events of each of the days of Genesis were recorded on a separate tablet, and the numbers of the tablets generally followed in the same order as the days of creation in Genesis. [2]'The fifth tablet commences with the statement that the previous creations were delightful, agreeing with the oft-repeated statement of Genesis after each act of creative power that God saw that it was good.' [2]'It appears that the Chaldaean record contained the review and expression of satisfaction at the head of each tablet, while the Hebrew has it at the close of each act.'

1 Enc. Brit.
2 George Smith.

Here the difference is one of detail only. Now statements are numerous on the tablets themselves that they are not the originals but copies of much older Babylonian records. These originals Mr. George Smith places as far back as 2,000 B. C., and thinks they may date further back than this. However they told a story made up mainly of ancient Accadian elements and were conveyed more than 600B. C. from Babylon to Nineveh.

The Semitic [1]'Assyrians were a nation of warriors and traders rather than of students; their literature was for the most part an exotic, a mere imitation of Babylonian culture.' Semitic Assyria or Nineveh was originally a [2]'province or dependency of Babylon,' though long afterwards she became her mistress. [2]'Not only was Babylonia the mother country, as the tenth chapter of Genesis explicitly states, but the religion and culture, the literature and the characters in which it was contained, the arts and the sciences of the Assyrians were derived from their southern neighbors.' It is said that Assur-bani-pal was a genuine lover of books; and that when rebellion had been quelled in Babylonia, and the Babylonian cities had been taken by storm, the spoil that was most acceptable to this Assyrian king were the written volumes their libraries contained. [1]'No present could be sent him which he valued more than some old text from Erech or Ur or Babylon.'

With this early home of the story of creation the account in Genesis has historic connection not only, as we have seen, through Abraham; but also through the Hebrews during the Babylonish captivity. The language of the Babylonians was more nearly related to that

1 Prof. Sayce.
2 Enc. Brit.

of the Jewish exiles than to any other member of the Semitic family of speech.' It was not hard for a Jew to learn to understand a Babylonian. Also the libraries and ancient literature of Chaldaea were at that time open to the study and use of the Jew. So the cosmological theories of the Babylonians must have made at that period a deep and lasting impression upon the mind of the Hebrews. And, then if not before, they took the story of creation, condensed it, simplified it, eliminated its polytheism, and made the legend more potent for good.

[1]'The chief differences' between the two accounts Arise from the polytheism of Babylonia.' The words 'God created,' [2]'substituted for ten-thousand capricious fancies,' was indeed a great advance. [2]'The great truth of the unity of the world and of the absolute solidarity of all its various parts which polytheism failed to appreciate, is at least clearly perceived in' the Biblical narrative [2]' in which all parts of nature bring forth by the action of the same thought and by the effect of the same verb.'

**There is no need of trying to harmonize the account of creation in Genesis with modern science.** That the former [3]' is not in strict and detailed accordance with the teachings of' the latter must be admitted by every one. And all attempts to force it into such accord, torturing it into a scientific primer exact to our latest knowledge, making it anticipate our Astronomy and Geology, are futile and mischievous. They fail to convince independent inquirers, limit our thoughts of nature to the crude conceptions of primitive thinkers,

1 Enc. Brit. Vol. VI. P. 446.
2 Ernest Renan.
3 Marcus Dods.

[1] 'unduly prolong the strife between Scripture and science, putting the question on a false issue'; and [1] 'they do violence to Scripture, fostering a style of interpretation by which the text is 'made to teach [1] 'what ever the interpreter desires.'

Kepler says that it is for the common advantage of both theologians and men of science [2] 'to conciliate the finger and the tongue of God, his works and his word.' God has uttered no word that contradicts his work. His tongue and finger, if we may so speak, are in perfect accord. The Creator alone is the author of the record written in the rocks and stars. He is also the source of that natural thirst and love for truth that have in all ages moved men to seek and record it. But the creation legend is the expression not only of the Divine impulse, but also of human ignorance. The compiler of the book of Genesis, living in an unscientific age, and having no supernatural revelation or inspiration, but drawing from the rich mythic lore of Babylonia his fatherland, has, with what monotheistic and other improvement he was able to make, transmitted to us the Biblical account of creation. When he utters his great truth, 'God created,' science has no word of opposition. But when he inculcates the Babylonian primeval watery chaos; the existence of light and vegetation before the sun; the creation of sun, moon, and stars subsequent to the creation of this earth: the firmament with its fixed lights: the old Ptolemaic theory throughout; and other fanciful methods of manufacture; Science says, I show you a more perfect way. To us to-day the universe of God speaks more intelligently than it did to the ancient Jews and primitive Babylonians, Let us not

1 Marcus Dods.
2 Frederick Wright.

blend past ignorance with present knowledge. Let us no longer cumber our Christianity with the erroneous ideas of pre-scientific ages concerning the Divine methods of creation. But let us accept evolution as the subline revelation of His almighty and everlasting ways.

**God's method of mineral making is evolution.** We may fairly suppose that when our earth began its independent career as a planet the temperature of its '' surface cannot have been lower than the temperature of the solar surface at the present time, which is estimated at three million degrees Fahrenheit, or some fourteen thousand times hotter than boiling water.' At such a temperature there could have been no formation of chemical compounds.' The earth's surface was then '' composed of only uncombined elements of free oxygen, hydrogen, nitrogen, carbon, sulphur, etc., and of iron, copper, sodium, and other metals in a state of vapour. With the lowering of this primitive temperature by radiation chemical combinations of greater and greater heterogeneity became gradually possible. First appeared the stable binary compounds such as water and the inorganic acids and bases. After still further lowering of temperature some of the less stable compounds such as salts and double salts were enabled to appear on the scene. At a later date came the still more heterogeneous and unstable organic acids and ethers.' When the requisite coolness was reached, substances having affinities with each other, and being in juxtaposition, united chemically and produced all the innumerable mineral forms which make up the crust of the globe.

1. Prof. Fiske.

**God's method of generating life is evolution.** [1]'There is nothing more certain than that there was a time when there was no life upon the earth.' [1]'It is conceded impossible for life to have existed in the nebula or in the molten condition of the earth preceding the formation of a crust.' What then can we say in explanation of the genesis of life on the globe? By different thinkers two theories are entertained which we may call the germ theory and the dynamic or evolution theory. In accordance with the first, we cannot believe that the Deity created, outside and without the use of physical laws, either one, a few, or many germs, and then placed them in nature to develop. One can see that it would be more natural and easier to generate life within the web of natural forces. Protoplasm must have arisen in the following manner. Just as oxygen and hydrogen united to form water, and carbonic acid and ammonia united to produce carbonate of ammonia, [2]'so also carbon, nitrogen, hydrogen, and oxygen, when brought into juxtaposition, united' [2]'into higher and higher multiples as fast as the diminishing temperature would let them, until at last living [3]protoplasm was the result of the long continued process.' Here we catch a glimpse of the way in which the transition from not life to life must have been made. The association of vital phenomena with the wonderfully complex chemical compound called protoplasm, composed chiefly of the elements named above, is indeed a mystery. But it is not the only mystery met with in this realm. [2]'It is equally mysterious that starch or sugar or alcohol should manifest properties not displayed

1. James H. Chapin.
2. Prof. Fiske.
3. The so-called physical basis of life.

by their elements, oxygen, hydrogen, and carbon, when uncombined. It is equally mysterious that a silvery metal and a suffocating gas should by their union become transformed into table-salt.' [1] 'One result of every chemical synthesis is the manifestation of a new set of properties.' All life on this mundane sphere is manifested in a material organism. Protoplasm is the primitive living body from which all others have been developed. And we can conceive of no more reasonable, natural, and Divine method of its creation and inspiration with life than according to the evolution theory as indicated above.

**God's method of plant-making is evolution.** The primal basis of all life is protoplasm. Every plant commences its existence as a simple cell. The primary and fundamental form of this cell is merely a spheroid of protoplasm, devoid alike of wall or nucleus. From this protoplasmic body are evolved cell-wall, nucleus, plant-tissue, and all the different sorts of plants.

**God's method of animal-making is evolution.** Every animal commences its existence as a simple cell, the primary and fundamental form of which is merely a spheroid of protoplasm without wall or nucleus. In the process of the evolution of this morphological unit, cell-wall, nucleus, and animal tissue appear; and all the different kinds of animals are brought into being.

**God's method of man-making is evolution.** [2] 'Commencing with the earliest organisms, the very dawn of life, in the very lowest rocks, and passing onward and upward' through the Geologic ages to the

1 Prof. Fiske.
2 President LeConte.

present time, [1] 'we find first the lowest forms, and then successively forms more and more complex in structure' until at last we reach the highest and most complex animal organism, the human body. In its pre-natal development every child recapitulates through the principle of heredity the main points of the Geological history of humanity. The embryo becomes successively mollusk-like, fish-like, reptile-like, and mammal-like, before it is distinctively man-like. Commencing with the lowest unicelled microscopic organisms, and passing up through the animal scale as it now exists upon the earth, we find that in a general way every stage of the Geological history of Man's Evolution is represented by present living forms.

The tree is the truest symbol of the system of life on our planet. The great tree of life is rooted in the soil of the inorganic world. Very near the ground the trunk separates into two great branches, the vegetable limb and the animal. Limiting ourselves to the latter, we may with Pres. LeConte regard it as a straight trunk-line leading outward and upward to the terminal bud. Pretty soon from this chief animal stem several mollusk-limbs put out, some of which do not develop to any great extent, but one unfolds into all the forms of insect life. Meanwhile the main trunk is passing more and more from the mollusk to the fish-like structure. Next a branch shoots out which develops into all the forms of fishes. The main stem at this stage combines the characteristics of both fish and reptile. Now another branch puts out and develops into all the various reptiles. And from this reptilian limb, if we mistake not, springs the bough that unfolds into all the varieties of birds. Returning again to the main stem we find it assuming

1 Pres. LeConte.

mammalian characteristics. It continues to develop, sending off to the right or left many mammalian branches, and rising ever higher terminates at last with man.

In this chief stem there is a gradual evolution from the lowest form of life to the highest, that of man. But excepting the apex, the most perfect representatives of the different animal types are not found in the body of the tree, but in the extremities of its branches. And man in his evolution does not pass through the more specialized forms but only through the more rudimentary or intermediary ones composing the body of the tree. Evolution does not teach that man has been evolved from the modern monkey or that any such can ever become a human being. A branch once separated from the ascending trunk-line must grow its own way if it grow at all. It can never get back on the main stem. Other forms developing away from them, the greatest possibilities of the tree of life have come up into man, and are his alone. Evolution is not an atheistic explanation of man's origin, but only the method or process by which the Deity has created him. Some one asks, whence comes man, from nature or from God? We answer, from God through nature. The Divine Being is the author of nature's laws, and uses them as means of bringing humanity into existence.

**God's method of creating consciousness is evolution.**—[1] "There does not exist any break or chasm between the life that shows no mind and the life that shows mind. Observe the evolution of a single animal. The yolk of an egg just broken by the cook yields no sign of mind and no sign of life. It does not respond to a stimulus as much as many plants do. Had the egg

1 Herbert Spencer.

been left under the hen a certain time the yolk would have passed by infinitesimal gradations through a series of forms ending in the chick. And by similarly infinitesimal gradations would have arisen those functions which end in the chick breaking its shell; and which when it gets out show themselves in running about, distinguishing and picking up food, and squeaking when hurt. When did the feeling begin and how did there come into existence that power of perception which the chick's actions show? Take the human being. The course of development before birth is of the same general kind. And from the unintelligence of the infant to the intelligence of the adult there is an advance by steps so small that they are not appreciable from day to day. In nature from the slow contraction of a polyp's tentacles we may pass by insensible steps through ever complicating forms of action with their accompanying signs of feeling and intelligence until we reach the highest.' In passing from the not conscious, not intelligent, and not moral to the conscious, intelligent, and moral there seems to be no leap greater than a chemical union or synthesis. What God does in the egg or embryo is an epitome of what he has done in the great womb of nature.

**The Biblical account of the creation of man has a Babylonian origin.**—The narrative is mythical and traditional. 'A [1]mythological age stands at the head of all national histories: and that of the Hebrews seems to be no exception.' The Scripture account of creation, as we have seen, has many points of agreement with the Babylonian legend of the same event. They are [2]: 1:

1 Enc Brit. Art. Adam.
2 Enc. Brit. Art. Cosmogony

the general arrangement, 2: the introduction of a God speaking, 3: the notion of the primeval flood or watery abyss at the beginning, 4: the repeated eulogy on the previous creative work as delightful, and 5: the mention of the stars as placed to determine the year.' In both Genesis and the cuneiform text the same three kinds of animals are mentioned. The hebdomad of days points to Babylon, the mother country of Israel. For the Hebrews had from thence the week of seven days. [1] 'The Babylonian account of creation resembles very closely that of Genesis. Even the very wording and phrases of Genesis occur in it. And though no fragment is preserved which expressly tells us that the work of creation was accomplished in seven days, we may infer that such was the case from the order of events as recorded on the tablets.' Moreover it is established, as we have seen, that there is at least at two different periods historic connection between the Babylonian and Hebrew traditions.

Now [2] 'in the tablets of the principal Babylonian story of creation are fragments which refer to the creation of mankind called Adam, as in the Bible. He is made perfect and instructed in his various religious duties.' Also the Babylonians believed that the woman was derived from the man. One of the magical textsreads: [1] 'The woman from the loins of the man they bring forth.' Having shown the mythical source of the accounts of the creation of the world and man in Genesis, let all bear in mind that these Biblical stories should not stand in the way of science or evolution, which reveals God's method of world-building and man-making.

1 Prof. Sayce.
2 Geo. Smith.

**The person Adam of Genesis never existed.** We must come to this conclusion from the study, not only of modern science, but also of Babylonian mythology. That man was not created instantly, but gradually through long ages of evolution [1] 'is corroborated by all the testimony which the patient interrogation of the facts of nature has succeeded in eliciting.' Embryology and rudimentary organs alone are witness sufficient. Why has the embryo of the whale a full set of rudimentary teeth which reach their highest development in mid-embryonic life and are then absorbed? Again why have whales rudimentary hind-legs buried beneath the skin and therefore of course wholly useless? Why do they have rudimentary hairs, and also rudimentary organs of smell made on the pattern of those of mammals, not of fishes? The only explanation of these facts is that the ancestor of the whale was a gigantic, marsh-loving, powerful-tailed, short-legged, scant-haired quadruped which in time took to the water. And little by little for want of use, its hind-legs and other organs now found to be rudimentary and hereditary in the embryonic and adult whale, were gradually reduced to mere remnants.

In its pre-natal state the mammal begins to develop as if it were going to become a fish and then changing its course, acts as if it were going to become a reptile or bird, and only after much delay assumes the peculiar characteristics of the mammal toward which it is tending. In the course of its development the human embryo has 'gill-like slits on each side of the neck up to which the arteries run in arching branches as in a fish; the heart is at first a simple pulsating chamber like the heart of the lowest fishes; at a later period there is a

1 Prof. Fiske.

movable tail considerably longer than the legs; the great toe projects sideways from the foot, like the toes of adult monkeys and apes; and during the sixth month the whole body is covered very thickly with hair extending even over the face and ears, everywhere indeed, save on the lower sides of the hands and feet which are also bare in the adult forms of other mammals.' In the face of these facts it seems that to withold assent to the evolution theory one must be as obstinate as those who would not believe though one rose from the dead; and to maintain [1] 'that a homogeneous clay model of the human form ever was in some inconceivable way, at once transmuted into the wonderfully heterogeneous combination of organs and tissues with all their definite and highly specialized aptitudes of which actually living man is made up,' it seems that one must be as credulous as those who believed [1] 'that St. Gore of Treves transformed a sunbeam into a hat-peg or that men were once changed into werewolves by simply putting on an enchanted girdle.' Too many regard God as a mere wonder-worker or chief magician, and see nothing Divine in the sublime and eternal laws of nature. It is more impious to refuse credence to these which are His everlasting ways than to an inadequate though long cherished tradition.

Turning now to the latter we note that [2] 'the name Adam is in the Babylonian creation legends, but only in a general sense as man, not as a proper name'. [3] 'In Gen. I. 26:27, V. 2, it is simply appellative, being applied to both progenitors of the human race.' In [2] Gen. II. 25; III. 8, 20; IV. 1, etc., it assumes the nature of a

1 Prof. Fiske.
2 Geo. Smith.
3 Enc. Brit. Art. Adam.

proper name, and has the article, the man, the only one of his kind.' In Babylonian mythology it first signified the primitive dark Accadian people. Later it denoted the white Semitic conquerors of the Accadians, and ancestors of the Hebrews. Still later the Jews used it as a proper name for the first human being. [1] 'As in Hebrew it has come to be the proper name of the first man, so, too in the old Babylonian legends the Adamites were the white race of Semitic descent who stood in marked contrast to the black-heads or Accadians of primitive Babylonia. Originally it was the dark race itself that claimed to have been the men whom the God Merodach created: and it was not until the Semitic conquest of Chaldea that the children of Adamu or Adam were supposed to denote the white Semitic population; hence it is that the dark race continued to the last to be called the Adamatu or red-skins which a popular etymolog connected with Adam man.'

It is clear that the Genesis story of man's origin and primitive history is the outgrowth of Babylonian myth.

It is not founded upon facts. The person, Adam, of the Bible, never existed. No Eden or golden age lies behind humanity. Let these things be known by all who deride or refuse to accept evolution, which is God's method of man-making and society building. Let the old props be pulled out that new supports may be put in their places. God did not make man at once out of hand as the child makes his mud pies; but through long ages by the process of evolution he brought him into being. Man was first a ruder animal that the Creator continued to make more perfect. And an ennobled ape is more promising than a degenerate Adam.

1 Prof. Sayce.

**The garden of Eden has a Babylonian origin.** The site of Paradise is to be sought for in Babylonia. According to Genesis the garden which God planted is, from the Palestinean standpoint of the narrator, eastward in Eden. [1]'And Eden as we learn from the cuneiform records' is [1]'the ancient name of the field or plain of Babylon where the first living creatures had been created.' [2]' Eden is the lowland of the twin streams, and the garden in Eden, the district near Babylon, so renowned from of old for its Paradisaic beauty.' [2]' The name of the district in which it is situated is afterwards transferred to itself.' According to Babylonian tradition the garden of Eden is the abode of various deities, and is in the immediate vicinity of the very ancient city Eridu, whose site is in the region of Babylon. The rivers of Eden, says Prof. Sayce can be found in the rivers and canals of Babylonia. Two of them are the Euphrates and Tigris. Pison is the Babylonian Pishon, ' signifying canal.' And Gihon may be the Accadian Gukhan, ' the canal stream,' or branch of the Euphrates on which Babylon stood.

**The tree of knowledge mentioned in Genesis has undoubtedly a Babylonian origin.**—The portion of the creation legend where this tree belongs has unfortunately not been discovered. [3]' But there is an obscure illusion in the cuneiform account to a thirst for knowledge having been a cause of man's fall.'

**The tree of life mentioned in Genesis has a Babylonian origin.**—This tree [1]'of which so many illustrations occur on Assyrian monuments, is declared

1 Prof. Sayce.
2 Franz Delitzsch.
3 Geo Smith.

to be the pine tree of Eridu, the shrine of the God Irnin, and Irnin is the name of the Euphrates when regarded as the snake river which encircled the world like a rope and was the stream of Hea, the snake God of the tree of life.' This sacred tree had many mystic virtues. It was instrumental in curing a man possessed with evil spirits; was able to shatter the power of the incubus; was employed In many incantations and magic rites which were intended to restore strength and life to the human frame; it was the beloved of the great gods; and was under the special protection of Ea, the God of wisdom, of the deep, and of the Euphrates. Upon its heart or core was inscribed the name of this Deity, whose command Merodach obeyed when he created the Black-headed Adamites of Sumir. The city Eridu, which the people of Sumir or Shinar called the good or holy, was, as we have seen, the shrine of Irnin, and in the midst of a garden or forest that once lay near it grew the holy pine tree, the tree of life.

**The account of the temptation and fall of man in Genesis undoubtedly has a Babylonian origin.** The portion of the creation legend, which doubtless treated of this subject, has not been discovered, so, [1] no account of the fall of man similar to the one recorded in Genesis has as yet been found among the fragments of the Assyrian libraries. It is never-the-less pretty certain that such an account once existed. An archaic Babylonian gem represents a tree on either side of which are seated a man and woman with a serpent behind them, and their hands are stretched out toward the fruit that hangs from the tree. A few stray references in the bi-lingual Accadian and Assyrian dictiona-

1 Prof. Sayce.

ries throw some light upon this representation, and inform us that the Accadians knew of a wicked spirit, the serpent of night and darkness, which had brought about the fall of man.' [1] 'He is first made perfect and instructed in his various religious duties, but afterwards he joins with the dragon of the deep, the animal of Tiamat, the spirit of chaos, and offends against his God, who curses him and calls down on his head all the evils and troubles of humanity.' [2] 'The Biblical account of the fall stands in unmistakable connection with the Babylonio-Assyrian tradition.'

**Probably humanity originated in several centers on the earth.**—With reference to the question, [3] 'have all mankind descended from a single pair,' anthropologists are divided into two schools, [4] monogenists and [5] polygenists. The former explains race differences by climate and circumstance; the latter, while they admit some such modification, yet do not think the explanation sufficient. Two modern views seem to have strengthened the monogenist theory: first the development of species which shows the possibility of race variation, and second the great antiquity of man which gives time for bringing about such difference. So some eminent evolutionists have believed that all mankind are descendants from a single stock.

But [3] 'the hypothesis of development admits of the argument, that several [6] simious species may have cul-

1 Geo. Smith.
2 Franz Delitzsch
3 Enc. Brit. Art. Anthropology.
4 One who maintains that all mankind have sprung from one original pair.
5 One who maintains that all mankind have sprung from more than one original pair.
6 Apelike.

minated in several races of man. As water, salt, and other minerals were made all over the world; so protoplasm may have been evolved, and man developed in more than one region of the globe. It does not accord with the monogenist theory that [1]' physically different races, such as the Bushmen and Negroids in Africa, show no sign of approximation under the influence of the same climate;' that [1]' permanence of type is displayed by races ages after they have been transported to climates extremely different from that of their former home;' that the same color, more or less intense, pervades nearly all the tribes of American Indians from the Arctic Ocean to Cape Horn; that the tribes [1]' whose color approaches nearest to black are found in the temperate zone' instead of the equinoctial regions.

[2]' If man was evolved originally from several centers, America assuredly included one at least.' [2]' It may be asserted with some confidence that there is nothing in the physical and mental conditions of the aboriginal Americans which require us to postulate for them a foreign origin.' [2]' Nor is there anything in the religions, systems of government, architecture, and other arts of the native Americans, by which they can be connected with the corresponding systems of the east.' And [2]' science has demonstrated beyond all cavil that while differing widely among themselves, the American languages not only betray no affinity to any other tongue, but belong to an absolutely distinct order of speech.'

1 Enc. Brit. Art. Anthropology.
2 Enc. Brit. Art. Indians.

Only those languages [1] have been shown related which possess a common structure.' [1] To trace all the world's languages so far back toward their beginning as to find in them evidences of identity is beyond the wildest hope.' [1] The question of the unity of speech, and yet more that of the unity of the race, is beyond the reach of the student of language.'

If the race is one, it does not follow that the beginnings of speech are one, and vice versa. Language cannot serve on either side of the controversy concerning the origin of the race or the unity of mankind. In all probability there was a considerable first-period of human existence without traditional speech. Meanwhile the race must have multiplied and scattered into independent communities. So it is reasonably certain that language had several different beginnings. And if it is true that the human race ranged over the earth from several centers the fact does not interfere with the fatherhood of God, the brotherhood of man, nor the solidarity of the world. Have we not all one Father? Hath not one God created us?

**The ten antediluvian patriarchs have their prototypes in Babylonian mythology.**

The legend lore of the Babylonians tells of ten kings who reigned for a long period of time anterior to the deluge. The mythologies of other nations in that quarter of the world contain the same number of kings. The tradition of the ten antediluvian patriarchs [2] is traced back to a really primitive epoch when the ancestors of all the races among whom we have found it still lived contiguous to one another, intimately enough

1 Prof. Whitney, Enc. Brit. Art. Philolgy.
2 Lenormant.

associated to account for this community of tradition, not being yet scattered abroad to any great extent. At this epoch in the progressive march of acquirement ten was the highest number which had been reached, consequently the indeterminate number, and the one which was used to express many, and convey the general idea of plurality. At this stage the primitive quinary numeration suggested by the fingers on the hand had passed on to the decimal numeration based on the digital calculation of the two hands.'

As long centuries pass, and Astronomy is cultivated, and the zodiac developed by the Babylonians, they place their ten antediluvian kings in ten of the zodiacal mansions. To the Babylonians the zodiac is the symbol of both a year and an astronomical period of many thousands of years. Now it is known that from these ten representatives of the Babylonian months and cosmical epochs, the list of antediluvian patriarchs in the Bible is an outgrowth or a formation.

**The long lives of the patriarchs have their explanation in Babylonian mythology.**—[1] 'What then is our position with respect to the statements of prolonged life which reach from 777 to 969 years? Every attempt to reduce the years to shorter periods has been vain.' [1] 'On the other hand so long a duration of life as is spoken of in' the fifth Ch. of Genesis [1] 'cannot be conceived, of either historic or present human nature. In the present time only one out of 100,000 attains the age of 100, and only one out of 500, that of 90.' The testimony of legend with reference to long lifetime in primeval ages and its gradual shortening, is untrustworthy.

1 Delitzsch.

'However remarkable may have been the memory of the ancients, during those ages when they did not as yet possess the art of writing, it is impossible to imagine that they could have preserved so exact a record of the ages of the first men, at an epoch too when they did not even possess a terminology to express so considerable a lapse of time. We are forcibly impelled to refuse all historic character to the figures of longevity ascribed by the Bible to the antediluvian patriarchs, and simply to regard them as cyclic numbers.' They are seen to be not a definite special tradition handed down from the first man, but a computation which is the result of reflection.

It is known that a long period of time is artificially distributed among the ten antediluvian patriarchs just as in Babylonian mythology a long period of time is distributed among the ten antediluvian kings. This great epoch which was symbolized by the zodiac and represented by the ten mythical kings who, as we have seen, were placed in ten of the zodiacal mansions, 'does not in the detailed figures which give the duration of each reign, offer itself to us in ten equal parts. The reigns are unequal. But there is a certain connection between the inequality of the reigns and the inequality of the spaces occupied in the heavens by the constellations which have given their names to the zodiacal mansions.' [1] 'The longest reigns coincide with the largest constellations.' Now the sum of the life lengths of the ten antediluvian patriarchs very nearly equals a Babylonian cyclic number. And the inequality of their ages parallels the inequality of the ten antediluvian reigns of Babylonian mythology, and also the inequality of the spaces occupied by the zodiacal constellations where the kings had their respective seats.

1 Lenormant.

**The account of the deluge in Genesis has a Babylonian origin.**—The legend of the flood is not found among all nations. [1] 'The Egyptians and (probably) the Persians had none; and it is doubtful whether it exist in non-Mahometan Africa.' The black race is without it. Says Lenormant: 'Traces of the tradition have been vainly sought both among the African tribes and the dusky population of Oceanica.' [1] 'Probably, too, large deductions should be made from the myths of savage tribes on the ground of Christian influence, even when related by well informed travelers.' No doubt much of the fantastic flood-lore found among the American Indians is but a transformation of what missionaries have told them.

[2] 'The circuit in which the legend of the flood was disseminated in the ancient world is, when rightly regarded, of no great extent. Starting from the region of the Tigris and Euphrates, it spread westward over Anterior Asia and thence to Greece, and eastward to the Indians, after they had advanced from Hindukuh along the Indus as far as the sea, acquiring everywhere fresh nationai coloring, and attaching itself to different localities.' Only among those nations, the Jews and other Semitic peoples included, whose primitive seats were in the region of Mesopotamia, do we find flood-stories that are clearly akin. These widely separated legends evidence the unity of their origin in the Euphrates valley and not the universality of a flood.

[2] 'A universal deluge, covering at the same time the whole earth to its highest mountain peaks, is physically and geologically inconceivable, inconceivable an atmos-

1 Enc. Brit., Art Deluge.
2 Delitzsch.

pheric deposit taking place simultaneously upon both hemispheres, inconceivable the creation of the mass of water needed for such a watery covering of the whole globe, inconceivable the continued existence of the world of water animals in the intermingling of salt and fresh water by the Flood. For the accomplishment of these inconceivabilities recourse must be had to miracles of omnipotence, concerning which the narrative is entirely silent.' We may feel sure that the whole world was never overflowed by the waters of a deluge.

The most primitive legend of the flood belongs to the Euphrates Valley. And [1]'wherever we meet among ancient nations with a legend of the Deluge homogeneous in its chief features it will have to be admitted that it has arisen, if not directly, yet through some kind of medium either more ancient or more recent, from the source of legends found in Mesopotamia.' We possess two versions of the Babylonian account of the deluge, Berosus' story and the cuneiform legend read in [2]'the portion of the 11th lay of the great mythological epic discovered by Mr. George Smith.' The latter is [2]'our most valuable authority for the Babylonian deluge-story.' [2]'It comes from the library of king Assurbanipal, and dates from about 600 B. C., but the Accadian original from which it was translated may well (says the cautious Assyriologue, Dr. Shrader) have been composed between 1000 and 2000 B. C., while the myths themselves will of course be much older.' [3]'This account shows clear traces of having been compounded out of at

1 Delitzsch.
2 Enc. Brit. Art. Deluge.
3 Prof. Sayce.

least two older narratives.' And it [1]'is evident to even a superficial observation that the history of the flood in its Biblical form 'is composed of two closely interwoven documents.' This welding together of two documents in both the Babylonian and the Biblical legends explains the inconsistencies in each.

Now though there is between these two accounts, the Babylonian and the Biblical, a difference in detail; yet there is a remarkable parallelism between them. [2]'In their main features the two stories fairly agree; as to the wickedness of the antediluvian world, the divine anger and command to build the ark, its stocking with birds and beasts, the coming of the deluge, the rain and storm, the ark resting on a mountain, trial being made by birds sent out to see if the waters had subsided, and the building of an altar after the flood. All these main facts occur in the same order in both.' [3]'It is most evident to whomsoever may compare the two accounts that they must have been one and the same until the epoch when the Terahites left Ur for Palestine.' It is clear that from the Babylonian narrative the Jews took the material of theirs and adapted it to their moral and monotheistic ideas.

The source of the Babylonian legend now concerns us. The fact that Egyptian mythology has no fully developed deluge-story is by some scholars [1]'accounted for by the circumstance that the inundation of the land is, in Egyptian nations, not a calamity, but a benefit.' Nevertheless an Egyptian myth is found which embodies a conception analogous to that of the narrative in

1 Delitzsch.
2 Mr. George Smith.
3 Lenormant.

Genesis. [1]'Ra, the creator, being disgusted with the insolence of mankind resolves to exterminate them.' [2]'The means of punishment is however not a flood, but a slaughter.' [3]'The massacre causes human blood to flow to Heliopolis, upon which Ra repents, and swears with uplifted hand not to destroy mankind again.' In adopting the legend [3]' the Egyptians retained the tradition of the destruction of mankind; but as an inundation was for them a symbol of prosperity and life they altered the primitive tradition.'

Now [4]'the rivers of Babylon were not, like the Nile, the bringers of unmixed good. They might indeed be termed the bearers of fertility, but their destructive floods needed curbing by dams and canals; and the curse of rain that descended on the land during the winter months made the rivers also curses instead of blessings.' We must remember that Babylonian civilization was cradled in the great plain near the ocean, [5]'in the lower district of an alluvial basin, in which the soil was gradually stolen from the sea by long continued deposits of river mud.' Almost the sole Geographical features of the region are the rivers. [6]'The dead level stretches away as far as the eye can follow it, and like the sea melts into the sky of the horizon.' In this great fertile flat which the twin rivers were wont annually to overflow, the legend of the flood naturally had its birth.

The Babylonian deluge-story is a mythico-poetical picture of the rainy season of the year in that aqueous

1 Ency. Brit.
2 Delitzsch.
3 Lenormant.
4 Prof. Sayce.
5 Perrot and Chipiez.
6 Geo. Rawlinson.

land. In Babylonian mythology there is a great poem called the Izdubar legend, composed of twelve parts or lays, recorded '' on twelve tablets, with an obvious design of corelation with the twelve divisions of the sun's annual course.' Speaking in a general way, the twelve songs correspond to the twelve signs of the zodiac, the twelve months of the year, and the deities that preside over the months. Each lay portrays a peculiarity or characteristic of its corresponding month, presiding deity, and zodiacal sign. Now the eleventh lay, which, as we have before stated, is the best Babylonian story of the deluge, corresponds to the eleventh month of the Babylonians (part of our January and February), the month of the malediction of rain, the month whose presiding deity is Rammam, the inundator, and whose zodiacal sign is Aquarius, the water-bearer.

**All the accounts in Genesis from the creation of the world to the going out from the ark after the flood are in the main a reflection of the Babylonian zodiac.**—The formation of the organized universe and of man, the fratricide and founding of the first city, the ten antediluvian patriarchs and their peculiarities, the moral deterioration of mankind, the deluge and the new-beginning are all paralleled in that complex calendrical system. The writer of the Biblical antediluvian narrative does not reproduce the literature of the calendar exactly. He alters it somewhat, eliminating its exuberant polytheism and giving it the stamp of a severe monotheism. He also with some of the later Babylonians, partially transforms it from the material to the moral, from the physical to the spiritual.

1 Enc. Brit.

In the Babylonian zodiac the names of the ten antediluvian kings and of the deities, who preside over the months, are, for the most part, personifications of the sun. Their succession and that of the signs of the months, in the zodiac, express the principal phases of the sun's apparent annual revolution, its alternations of waxing and waning, its different peculiarities, deeds, and experiences as a deity in the successive stages of its journey. The Biblical narrative goes over the same ground with its one Supreme Deity, its legends, and its patriarchal genealogies. But what to the ancient Babylonians was an expression of the sun's retrogression becomes in the 'Bible a purely moral decadence of the whole human race which corrupts its way by sin, ceases to listen to the divine precepts, and by the accumulation of its errors committed of its free will excites the anger of God, drawing upon itself the terrible punishment of the deluge.' Enoch ceases to represent the sun still struggling against the progress of the power of winter and becomes the righteous man who alone of his generation walks with God. Noah is no longer representative of the luminary of day in the darkness and clouds of winter submerged, purified, and then reborn, rejuvenated; but is transformed into the just and perfect man saved by the protection of Jehovah.

From the study of Babylonian mythology it is clear that the sun's autumnal decline has been transformed into the moral decadence of mankind, and that the sun's combat with the principle of darkness and winter has been transformed into Noah's experience with the waters of the deluge. All the accounts in the first ten chapters of Genesis are primitive-man's crude conceptions of nature, which 4,000 years B. C. found their

1 Lenormant.

place in the zodiac, and which thence have been transmitted to us. We should all feel grateful for the new light Assyriology has shed upon these legends. They are now known to be not from God in any peculiar sense. They have not been useless, but they have served their day. We no longer feel the necessity of giving credence to narratives whose origin is mythical, whose history is the record of long ages of mythical evolution, and whose teaching is in great part at variance with the handwriting God has written on all the great walls of the world and on the tablets of the best minds and hearts of humanity. The time has come when we must teach as the divine method not mythical tradition, but scientific evolution. The time has come when we must also cease falsifying the Divine Nature, teaching that the good God, who is long-suffering toward us, once arbitrarily and ruthlessly destroyed the race of men.

**Man has been a denizen of this world for untold ages.**—[1] 'Archbishop Usher of the English church, some two and a half centuries since, taking the Bible narrative as his guide, made the period of man's occupancy of the earth, somewhere from four thousand and four, to four thousand one hundred and seventy-four years before Christ, or say, in round numbers, six thousand years to the present date.' This chronology was generally accepted until of late years.

But [2] 'geology, notwithstanding the imperfection of its results, has made it manifest that our earth must have been the seat of vegetable and animal life for an immense period of time; while the first appearance of man,

1 J. H. Chapin, Ph. D.
2 Ency. Brit., Art. Anthropology.

though comparatively recent, is positively so remote, that an estimate between twenty and a hundred thousand years may fairly be taken as a minimum. This Geological claim for a vast antiquity of the human race is supported by the similar claims of prehistoric archaeology and the science of culture, the evidence of all three departments of inquiry being intimately connected, and in perfect harmony.'

[1] 'Suppose we go back to Egypt seven thousand years ago, we do not find the human race there in its infancy. They had a language, not merely of signs, but of vocal utterances, a written language, not of mythic hieroglyphs only, but of characters that may still be read; they had extensive knowledge of many useful arts, and they had a well established form of government. Men do not leap at a bound to such conditions.' So we must add to the 7,000 years [2]' a probably much greater length of time, during which the knowledge, arts, and institutions of' the Egyptians [2]' attained to their remarkably high level.'

[2] 'The evidence of comparative philology corroborates this judgment. The Hindus, Medes, Persians, Greeks, Romans, Germans, Kelts, and Slaves make their appearance at more or less remote dates as nations separate in language as in history. Nevertheless it is now acknowledged that at some far remote time these nations originated from a single barbaric people,' speaking a now extinct language, called Aryan; and that many thousands of years are necessary for the development of these child tongues as we know them at the dawn of history.

1 J. H. Chapin, Ph. D.
2 Ency. Brit. Art. Anthropology.

Further, the high antiquity of the race is inferred [1]'from the depth of mud, earth, peat, etc., which has accumulated above relics of human art imbedded in ancient times.' Such is [1]'Mr. Horner's argument from the numerous borings made in the alluvium of the Nile valley to a depth of sixty feet, where down to the lowest level fragments of burnt brick and pottery were always found, showing that people advanced enough in the arts to bake brick and pottery have inhabited the valley during the long period required of the Nile inundations to deposit 60 feet of mud, at a rate probably not averaging more than a few inches in a century.'

We have, moreover, in the Danish peat-beds indisputable evidence of the great antiquity of man. [2]'In the peat, at various depths below the surface are prostrate trunks of trees, that have evidently grown upon the borders of the bog and fallen in.' The higher strata contain trunks of the beech, which is the common forest tree of the country to-day. It occupied the ground at the time of the Roman invasion almost two thousand years ago, and is the tree of Danish tradition. Below the layer of beech are trunks of oak of very great size, which evidence an era when the prevailing forest tree was oak. At a still lower level, two to five feet from the bottom, are the trunks of pine, from two to three feet in diameter and their number indicates that they at one time were the prevailing forest tree. Now [3]'beneath the buried trunks of these pine trees,' and [2]'in such positions as they could not have reached by simply working their way downward,' [3]'flint in-

1 Ency. Brit. Art. Anthropology.
2 J. H. Chapin, Ph. D.
3 G. Frederick Wright.

struments are found, showing that man was a hunter, in possession of polished stone weapons, even in those early days.' A period, lying back of the climatic and other physical changes implied in the successive sorts of prevailing forest trees, must be very remote indeed.

These are a few of the arguments that prove the high antiquity of the human race. Let us consider another which offers more satisfactory means of determining the time of man's appearance on the globe. '[1] 'It is known with certainty that at a relatively recent epoch our northern hemisphere was covered with glaciers.' '[1] 'The continent of North America was deeply swathed in ice as far south as the latitude of Philadelphia. At the same time a parallel phenomenon occurred on the eastern hemisphere. It is also known with certainty '[1] 'that men existed both in Europe and in North America at the beginning of the glacial period;' and '[1] 'this extensive dispersal implies the existence of the human race for a long time previous to this epoch.'

We have now to ascertain the date of the ice-sheet. To do this we must consider its cause. '[1] 'It has been proved by Mr. Croll that the primary cause of the glaciation of the northern hemisphere was a change in the shape of the earth's orbit, such as had occurred before and will occur again; and that the dates of these changes in the orbit, whether past or future, can be determined by astronomical methods with great accuracy.' To the variously-compounded attractions of the other planets these changes are due. At present the elongation of the earth's orbit is such that the '[1] 'winter

1 Prof. Fiske.

half of the year, or the interval from the autumnal to the vernal equinox is nearly eight days shorter than the summer half of the year,' or the interval from the vernal to the autumnal equinox. Consequently the northern hemisphere receives more heat than the southern, [1] 'the south pole is much colder than the north pole,' the southern trade-winds are much stronger than the northern, the neutral zone where they meet is some five degrees north of the equator, most of the heated water of the central Atlantic on both sides of the equator gets carried into the northern temperate zone, and the Antarctic continent is completely enveloped in ice even down to the sixty-seventh degree of latitude. Now there have been times in the past when the eccentricity of the earth's orbit was such that the winter half of the year in the northern hemisphere was nearly twenty-eight days longer than the summer half. Consequently the southern hemisphere received much more heat than the northern, the north pole became much colder than the south pole, the northern trades blew with much greater force than the southern, the neutral line was shifted some fifteen or twenty degrees south of the equator, the great ocean currents driven by the trade-winds all tended southward. Now the most recent period of high eccentricity of the earth's orbit from which such a northern ice age as we are considering could come [1] 'began 240,000 years ago,' [1] 'lasted 160,000 years,' and [1] 'came to an end 80,000 years ago.' And we are able [2] 'to affirm as an undoubted fact that at the earliest stage of the quarternary' or glacial [2] 'period the human species not only existed but was already widely

1 Prof. Fiske.
2. S. Laing.

diffused over four continents, and occupied nearly the whole surface of the habitable globe.' And such wide spread existence at the beginning of the glacial epoch [1]' implies a long previous existence in tertiary or pre-glacial times. And the evidence for this is fast accumulating. There are at least ten cases in which traces of tertiary men have been vouched for by competent geologists.' This testimony carries back of the glacial period [1]'the antiquity of man from one or two hundred thousand years to at least a million.' So when we say man originated in the pre-glacial era, at least 400,000 years ago, when as is known there were species of anthropoid apes equal to him in stature, we are making a statement which the facts and the testimony of eminent specialists seem to amply warrant.

**Language making is evolution.**—[2]' The doctrine was formerly current that a ready-made vocabulary and grammar had been put into the minds and mouths of the first human beings by a superhuman agency; and that variation, not unaided by miraculous intervention, of that original tongue had resulted in the infinity of dialects now existing. But the students of language have come to see clearly that men as they are, with the natures implanted in them, and in the circumstances by which they are surrounded, not only might, but certainly would, work out by the normal exercise of their powers, means of expression and communication such as we now see them possessed of; and that the origin and history of speech are thus completely accounted for by causes, which we are accustomed to call

1 S. Laing.
2 Prof. Whitney.

natural.' The beginnings of speech were simple roots. These were not parts of speech, but signified external, physical, sensible, acts or qualities. During an almost impenetrable past these [1]' first scanty and formless signs have been changed into the immense variety and fullness of existing speech.'

**Probably there never was a primeval mother-tongue.**—[2]' From the vantage ground which we now occupy, it is not difficult to see that the hypothesis of a single primeval language from which all existing languages have descended, involves an absurd assumption.' [2]' After fifty years of comparative study, in a cautious and prudent way, we have beside the [3]Aryan family, in the study of which such profound knowledge has been obtained, clearly made out the existence of the Dravidian family, in southern India, and of the Altaic family to which the Finnish, Hungarian, and Turkish belong, to say nothing of the long established Semitic family.' [2]' But the moment we try to compare these families with each other in order to detect some definable link of relationship between them we are instantly baffled.' [2]'Apart from a few casual coincidences, as in the Hebrew and Sanscrit words for six, there is not a trace of similarity between the Semitic and the Aryan vocabularies; while as regards both inflection and syntax, the entire structure of these two families of speech is so radically unlike, that only the most desperate feeling of speculative necessity could ever have induced anyone to seek a common original for the two.' [4]' All etymol-

1 Prof. Whitney.
2 Prof. Fiske.
3 The English and almost all the languages of Europe, also the Sanskrit and Persian dialects.
4 International Dictionary.

ogizing which assumes or implies a radical affinity between English and Hebrew, English and Finnish, or the like, is, in the present state of Philology, unscientific and illusory.' [1] 'The best authorities tell us that a list of from fifty to one hundred languages could be made of which no one has been satisfactorily shown to be related to any other.'

**The account in Genesis of the tower of Babel and confusion of tongues has a Babylonian origin.**—[2] 'Mr. George Smith discovered some broken fragments of a cuneiform text which evidently relate to the building of the tower of Babel. It tells us how certain men had turned against the father of all the gods, and how the thoughts of their leaders' hearts were evil. At Babylon they essayed to build a mound or hill-like tower, but the wind blew down their work, and Anu confounded great and small on the mound as well as their speech, and made strange their counsel. The very word that is used in the sense of confounding in the narrative of Genesis is used also in the Assyrian text.' This legend is simply the mythical way in which the ancient Babylonians and Hebrews accounted for the diversity of human speech.

**The civilization of the world has been gradually developed from an original stone-age culture.** Archaeologists usually [3] 'distinguish four different periods in the existence of the human race, according to the degree of advancement in art, namely: the Paleolithic or Rough Stone age, the Neolithic or Polished Stone Age, the Bronze Age, and the Iron Age.' The first

1 S. Laing.
2 Prof. Sayce.
3 J.H. Chapin, Ph. D.

[1]' marks the rudest stage of man's existence; when arrows, knives and other implements of the chase and for domestic use, were roughly shapen from hard stone, chiefly flint and argillite.' The second [1]' marks a period of some advancement upon the condition of the former, when men had learned to smooth and polish their implements; and they employed a greater variety of hard stones.' The third [1]' marks the early use of metals in the arts,' when men mixed copper with tin, producing the alloy known as bronze. [1]'The Iron age marks the higher civilization, when men, having learned mining and smelting, began to produce that most useful of metals.'

[1]'Wherever the history of man has been definitely traced, he seems to have passed through these several stages, or to be passing through them now.' [2]' We see man living on the earth for perhaps half a million years, to all intents and purposes dumb, leaving none but a geological record of his existence, progressing with infinite slowness and difficulty, making no history. Yet his geological record is not quite like that of the dog or the ape, which could not chip a flint, and in the incised antlers of the Cave-Men (engravings of animals and hunting scenes) we see the first faint gleams of the divine intelligence that was by and by to shine forth with the glories of a Michael Angelo.' [2]' During these long dumb ages, through infinite hardships and through the stern regimen of deadly competition and natural selection, man was slowly but surely acquiring that intellectual life which was at last to bloom forth in history, and which has made him the crown and glory of the universe.'

1 J. H. Chapin, Ph. D.
2 Prof. Fiske.

**Society-building is evolution.**—[1] 'In the permanent family we have the germ of society.' With man's increasing intelligence has come a lengthened infancy, and a prolongation of parental affection. In general throughout the animal kingdom [1] 'the duration of the feelings which insure the protection of the offspring is determined by the duration of infancy.' [1] 'Where the infancy is very short the parental feeling, though intense while it lasts, presently disappears, and the offspring ceases to be distinguished from strangers of the same species. The reverse of this is true of the man-like and the human mammal. Now with reference to our primeval ancestors [1] 'the prolonged helplessness of the offspring must keep the parents together for longer and longer periods in successive epochs; and when at last the association is so long kept up that the older children are growing mature while the younger ones need protection, the family relations begin to become permanent. The parents have lived so long in company that to seek new companionships involves some disturbance of engrained habits, hence the family.' 'And meanwhile the older sons are more likely to continue their original association with each other than to establish associations with strangers, since they have common objects to achieve, and common enmities bequeathed and acquired with neighboring families.' Thus the little group gradually becomes a clan. [1] 'Vestiges of a time when there were no aggregations of men more extensive than the tribal community, and when there was no sovereign authority save that exercised by the head of the tribe, may be found in every part of the world, and among totally-savage races this state of things still continues.'

1 Prof Fiske.

[1]'The primeval tribe wanders from spot to spot, seeking ever a better hunting-ground or richer pasturage, leading a predatory life which differs in little save in its family organization from that led by the lower animals. In this state of society constant warfare is inevitable, since each tribe must fight or be crushed out of existence by neighboring tribes. Over a large part of the earth's surface, such has been the monotonous career of savage man from the earliest times until the present day.' Now 'a considerable step toward civilization is taken when tribes begin to aggregate for mutual defence over a wide tract of country. A far more important step is taken when warfare ceases to be purely destructive and becomes acquisitive; or, in other words when the victors, instead of massacring the vanquished, begin to make slaves of them.' By this step agricultural industry is fairly brought into existence and the tribal confederacy becomes fixed in location. As the spirit of industry gradually grows, division of labor takes place, the various portions of the community are more and more dependent on each other, a state of warfare is less easy to sustain, and continually though slowly the frequency of wars is diminished and their duration shortened. The ever increasing interdependence of human interests at home and abroad, the ever increasing complications both of the implements and the methods of warfare due to scientific and industrial progress, rendering war ever more costly and destructive, make the community less willing to engage in it. [1]'These co-operating causes must go on until probably at no distant period, warfare shall have become extinct in all the civilized portions of the globe.'

1 Prof. Fiske.

**Man's golden age is in the future.**—Poetry and mythology are wont to represent the earliest age of man's abode upon the earth as one of purity and innocence, of prosperity and peace, a time when he lived in perfect happiness on the fruits of the untilled earth, suffered no bodily infirmity, passed away in a gentle sleep, and became after his demise a guardian daemon of this world. All this is nothing more than gloss, [1] 'an air-hung mirage over sterile desert sands.' The ideal of our humanity is painted not on the crumbling walls of the past but on the fresh clean canvas of the future. We must look not backward but forward for man's best and happiest lot. Just as the astronomer can predict the future state of the heavens, so the sociologist can foresee that division of labor, mutual dependence, coincidence of human interests throughout vast areas, growth of international friendship, antagonism against warfare as against an intolerable disturbance, and the spirit of Christianity, making ever wider and deeper conquests must as cooperating forces go on until in the remote future an approximately perfect state of society will be reached all over the world.

**Human progress is the law of history.**—[2] 'By far the most obvious and constant characteristic common to a vast number of social changes is that they are changes from a worse to a better state of things, that they constitute phases of progress.' [2] 'It is not asserted that human history has in all times and places been the history of progress.' We do not entertain the fallacy of supposing civilization to have without any exception proceeded serially or uniformly. The career of

1 Gerald Massey,
2 Prof. Fiske.

progress [1] 'has been frequently interrupted by periods of stagnation and declension.' Nevertheless generally speaking humanity advances.

[1] 'The prime factors in social progress are the community and its environment. The environment of a community comprises all the circumstances adjacent or remote to which the community may be in any way obliged to conform its actions, the climate of the country, its soil, flora, fauna, perpendicular elevation, its relation to mountain-chains, its length of coast-line, geographical position with reference to other countries; and [1] 'it includes also the ideas, feelings, customs, and observances of past times, so far as they are preserved by literature, traditions or monuments; as well as foreign contemporary manners and opinions, so far as they are known and regarded by the community in question.' Thus the environment of a community may be very limited or very extensive. This in part at least explains why some nations make little and others much progress. [1] 'The environment of an Eskimo tribe consists in the physical circumstances of Labrador, of a few traders or travellers, and of the sum total of the traditions received from ancestral Eskimos.' While on the other hand the environment of the United States [1] 'comprises the physical conditions of the North American continent, also all contemporary nations with whom we have intercourse, and all the organized tradition—political and ethical, scientific and religious—which we possess.' [1] 'As civilization advances, the organized experience of past generations becomes to a greater and greater extent the all important factor of progress. As Comte expresses it in one of his pro-

1 Prof. Fiske.

foundest aphorisms, the empire of the dead over the living increases from age to age.'

**The highest conception of the Supreme Being is the result of evolution.**—[1]'It has been till recently, and is still to a considerable extent, the prevalent assumption that the universality of religious phenomena among men could have no other ground than a primitive revelation of some sort, a miraculous communication to the ancestors of our race of a certain amount of absolute truth respecting the unseen world and man's relation to that world, which truth has been variously lost and disguised and corrupted, till in place of it have come the systems, ranging through every conceivable degree of falsity and degrading absurdity, which we find to have actually existed in the earth since the first beginning of historical record.' [1]'But it hardly needs to be pointed out that the whole tendency of modern scientific thought is opposed to the passing of such an assumption unchallenged. It seems a part of the old free-and-easy system of accounting by a miracle for anything that seems difficult of explanation; and that system has long been tumbling to pieces, undermined by historical research.' Comte has the credit of helping men study all phases of thought with reference to preceding phases of thought. There are, he says, [2]'three successive stages of theology; Fetichism, in which phenomena, being not yet generalized, are regarded each as being endowed with a volition of its own; Polytheism, in which generalized groups of phenomena are regarded each as under the control of a presiding deity endowed with volition; and Monotheism, which arises when men

1 Prof. Whitney.
2 Prof. Fiske.

have gained the conception of a universe, and have generalized the causes of phenomena until they have arrived at the notion of a single First Cause.' With such succession the facts of religious history are wholly in harmony. [1]'No trace of monotheism is to be found anywhere in the world except with a polytheism behind it: witness the Semitic polytheism out of which issues the Hebrew, and later the Mohammedan, belief in one God, or the Aryan polytheism underlying both the dualism (if it is fairly to be so called) of Zoroaster and such philosophic unity of creator as Hindu sages of the later time have sporadically come to hold. When the contrary of this is sought to be discovered—as for instance by some authorities in the Vedic Hymns—it is only by an inversion of the true and obvious relations of things and by other fruitless straining of facts to sustain an untenable theory.' When we read that in ancient historical Egypt the higher orders of the priesthood [2]'believed in one Eternal God, from whom all other deities were produced, and whom they did not permit themselves even to name, far less to represent under any visible form,' we do not forget the long ages of development which we know preceded any attainment which was theirs in historic times.

**The Bible is the result of evolution.**—[3]'It is a library of sixty different books, written by between fifty and sixty different writers. If we assume as I think we may, that the first writings of the canon date from the age of Moses and the last from the close of the first century, this volume is the product of about sixteen centuries of national life.' During these centu-

1 Prof. Whitney.
2 Stewart and Lait.
3 Lyman Abbott, D. D.

ries the religious teachers of Israel instructed the people concerning the divine life, occasionally by writing, generally by speech. Parts of what they spoke were by themselves or others reduced to writing; [1]' parts of what were thus reduced to writing were preserved; parts of what were thus preserved were incorporated in what is known as the Bible.' [1]'The process by which the books both of the Old Testament and of the New Testament were collected was a gradual, natural, and practical one of selection and elimination in which there was a struggle for existence and a survival of the fittest.'

[2]' The individual who first gave public sanction to a portion of the national Jewish literature was Ezra, who laid the foundation of a canon.' [3]' It was the Pentateuch or Law that first became canonical. Through the influence of Ezra and Nehemiah the Prophets became so considerably later. And the Hagiography last of all.' It appears that the canon of the Old Testament was not fixed or closed till the first century of the Christian era. The higher the value placed upon the writings, the more they were regarded as conducive to the religious life and advancement of the people, the more readily were they received into the authoritative collection.

The New Testament [4]' canon was formed gradually.' Though each church or sect had its favorite gospel and apostolic records, yet till the latter half of the second century there was no collection of New Testament books that approached completeness and was authori-

1 Lyman Abbott, D. D.
2 Smith Davidson.
3 Jules Wellhausen.
4 Bishop Westcott.

tative. At this time there was [1] a canon consisting of two parts called the gospel and the apostle. The first was complete, containing the four gospels alone; the second, which was incomplete, contained the Acts of the Apostles and Epistles, i.e., thirteen letters of Paul, one of Peter, one of John, and the Revelation. How and where this canon originated is uncertain.' By degrees it was added to and definitely fixed; so that [2] from the end of the fourth century downwards we generally find the same books included in the New Testament which now form its canon.' The choice of books was in the main undoubtedly determined by [2] apostolic authority ' and [2] the example and influence of churches to which the writings had been formerly addressed.'

**Criticism of the Bible is sometimes distinguished as either lower or higher.**— [3] When this distinction is employed, by the lower criticism is meant the study which has to do with the text of the Biblical writings, that is, with the form of words in which the author left these writings and with its best possible reproduction as a basis of grammatical and lexical interpretation. By the higher criticism is meant that study which tries to reproduce the influences and circumstances out of which the Biblical books arose, and thus exhibit them as true children of their own time. It is therefore the very laudable effort of this higher criticism to live over again, as faithfully and vividly as possible, the real life of the writers, and to understand what they wrote by understanding how, and under what circumstances they came to write as they did.' Lower crit-

1 Smith Davidson.
2 Frederick Bleek.
3 Prof. Ladd.

icism [1]' is not lower in the sense that it is inferior to higher criticism, but lower because it deals with the problems that come first.' [1]' Higher criticism deals with the literary qualities ' after the true text has been established.

**With reference to the Pentateuch higher criticism has established the following results.**—It has shown that the so called five books of Moses with Joshua form one whole, that it is therefore more correct to speak of the [2]Hexateuch than of the Pentateuch, that in the main the Levitical law and connected parts of the Pentateuch were not written until the fall of the kingdom of Judah, that the Pentateuch in its present compass was not accepted as authoritative until the reformation of Ezra, that the Mosaic history as we have it is not the starting point for the history of ancient Israel but for the history of post-exilic Judaism, that the Pentateuch and historical books of the Bible are [3]' very composite structures in which old narratives occur imbedded in later compilations, and groups of old laws are overlaid by ordinances of comparatively recent date,' that [3]' instead of the whole Pentateuchal law having been given to Israel before the tribes crossed the Jordan, that law really grew up little by little from its Mosaic germ, and did not attain its present form till the Israelites were the captives or the subjects of a foreign power.' That the version of the law which is recorded in the last book of the Pentateuch was really the earliest, and the laws of the preceding books were actually the latest to be enacted, that the latest redaction of the Pentateuch

1 Prof. Briggs.
2 Six-fold book.
3 W. Robertson Smith.

and of all the historical books probably [1]' does not everywhere proceed from the same hand, but all dates from the same period, that of the Babylonian exile.'

**Higher criticism shows that the Pentateuch is not all of Mosaic and pre-exilic origin.**—[2]' The result has been, and to say this is only to state a matter of fact, that with very few exceptions anywhere, and with almost no exceptions in those places where the Old Testament is studied with most freedom and breadth of learning, the whole world of scholars has abandoned the ancient tradition that the Pentateuch in any such form as we now have it was the work of Moses.' [3]' Nowhere in the canonical books of the Old Testament itself, where the expression the [4]'Thorah,' or book of the Thorah, the Thorah of God, the Thorah of Moses, is used, is the writing there intended equivalent with the Pentateuch in its present plan, composition and conclusion.' Also the fact that our Lord and his apostles, whose exalted object was practical, entertained the popular conception that the Thorah was the work of Moses has no weight against the results of modern scholarship. Critical investigation as to Moses' share in the composition of the Pentateuch [3]' is left free as far as New Testament statements are concerned.'

The first five books of the Bible are found to be [2]' a composite writing into which several important documents have been incorporated.' During recent years, [2]' the most painstaking and minute analysis has repeatedly been made of the contents of the entire Pentateuch

1 Wellhausen.
2 Prof. Ladd.
3 Delitzsch.
4 Law.

(including also the book of Joshua), and an almost unanimous agreement reached among Old Testament scholars as to the existence of such different documents, and within certain comparatively narrow limits, as to how they are to be marked off.'

We may here generally and briefly indicate [1]'the three main component parts of the Hexateuch.' [1]'From this whole it is most easy to detach the book Deuteronomy. Of the other elements, that which has the most marked individuality is the work of the 'Elohist,' called the Priestly Code. [1]'This too, like Deuteronomy, is a law-book, but it has an historical setting. Its main stock is Leviticus, with the cognate parts of the adjacent books, Exod. XXV-XL (except chapters XXXII-XXXIV) and Numbers I-X, XV-XIX, XXV-XXX VI, (with some inconsiderable exceptions). The Priestly Code is characterized by a marked predilection for numbers and measures, for arrangement (titles to sections) and formality of scheme, by the poverty and inflexibility of its language, by standing repetitions of certain expressions and phrases such as are not elsewhere found in old Hebrew. Thus its distinguishing marks are very pronounced, and can always be recognized without difficulty. If now Deuteronomy and the Priestly Code are successively subtracted, the Jehovistic history-book remains, distinguished from both the others by the fact that it is essentially narrative and not law, and by the pleasure it takes in bringing out details of the historic tradition. The beautiful patriarchal history belongs almost entirely to this document and forms the most characteristic part of it. Legislative elements are incorporated in it only at one point where they

1 Prof. Jules Wellhausen.

naturally fall into the historical context, viz., in connection with the law-giving on Sinai (Exod. XX-XXIII, XXXIV).'

In Genesis the first account of creation and the second of the patriarchal genealogies belong to the Elohist; while the second account of the creation, the story of the fall of man, and the first of the patriarchal genealogies belong to the Jehovist. In the account of the deluge the two documents instead of lying side by side in continuous pieces forming distinct narratives, are woven together into a kind of Mosaic forming a single narrative. With the three main documents of which we have been speaking, [1]' other smaller documents, and also oral traditions, ancient songs, scraps of history, groups of laws, separate legal enactments have been woven in. The whole had already been much worked over by many scribes before the Hebrew manuscripts of the first six books reached the form in which they served as the basis of our present text of the Hexateuch.' [1]' Undoubtedly the first six books of the Bible are a composite literary structure the source and materials of which come from different times and authors; they could not therefore have all been the work of Moses.'

Nor were they all written before the exile. [2]' Criticism at present fixes the date of the main bulk of the Pentateuch, the so called' Priestly Code, together with other parts [2]'at the time of the captivity and the restoration under Ezra and Nehemiah.' The priestly Code in the form in which we have it [3]' is the product of the labours of learned priests during the exile. When the temple was destroyed and the ritual interrupted, the old

1 Prof. Ladd.
2 Delitzsch.
3 Wellhausen

practices were written down that they might not be lost.' The first who took this step [1] 'was the priest and prophet Ezekiel.' [1] 'Other priests followed in his footsteps; and so there arose during the captivity a school of men who wrote down and systematized what they had formerly practised. When the temple was restored this Theocratic zeal still went on and produced further ritual developments in action and reaction with the actual practice of the new temple; the final result of the long continued process was the Priestly Code.'

**The Pentateuch is in part Mosaic in origin.**—As regards Deuteronomy and the Jehovistic document there is tolerably complete agreement among critics that the former was composed in the time of Josiah and that the latter dates from [2] 'the period of the kings and prophets which preceded the destruction of the two Israelite kingdoms by the Assyrians.' It is also conceded that these two documents [2] 'are based upon subjects and materials handed down from long past ages.' Thus the critic, going still further back, [2] 'treads the soil of a hoar antiquity without incurring the verdict of lack of scientific knowledge.' Note now that [2] 'Thorah and Pentateuch are not identical ideas, and it was not till post-exilian times that their identification was arrived at. This is a fact of supreme importance. Its consideration is of itself well adapted to raise us above scruples of conscience with respect to the criticism of the Pentateuch, and to deliver us from all sorts of inveterate prejudices.' For [1] 'Moses may have been the founder of the Thorah though the Pentateuchal legislation was codified almost a thousand years later.'

1 Wellhausen.
2 Delitzsch.

As respects the Priestly Code some of [1]' its usages and traditions are exceedingly ancient, going back, in fact, to pre-Mosaic and heathenish times.' During and following the exile [1]' the old usages and ordinances were reshaped in detail, but as a whole they were not replaced by new creations; the novelty lay in their being worked into a system and applied as a means to organize the remnant of Israel.' From what we have already shown, and since it is true that some parts of the legislation bear the impress of Egypt, and that the art of writing antedates the exodus, [2]' we thence infer that a Mosaic Thorah is the basis of the Pentateuch.' It is [2]' probable that it consisted of more than the ten sayings of the Decalogue.' [2]' Undoubtedly the unity of God and His worship without the medium of an image formed its fundamental dogma.'

**A considerable portion of the Old Testament minus the Pentateuch is post-exilic in origin.** [1]' Of the [3]Hagiography by far the larger portion is demonstrably post-exilic. Daniel comes as far down as the Maccabean wars, and Esther is perhaps even later. Of the prophetical literature a very appreciable fraction is later than the fall of the Hebrew kingdom; and the associated historical books date in the form in which we now possess them from a period subsequent to the death of Jeremiah, who must have survived the year 560 B. C. for some time. Making all allowance for the older sources utilized and to a large extent transcribed word for word in Judges, Samuel, and Kings, we find that

1 Wellhausen.
2 Delitzsch.
3 That portion of the Old Testament not contained in the Law and the Prophets.

apart from the Pentateuch the pre-exilic portion of the Old Testament amounts in bulk to a little more than half of the entire volume. All the rest belongs to the later period.'

**With reference to the four Gospels higher criticism seems to have established the following results.**—It has shown pretty conclusively that an original Aramaic[1] document [2]'existed before any of the [3]synoptics;' that each one of the first three gospels embodies an independent Greek translation of it; that another Aramaic document of the words of the Lord [2]' existed before Matthew's or Luke's narrative ' as we have them; that these two Gospels embody the same or different, Greek translations of it, that other documents or traditions [2]' exist embedded in each of the synoptics;' that[2]' the date of each of these parts is earlier than the date of the whole '; that '[2] if the date of our Matthew, or Mark, or Luke, could be exactly determined it would by no means determine the date of the traditions which they contain'; that even [2]' a later Gospel may retain in some cases an earlier version of the common tradition of the words of the Lord,' that [4]' the Gospel of Mark in its present form is the oldest of the existing Greek Gospels,' that the apostle John spent the latter part of his life [5]' in Ephesus where he lived to an advanced age,' that [5]' Ephesus had its own traditions about the life of Jesus,' that [5]' the Gospel of John

1 The vernacular of the Palestinian Jews in the time of Christ is by many writers called Aramaic.

2 Ency. Brit. Art. Gospels.

3 The first three Gospels are so called because they view together or in the main narrate the same events in the life of Christ.

4 Prof. Ladd.

5 Renan.

came from this city ' where there was an independent elaboration of Christian doctrine, that the Fourth Gospel gives evidence [1] ' of joint authorship or revision,' and that the [3] ' process of the formation of the four gospels was a brief one and speedily connects each one of them with the trusted eye-and ear-witnesses who knew the facts of the life of which they treat.'

It explains all the agreements and differences to suppose that [2] ' each one of the first three Gospels contains the following classes of elements: 1, material which comes from oral tradition that has either been fixed by the early preaching of the apostles and other eye-and ear-witnesses, or has been imparted to the author by verbal communication of some informant: 2, material from previously written documents, either our canonical Gospels or some one or more of the written sources which they have incorporated; and 3, material that comes from personal reflection, or is due to the linguistic or other peculiarities of the author. In other words the contents of these Gospels are the result of a previous process of preaching, writing, hearing and reflecting; and they are dependent upon each other and upon common oral and written sources to a degree which it is difficult to determine.' With reference to the Gospel of John, Prof. Ladd says; 'On the whole it can truthfully be claimed that criticism has not overthrown the genuineness of the Fourth Gospel.' Concerning this important book our humble opinion will be stated further on.

**The Gospels are Authentic and credible though their genuineness may have been misunderstood.**

[3] ' A writing is genuine if it was written by the author

1 Ency. Brit. Art. Gospels.
2 Prof. Ladd.
3 Prof. Fisher.

to whom it is ascribed. But it is well to remark that a narrative may be credible or authentic, even if the ordinary view taken of its authorship is mistaken. If Julius Caesar's Commentaries, in which he speaks of himself in the third person, were to be found to have been written, not by him, but by an intelligent and truthful Roman officer who was with him through the Gallic wars, or even by some competent person to whom Caesar had related the facts, that work, although not genuine, would still be authentic. Respecting the New Testament histories, the main point to be first established is that they present fairly the testimony of the Apostles, the immediate companions of Jesus. The question of the authorship of these books is important, but that of their date and of other circumstances relating to their origin and early reception, are of more vital consequence.'

**Oral tradition was the first means of diffusing the gospel history.**—[1] 'It has been remarked a thousand times that the strength of man's memory is in inverse proportion to the habit of writing.' In the Rabbinical schools of Jesus' time the scholar had to depend entirely on this faculty. He was expected to [2] 'know the whole mass of tradition down to his day by heart.' [2] 'To forget a single word he had heard from his teacher was an inexpiable crime on the part of a scholar.' No doubt the chosen, who habitually sat at the feet of the Master, felt a like responsibility as disciples; so that they were able at any time to repeat his teaching and in after years to reproduce his biography. They felt no necessity for writing those things which they repeat-

1 Renan.
2 Geikie.

ed every day. [1]'Thus it was that until the middle of the second century the words of Jesus continued to be cited from memory, often with considerable variations.' No one felt obliged to have recourse to the written text. [1]'The living tradition was the great well from which all alike drew.'

**The early history of Christianity teaches that the four gospels are of Apostolic authority though not exclusively of apostolic origin.**—[1]'As those who had directly received the divine words were dying day by day, and as many words and anecdotes seemed likely to be lost, the necessity for writing them down made itself felt. On various sides little collections were made.' These [1]'were a species of pamphlets, of sentences and parables without much order, written in the language of Jesus himself, the vulgar tongue of Palestine, the Syro-Chaldaic, a sort of mixture of Hebrew and Aramaic.' [1]'According to certain appearances the Apostle Matthew composed one of these memoirs' or primitive collections.

We come now to the question of the origin of the four gospels that have generally been accepted. Apart from their titles, the first two say nothing concerning their authors; the third speaks of its author only at the outset, but does not give his name; the fourth often mentions a disciple, whom Jesus loved, and speaks of him as the truthful testifier and writer of the things it contains. In all the other Christian literature prior to 120 A. D. the four gospels are not mentioned nor exactly quoted. Statements coincident in substance with many passages in them occur as authoritative Christian teaching, but they evidence nothing against their hav-

1 Renan.

ing come from the oral tradition at the basis of the four gospels. Among the first who speak of any of the texts of our evangelists is Papias, bishop of Hierapolis in Phrygia near Ephesus. Between 130 and 140 A. D. this apostolic Father wrote a book entitled 'Interpretation of our Lord's Declarations.' He received the declarations of the apostles from those who were in company with them. When he had opportunity he always made it a point to enquire what was said by Andrew, Peter or Philip, what by Thomas, James, John, Matthew or any other of the disciples of our Lord.

Respecting the first two gospels this zealous truth-seeker thus states what he received from John the Presbyter, disciple of John the apostle. [1] 'Mark being the interpreter of Peter, what-so-ever he recorded he wrote with great accuracy, but not however, in the order in which it was spoken or done by our Lord, for he neither heard nor followed our Lord, but as before said, he was in company with Peter, who gave him such instruction as was necessary, but not to give a history of our Lord's discourses; wherefore Mark has not erred in anything by writing some things as he has recorded them; for he was carefully attentive to one thing, not to pass by anything that he heard, or to state anything falsely in these accounts.' Of the First Gospel Papias says: [1] 'Matthew composed his history in the [1] Hebrew dialect, and every one translated it as he was able.'

Between 145 and 147 A. D. Justin Martyr wrote his two 'Apologies,' or defences of Christianity, and the 'Dialogue with Trypho,' a Jew. The sources

1 Eusebius.

from which Justin draws his accounts of the life and teachings of Jesus he styles memoirs, or memoirs of the Apostles. Sometimes he calls them Gospel, sometimes Gospels. He says: [1] 'The Apostles in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them.' In one place referring to an incident in Mark, he calls the source of his information the memoirs of Peter. The second Gospel [2] 'as we know from other sources, was not unfrequently called Peter's.' In another place referring to an incident in Luke, we find that Justin does not hold to the strictly Apostolic authorship of the memoirs, but asserts that they were written [1] 'by the apostles and by those who attached themselves to them.' These memoirs were admitted by Christians generally and read in the public services. [1] 'On the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the Apostles or the writings of the prophets are read.' [2] 'The reference to the contents of the memoirs in Justin are very numerous. When they are brought together they make up a pretty full account of the events in the life of Jesus, and of his sayings. They correspond to the statements of the canonical Evangelists. A large part of the matter accords with what we find in Matthew and Luke; a small portion of it is found in Mark alone; and there are not wanting striking correspondences to passages occurring exclusively in John.'

We have now to state that these quotations are not verbally accurate. It is claimed by eminent critics that

1 First Apology.
2 Prof. Fisher.

[1] 'for Justin's purpose there was no occasion that they should be,' and that they [1] 'are not more free, as to their form, than are his references to Old Testament passages whose text had for centuries been fixed.' On the other hand the want of verbal agreement with our texts in these quotations from the memoirs is such that critics of equal eminence believe the materials of Christian tradition had not yet set into their final form. However we maintain that though they may not then have had all their name, fixity, and definiteness, yet, as Baur says, the thing was there.

The Muratorian fragment (170 A. D.) mentions the Gospel of Luke as the Third and speaks of his writing it in his own name after St. Paul had chosen him. The same document also says that the apostle John wrote a Gospel. Theophilus, bishop of Antioch, who wrote between 170 and 180 A. D., is said to be the first writer who mentions John as the author in connection with a passage quoted from our Fourth Gospel.

The ancient church historian Eusebius, drawing from sources as primitive as any to which we have alluded, informs us that Matthew 'having first proclaimed the gospel in Hebrew, when on the point of going also to other nations, committed it to writing in his native tongue, and thus supplied the want of his presence to them by his writings'; that the hearers of Peter 'persevered in every variety of entreaties to solicit Mark' his companion, that he should leave them a monument of the doctrine orally communicated, in writing, and finally prevailed with the man, and thus became the means of that history which is called the Gospel according to Mark'; that Luke, 'in order to free us from the uncertain suppositions of others, in his own gospel,

1 Prof. Fisher.

delivered the certain account of those things, that he himself had fully received from his intimacy and stay with Paul, and also, his intercourse with the other apostles'; that after Matthew, Mark, and Luke had already published their gospels, 'John, who during all this time was proclaiming the gospel without writing, at length proceeded to write it on the following occasion.' The three gospels previously written having been handed to him, 'he admitted them, giving his testimony to their truth,' but thought 'there was wanting in the narrative the account of the things done by Christ, among the first of his deeds, and at the commencement of the gospel.' [1] 'All early writers agree that John wrote after the first three Evangelists and 'intended his work to be supplementary to theirs.'

Irenaeus, Bishop of Lyons, in his Work against heretics, written about 180 A. D., says that Matthew issued a written Gospel among the Hebrews in their own dialect while Peter and Paul were preaching at Rome and laying the foundation of the church; that after their departure, Mark the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by him; that Luke also, the companion of Paul, recorded in a book the Gospel preached by him; that afterwards John, the disciple of the Lord, who also leaned upon his breast, did himself publish a Gospel during his residence in Ephesus. This is a part of the early tradition concerning the Four Gospels.

The Second and Third have always been considered authentic enough as coming from the companions of the Apostles. The first no doubt contains as well as other material from Apostolic sources, the primitive collection of the words and deeds of Jesus composed

1 Bleek.

by Matthew. This and the other principal documents, incorporated in our Synoptics, were composed so early that they must embody the Gospel story comparatively unimpaired by traditional transmutation. As respects the Fourth Gospel the Muratorian Fragment says [1] that being requested by his fellow disciples and bishops to write, John desired them to fast for three days and then to relate to one another what revelation each had received either for or against the project. The same night it was revealed to Andrew, one of the apostles, that while all called the past to mind or while all revised, John should write everything in his own name.' This account [1] curiously agrees with a passage in the Gospel itself which implies that others besides the author were revising or otherwise assisting in the work: "This is the disciple which testifies of these things and wrote these things: and we know that his testimony is true."

If the Apostle had helpers, or if the Fourth Gospel was written by one or more of his immediate disciples, such as Aristion or the Presbyter John, it is still the the Evangelist's tradition, the Gospel according to St. John, and need not on account of such authorship be any less authentic. We may be certain [2] that the image of Jesus as portrayed in the Gospels resembles the original in all essential particulars.' But it would be going too far to assert that there have been no errors in translation and transmission, no later interpolations and mythical additions. So every portion of the Gospel must stand the test of scholarly criticism.

**Some of the consequences of the higher criticism of the Bible are the following.**—Our doctrines and theology must all be accommodated to the

1 Ency. Brit.
2 Renan.

facts which the scientific study of the Scriptures has brought to light. False theories about the Bible must be abandoned. The doctrine of verbal inspiration and inerrancy of the Scriptures must be given up. Irrespective of the names of holy men, we must learn to recognize, by reason and affection, the truth contained in the sacred book. The Bible has been lifted out of the misty valley of superstition and placed on the sunny height of truth. No one need now be led to twist his intellect awry, violate the morality of common sense, and suppress the truth in order to appear to get over Biblical difficulties. No one need now be led to maintain that the book's alloy is gold. And its pure gold shines brighter now as we separate it from the alloy.

Higher criticism has not done any wrong to the Bible, but the contrary The book is not less, but more, reverenced by us, now that it no longer makes impossible claims on our belief. The critical and careful laying aside of that which we found mistaken, temporary, and local in it, has brought out more clearly than before that which is divine, spiritual, and permanent in it. And the historical record, freed from the superstitious claims made for it, has given up that which is true in it and become of the greatest possible interest and value.'

Further higher criticism makes it incumbent on us to judge as to what is permanent or not, divine or not, necessary to salvation or not, in the Bible by the moral consensus of the time in which we live, a consensus which has been developed by the slow action of Christianity upon the world,' and which is in itself the work of the divine spirit of God on humanity. Any plain contradiction of this consensus, whether in faith or mor-

1 Stopford A. Brooke.

als, in the Bible or out of it, cannot be of divine or permanent value. To deny that this standard is of God and authoritative is practical atheism.

**God reveals His truth to all nations and men in proportion to their ability to receive it.**—[1] 'For a revelation of spiritual facts two things are needed: First, a Divine truth; next, a spirit which can receive it.' There is no spiritual Grace that is limited to any person or people. God is the God of all, and the Father of all, and what He has, He has for all. His truth looks with unspeakable attraction and makes its binding appeal to all free souls. It is revealed to all in proportion as they draw near to the beauty of holiness. And it has been received and expressed more or less clearly and fully by faithful, heroic, and holy men in all lands and in all historic time.

**Greek and Roman sages taught the golden rule.**—Isocrates taught; [2] 'Be such a son to your parents as you would desire your sons to be to you.' [2] 'Be such judges to me as ye would think best to have yourselves.' [2] 'What you would be angry to suffer from others that do not to others.' Aristotle being asked how we should behave to our friends said, [2] 'as we should desire them to behave to us.' Pointing out the easiest way to confer a benefit Seneca said [2] 'give just as we should prefer to receive.' To enjoy and keep our friends Epictetus said; [2] 'we must treat them just as we wish them to treat us.'

**Hillel taught the golden rule in its negative form.**—This learned Jewish Rabbi flourished about 50 B. C. An inquirer went to him and asked to be taught

1 F. W. Robertson.
2 Wetstein's Commentary.

the law in a few brief words. The sage said; [1]'What-soever thou wouldst that men should not do to thee, that do not thou to them.'

**Confucius taught the golden rule.**—[2]'We find it repeatedly in the Analects, the Doctrine of the Mean, and the Great Learning. Tsze-kung once asked him if there were one word which would serve as a rule of conduct for all the life; and he replied: "Is not recip-rocity such a word?—What you do not want done to yourself, do not do to others." The rule had for him not only a negative, [2]'but also a positive form.' [2]'He was unable, he said, to take the initiative in serving his father as he would require his son to serve him; and so of the other relations between ruler and minister, elder brother and younger, friend and friend.'

**Jesus taught the golden rule emphatically and comprehensively.**—He said: 'All things whatsoever ye would that men should do to you, do ye even so to them.'

**Lao-tsze taught to return good for evil.**—He said; [2]'It is the way of Tao (Reason) to recompense injury with kindness.' [2]'The sentiment about return-ing good for evil was new in China, and originated with Lao-Tsze.' This sage was contemporary with Confucius.

**Buddha taught universal love.**—His disciple was to [3]'let his mind pervade the whole wide world, above, below, around, and everywhere. with heart of love, far-

1 E. H. Plumptre, D. D.
2 Prof. James Legge.
3 Rhys Davids.

reaching, grown great and beyond measure.' [1] 'This love enfolds in its ample embrace not only the brethren and sisters of the new faith, not only our neighbors, but every being that has life. As a mother, even at the risk of her own life, protects her son, her only son, so let a man cultivate goodwill without measure toward all beings, unhindered love and friendliness toward the whole world.'

**Jesus taught a comprehensive, holy, and practical love.**—According to the Master the greatest commandment of all is: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.' 'The second is like unto it, thou shalt love thy neighbor as thyself.' 'This is my commandment, that ye love one another, as I have loved you.' 'As the Father hath loved me so have I loved you.' 'Greater love hath no man than this, that a man lay down his life for his friends.' With our Lord, love is inclusive of obedience to God, moral worth, and self-sacrificing service to mankind.

**Jesus in his doctrine of returning good for evil is superior to Confucius.**—Lao-tsze had said: 'Return good for evil.' [2] 'Some one of Confucius' school heard the maxim, and being puzzled by it, consulted the master. He also was puzzled, formed a syllogism in his mind about it, and replied, "What then will you return for good? Recompense injury with justice, and return good for good." '

Jesus says: 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for

1 Rhys Davids.
2 Prof. James Legge.

them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.' 'Be ye therefore perfect even as your Father which is in heaven is perfect.'

**In his fearless enunciation of truth Jesus is superior to Confucius.**—The 'Spring and Autumn' is regarded as Confucius' greatest achievement. An eminent Chinese scholar, Kung-yang, who commented on it and supplemented it within a century after its composition says: [1]'The "Spring and Autumn" conceals the truth out of regard to the high in rank, to kinship, and to men of worth.' [1]'This concealing covers all the ground embraced in our three English words, ignoring, concealing, and misrepresenting.' I often wish, says Dr. Legge, that I could cut the knot by denying the genuineness and authenticity of the 'Spring and Autumn' as we now have it; but the chain of evidence that binds it to the hand and pencil of Confucius in the close of his life is very strong.

No such charge can be made against Christ. He did not spare wickedness in high places. [2]'Since the world began, there have been no such scathing denunciations as he uttered against the Pharisees and Scribes, uttered to their very face and in the hearing of the populace, though he knew all the while that they had power to put him to death.'

**In his doctrine of the Deity Jesus is superior to Buddha.**—It is the teaching of the latter [3]'that all things, all beings are impermanent'; that there is not

1 Dr. Legge.
2 Rev. A. W. Momerie.
3 Rhys Davids.

'a single exception to this invariable rule'; that [1]'no creature, no creator, no existence of any kind is [1]'other than a temporary collocation of its component parts, fated inevitably to be dissolved.' [1]'The Gods are but beings, living under brighter, happier, conditions than men. They, too, have forms, invisible to mortal ken. They, too, are compound things, like everything else; Their heavens will be rolled up as a garment, and they themselves shall be dissolved.' A part of Buddha's doctrine is: [1]'Trouble not yourselves about the Gods.' And [1]'for the first time in the history of the world he proclaims a salvation which each man can [1]'gain for himself, and by himself, in this world, during this life, without any the least reference to God, or to Gods, either great or small.'

Jesus was always doing the will of one greater, better, wiser, and mightier than himself. He says: 'My Father is greater than I.' 'Why callest thou me good? There is none good but One that is God.' 'Of that day and hour knoweth no man, no, not the angels of heaven, nor the Son, but the Father only.' 'I can of my own self do nothing.' Jesus taught the spirituality and paternity of the Deity. He said: 'God is spirit: and they that worship Him must worship Him in spirit and in truth.' And no word it seems, was oftener on the Master's lips than 'my Father.' The life of Christ was in complete accord with God, was one with Him in purpose and in work. Hence he could say: 'I and my Father are one,' and pray that all his followers might be one even as he and his father were one.

**In his doctrine of immortality Jesus is superior to Buddha.**—It is a peculiarity of the system of

1 Rhys Davids.

the latter[1] 'that it swept away from the field of its vision the whole of the great soul-theory' and taught that there is not inside the bodily form of man any abiding principle, any self that survives the dissolution of its case or sheath. Buddha [1]'held that after the death of any being, whether human or not, there survived nothing at all but that being's Karma, the result, that is, of its mental and bodily actions.' [1]'In no case is there, therefore, any future life in the Christian sense.' Nirvana, Buddha's state of bliss, is an inward condition attainable in this life, and 'is the going out or extinction of craving and the fires of lust, hatred, and delusion.' The Karma of any one dying before reaching this state of happiness is again individualized or inherited by a new being and continues on in the endless and baneful round of existence. But the death of the disciple who has attained this blissful state is the cessation of not only his conscious being, but also of his Karma. And from his existence and its result himself and the world are forever free. Such annihilation is Buddha's goal. He teaches; [1]'Disturb yourself not by curiosities or desires about any future existence'; and considers the nourishing of any hope of continued individuality after death as [1]'worse than unfounded,' [1]'a fetter,' [1]'a taint,' [1]'and a delusion.'

Jesus teaches that there is an immortal life, that in the resurrection world all the departed live unto God and are His children. And the Master has left us these sacred and consoling words: 'Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

1 Rhys Davids.

And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.' 'Let not your heart be troubled, neither let it be afraid.'

**In the robust practicalness of his teaching and example Jesus is superior to Buddha.**—The latter teaches; [1] 'Full of hindrances is household life, a path defiled by passion: free as the air is the life of him who has renounced all worldly things. How difficult it is for the man who dwells at home to live the higher life in all its fulness, in all its purity, in all its bright perfection! Let me then cut off my hair and beard, let me clothe myself in the orange-colored robes, and let me go forth from a household life into the homeless state! Then before long, forsaking his portion of wealth be it great or be it small; forsaking his circle of relatives, be they many or be they few, he cuts off his hair and beard, he clothes himself in the orange-colored robes and he goes forth from the household life into the homeless state.' Undoubtedly 'a spirit of renunciation of the world filled the minds both of Buddha himself and of his first disciples.'

But it was quite otherwise with Christ. His quest of God was not a flight from man. His disciple was not to robe himself in any particular vestment, nor forsake home and household duties, nor abandon the world and live the life of a recluse, but he was to act out the law of holiness amid the throng and press of daily cares and possibilities of wrong-doing.

In the life of Jesus we see the submission of a most heavenly spirit to the severest burdens of the flesh. It is the peculiarity of his greatness that it penetrated

1 Rhys Davids.

to the humblest wants and walks of life. He went directly to them, lived wholly in them, scattering glorious deed and sacred truth along the hidden by-paths and in the humblest recesses of our mortal existence, blessing the child, serving the beggar and the widow, healing the leprosy of both body and soul, and kneeling to wash even the traitor's feet. [1] 'What wonder that when he had been ensphered in the immortal world, he appeared to the affectionate memories of men as a divine being who had disrobed himself of rightful glory to take pity on their sorrows, and had put on for the gladness of praise the garment of heaviness?'

**In his consciousness and expression of the Divine Being Jesus is superior to all other teachers.**—It may be safely said that no one has ever so felt within his soul the living God, that no one has ever so intimately conversed with Divine realities, that no one has ever in devout and dutiful life so expressed the Divine character, as did the Son of Man. Jesus was ever conscious of the Divine presence. He found his God within him. He drew his inspiration directly and naturally from the original source. He walked in no borrowed light. He drank the living water. His life was one of constant communion with the Father.

Once in history God not only simply visited a soul but wholly occupied it. He who lives in us in proportion to our purity of heart did so fill a finite nature as to perfectly express through it His love, His purity, and the beauty of His holiness, the manifold glories of His character. [1] 'As the heavens declare the dimensions of His outer glory, the Son of Man shows forth the colour

1 James Martineau.

of His inner spirit.' Jesus felt and expressed the quality of the all-pervading Divine life, but its quantity was not all within him.

God did not so dwell in the soul of Jesus and in the villages of Galilee as to be in the least withdrawn from any other soul or spot in this vast universe. The Infinite cannot become finite. The mighty ocean cannot turn into one of its own mountain streams. [1] 'In excluding all but himself from the spirit of Christ, and permitting neither shade nor flaw in the clearness of his image there, God did not vacate any other medium of expression, or prejudice his living agency in any portion of space or thought. No star throughout the firmament missed him the more, that he so purely shone in that fair life. No sorrowing heart cried to him in vain, because the angel of consolation was watching in Gethsemane. No guilty will was left without his warning look, because he was in the desert strengthening his holy one to triumph over temptation. From not a place, not a moment, not a creature, did the Divine tide ebb to make the flood that rose within the soul of Christ.'

**Jesus is the greatest teacher.**—The sum of all of importance that the other teachers taught is found in the teachings of Christ alone. What is good in the others is more full and complete in him. What is wrong in them is corrected in him. What is defective in them is supplied in him. His superiority has been recognized by the greatest intellects that have lived since his advent, no matter what their position towards Christianity. [2] 'We all know how lowly a reverence

1 James Martineau.
2 Geikie.

is paid to him in passage after passage by Shakspere, the greatest intellect known, in its wide, many-sided splendour. Men like Galileo, Kepler, Bacon, Newton, and Milton, set the name of Jesus Christ above every other. To show that no other subject of study can claim an equal interest Jean Paul Richter tells us that the life of Christ concerns him who, being the holiest among the mighty, and the mightiest among the holy, lifted with his pierced hand empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages. Spinoza calls Christ the symbol of Divine wisdom; Kant and Jacobi hold him up as the symbol of ideal perfection, and Shelling and Hegel as that of the union of the divine and human.' '' The foundation of true religion is verily his work. Since him, it only remains to fructify and develop it.' '' Whatever may be the transformations of dogma, Jesus will ever be the creator of the pure spirit of religion. The Sermon on the Mount will never be surpassed. No matter what revolution takes place nothing will prevent us attaching ourselves to the grand intellectual and moral line at the head of which is enshrined the name of Jesus.' '' In him was concentrated all that is good and elevated in our nature.' '' Let us place then at the highest summit of human greatness the person of Jesus.' '' Never has any one made the interests of humanity predominate to the same extent in his life over the littleness of self-love.' '' He lived only for his Father and the divine mission with which he believed himself charged.'

1 Renan.

**The essential revelation from God to the Christ and to humanity in general is inward and natural.** We do not affirm that no outward voice ever came to him or to men from the excellent glory, but that there is a natural connection between the infinite God and the finite soul; that we can learn of Him not only by hearsay, but also that we can have by direct perception a first-hand knowledge of His being and His truth. [1] 'Our nature has a God-ward side being related constitutionally to Him as plants are to the sun, or living bodies to the air they breathe.' This natural communion with God through reason, affection and aspiration is the source and secret of Jesus' spiritual knowledge and power. The created is not always conscious of the Divine presence and operation. But the Besetting God is ever with it. 'I girded thee though thou hast not known me.'

It is better and greater to find truth by the natural exercise of our powers than to have divine knowledge unnaturally imported into our souls. To think that the richness of Christ's revelation was the result of such unnatural or miraculous importation is a belittling conception. It takes away the individuality of Jesus and makes him a mere instrument on which the Deity plays.

In all ages and lands God reveals himself to men in a degree proportionate to their spiritual development, their ability and inclination to receive Him. So it is with us and was with Christ. [2] 'It would be infinitely easier to find a royal road to science than to spiritual knowledge: whoever feels our nature's connections

1 Bushnell.
2 Rev. John Hamilton Thom.

with the living God must know them from his own findings, and in a sense that is strictly true be as their original discoverer. No flood of light can be poured upon a soul, that will render unnecessary the strengthening discipline of wrestling with powers of darkness, and putting forth inward might against unlawful dominion. Witness the prayers, the retreats and agonies, the victories through faith and trouble of spirit, even to his last hour, of ' the Son of Man. [1]' No really noble dream of heavenly rest is permitted to a soul that has not wrought its way to that high conception, and through cherished purities and self-denying efforts formed acquaintance with perfection.' He who said: ' Seek and ye shall find; knock and it shall be opened unto you;' himself sought, and found; knocked, and experienced the beatific vision.

[1]' To establish filial relations of the spirit of man with the Spirit of God is the one purpose of Revelation. Where that relation is established salvation, the health of the soul, is established; for our spiritual life is the life of God in the soul of man. And how does God in Christ declare His purpose and invite His children to His fellowship? By the most direct means—by showing one human spirit, in these relations, and proclaiming to mankind, " This is my beloved Son, in whom I am well pleased, hear ye him." The question was, and is, How is human nature related to God, and what, according to the demands of that relation, ought man to be? And God answers the question in a Son of Man who was a [2] Son of God, leading a human life on earth

1 Rev. John Hamilton Thom,

2 The Sonship emphasized in the N. T. is one of obedience or character, and can be shared by us. As many as received him, to them gave he power to become the Sonsof God.

true at all points of present obedience and of prophetic trusts to his Divine lineage. And by this method of God Christ is more than a revealer of Truth; he is a quickener of life.'

**Jesus did extraordinary things.**—We are not bound to believe all the events commonly called miracles actually occurred. On the other hand we have no ground for making the sweeping assertion that none of them ever took place. The possible, probable, and reasonable is to be received if well authenticated in every way. Writers have too much affirmed the supernaturalness of these events and their antagonism to the established course of nature. We have not yet fathomed the forces of nature including the powers of man. So no one has a right to affirm that the great majority of these wondrous works recorded in the N. T. are supernatural and superhuman. [1] 'Beyond nature, beyond and above the nature that we know, they are, but not contrary to it.' 'The unnatural, the contrary to order, is of itself the ungodly, and can in no way be affirmed of a Divine work.' There are different grades or degrees of the natural. The operation of both the Divine and the human will is natural. Both may be exercised in naturals higher than the usual and ordinary.

The Father Who dwelt in the Christ did the extraordinary works attributed to Jesus. And what may not the finite or human will do when aided by Divine power. [2] 'The influence of man upon man, or the working of spirit upon spirit and matter is an indeterminate element. It is prior to observation impossible to

1 Trench.
2 Bishop Westcott.

determine what varying effects may thus be produced. Experience alone can determine in each instance what phenomena may be produced by the human will; and the vast range of the power of will and the unknown depths of its relations, suggest the possibility of an almost infinite variety of results produced by its activity under new conditions. From time to time we are startled by occurrences which reveal a power of one mind over another, or of the mind over the body which seems to be practically indeterminate. In these cases then there is (it may be said) a natural opening for miracles: they have a point of contact with what we observe in the course of life. Then there is the added strength of personal communion with Him in Whom all things have their being. In this lies the possibility of boundless power: for when the connexion is once formed who can lay down the limits of what man can do in virtue of the communiom of his spirit with the infinite spirit? We believe that all the cures attributed to the beneficent Christ, as well as his transfiguration and resurrection are true, and are not without analogies in our own time. We believe that the faith and prayer cures of today, our mind cure and Christian Science, and other varied psychical phenomena of modern times are the meagre manifestations of what was so ample in him.

**The world needs the human Christ.**—We do not pretend to lift the veil of mystery that has been cast over our Lord's personality. We shall not attempt to point out the place of Christ in the scale of being. But we affirm that if in the future it should be clearly shown that the accounts of his nativity are legendary, that his birth was natural, that he was truly man, it

would be very much better for Christianity. The writer once heard the Rev. Phillips Brooks say in a sermon that he would rather give up any other side of Christ than the human side. But if our Lord came into the world as two of our Gospels teach, he had no proper humanity. The result of the union of human with human cannot be the same as that of the union of Divine and human. The miraculous conception of Jesus strikes a fatal blow at his humanity.

But it is to be said that the accounts of the nativity do not appear to have belonged to the earliest Christian tradition. John, in whose house the mother of Jesus spent the evening of her life, is silent upon the subject of his miraculous birth. It is not mentioned in any of the speeches in the Acts of the Apostles. A knowledge of it probably never came to St Paul. It is not alluded to in any of the post-gospel literature of the New Testament. The early Ebionites, the sect of Jewish Christians to which the brothers of our Lord belonged, did not believe it. But they believed him to be [1] 'in a peculiar degree the Prophet of Truth, the Messiah, the Son of God, the elect of God,' and they attributed his dignity to his faithfulness, aspiration, perfection, baptism with the Holy Spirit, and ethical union with God.

The infinite Being does not need, nor could he have, an infinite helper. All that infinity can do for us the Father does. And no first and only begotten son, though he existed before he came to earth, could ever do all the Father's mediatorial work. For starting at any point, and going only in one direction, ever along a straight line, he would find, however remote from each

1 Renan.

other, an infinity of worlds to visit and an eternity of work to do. Then who is to manifest the Father in the other regions of His mighty universe? God needs an infinite number of finite helpers to do his mediatorial and saving work. And the only reasonable thought about it all is that He raises up on each orb a holy one to manifest Him there. What we need and what we want is to see a true human nature filled with God, revealing his love and compassion, manifesting the true relation between the Divine and human, setting us in the true direction for the highest of all, showing us the approaches to our loving Father, opening our eyes to the possibilities of our nature, and assuring us of the life to come. The human Christ could not be less than this to us. And he would be unique enough. [1] 'He that always hits the mark does not differ in kind from those whom he surpasses; yet if all others fall short of this he is unique.'

The human Christ, having achieved what we may achieve, is the truest example for us. Then [2] why do we go on looking at him as a celestial being belonging to another world, a passing angel cleaving with bright wings our earthly atmosphere, and never learn to look at him as he really was, the man Christ Jesus, tempted in all things, even as we are, touched with a feeling of our infirmities, encompassed by our conditions, rising, not without struggle, out of the trials of our humanity because ever listening to his Father's voice? Why do we not realize what he tells us of his heart's sorrows, loneliness, and sinkings, out of what long faintings went forth the cry, "My God, let this cup pass from me,"

1 James Martineau.
1 Rev. John Hamilton Thom.

and how the thought, the prayer, that gave him strength, "Father! Thy will be done," is the prayer that in words we utter every day.'

[1] 'The Goodness we are to pursue and make our own is the goodness of Christ, the same fair human goodness that breathed and inspired, labored and endured in the Holy Land, that since then has lived in all the good and pure of earth. It was a very simple goodness: no one can mistake it; the poorest and most ignorant may understand and follow it. It was loving kindness and sweet gentleness, and the healing of sickness and sorrow; it was purity of heart and belief in the goodness of men; it was truth, and such love of truth as the world has not seen again ; it was the giving of truth to all; it was the glad acknowledgment of truth wherever he found it; it was the abiding of all his life in his Father, so that his thoughts were his Father's thoughts, his work and his whole being God's work and being; it was unbroken communion with Divine Righteousness, and the unbroken effort to make the communion he possessed with God the possession of men. There, I say, is our ideal.'

**Jesus recognized the great value of the human Soul.**—He manifested a deep and lasting interest in its welfare. He deemed no sacrifice too great for its salvation and exaltation. He mingled with the most lowly of men as with friends and brothers. One of the many cases in which intended insult redounded to his glory was when by the spiritually halt and blind he was reproached with being the friend of publicans and sinners. He was the universal sympathizer. 'He knew what was in man.' He regarded the spirit within as of more worth than the whole world without.

1 Stopford A. Brooke.

**The great work of God in the world is the individuation of force.**—We must remember 'that the forces of nature are naught else than different forms of the one omnipresent Divine energy.' The spirit of God ever energizing in the universe sends forth a force which in the course of cosmic time takes on successively higher and higher forms until at last it becomes an individual or person. This force at first is what we call physical; it is then transmuted into chemical; it next has vital properties and powers; and through the long lapse of ages, and under other conditions of higher and higher organization, it attains still higher properties and powers until in man its individuation is complete.

**Man is the greatest work of God in the world.** The human creature is the crown and Lord of this earth, the acme of created mundane life. Man is the epitome and representation of the Divine operation through all the past Geologic ages. He is the end toward which all the subtile and tremendous forces on this planet have been working during many slow-moving millions of years. Man's nature is so great that to the Creator no preparation for its existence seems extravagant. The long lapse of time and the vast expenditure of resources are justified by the preparation of a being capable of knowing God, appreciating his works, and appropriating his righteousness. From the first dawn of life we see all things working together towards one mighty goal, the evolution of the most exalted spiritual qualities which characterize humanity. All this work has not been done for naught. It is not all ephemeral

Pres. LeConte.

as a bubble that bursts or a vision that fades. The promise of it all is the everlasting persistence of the soul.

**The immortality of the soul gives infinite value and significance to the Divinely developed worlds and world-systems.**—All who have in a measure mastered God's methods of working in the universe know that this cosmos of which our earth is a part had a beginning and will have an end. It is well-established that the moon is a dead planet; that being forty-nine times smaller than the earth it has cooled more rapidly; that the forces which laid its stratified rocks and raised its volcanic cones are now quiescent; that its surface is waterless, airless, and frigid, there being no sign of liquid ocean, running stream, or enveloping atmosphere; that it has reached its limit of consolidation and is no longer generating heat from within; that the degree of cold implied by this stoppage of consolidation immeasurably exceeds anything within terrestrial experience; that the fierce noontide heat sent from the sun, though it scorch and blister the moon's rocky surface, yet exercises but little melting power; that with reference to the sun's rays an atmosphere is like a valve which lets water run through in one direction but not in the other; that from the surface of the moon on account of the absence of an enveloping atmosphere the solar radiance is immediately reflected into space as from the surface of a polished mirror; and that this state of things, now realized on the moon, will, in an unimaginably remote future, be reached upon this globe and all the other members of the solar system.

As the earth becomes cooler and cooler the water will sink deeper and deeper into its crust. And long before it has become cool at the center all the ocean will have soaked into the underlying rocks, and all the atmosphere will have been liquified and drunk up by the thirsty ground. Then death which on our planet treads so closely on the steps of life will have absolutely overtaken it and stopped the race of living things which now perpetually begins afresh. Then the chills of winter transient now will have become abiding and suppressed forever the flowers which now steal out again upon the bosom of the earth. Then the frosts of mortality will have arrested the life-stream of our noble race and terminated the existence of humanity upon this orb.

The cosmic death or refrigeration of the worlds will be succeeded by their dissolution. The resistance, though inconceivably small, which they encounter in moving through the interstellar ether will at last overcome their immense momentum or centrifugal force, and then the law of gravitation will take them one by one with great velocity and tremendous power into the sun, beginning with the nearest and ending with the most remote. This reunion of the planets with the central orb will result in a new nebula for future ages of evolution.

Now [1] without spirit immortality this beautiful cosmos which has been developing into increasing beauty for so many millions of years, when its evolution has run its course and all is over, would be precisely as if it had never been, an idle dream, an idiot tale signifying

1 Pres. LeConte.

nothing. I repeat: Without spirit-immortality the cosmos has no meaning. But with it it has infinite signification and worth.'

**We are environed by what may be denominated an unseen universe.**—'[1]Jean Paul, in one of his magnificent dreams, has endeavored to present to the mind an image of the infinite extent and fullness of the universe. He represents his own disembodied spirit as carried by thought from system to system through the starry skies under the conduct of some angel of light. Wearied at length and bowed down with the overwhelming sense of his littleness as he traverses the desolate intervals between world and world, he prays that he may go no further: I am lonely in creation: lonelier in these wastes. The full world is great: but vacancy is greater. And the answer came, In the sight of God there is no vacancy. Even now, O child of man, let thy quickened eye behold, and thy dreaming heart embrace the depths of being which are around thee. Then his eye was opened and a sea of light filled all the spaces which had seemed desolate before, and his heart felt the presence of an unspeakable power, swelling in varied forms of existence around him. Suns and planets were seen to float as mere specks in the vast ocean of life which was revealed to him.'

[2]'Each year's discoveries show more and more conclusively that the interplanetary' and interstellar [2]'spaces are filled with matter.' The existence of this ether, as it is called, is a necessary condition of the

1 Bishop Westcott.
2 Prof. Fiske.

transmission of heat and light from the sun to the earth. There is no absolute void in the universe. Now only a very small fraction of the solar energy ever reaches the earth and neighbor planets. Almost all of it radiates into the ether. And it is not probable that this high-class energy which on the earth is so instrumental in building up forms of life, usefulness, and beauty, does nothing in the vast realms of ether but travel outwards without in the least becoming absorbed or changed in type. Most likely it is being gradually transformed into an order of things to us invisible. So when we cast about for some organic world where the soul after death may dwell encased in a finer body than the earthly, we perceive in the ether that already quivers into light and electricity the possibility of such an existence.

**The soul will have a body in the unseen world.** [1] 'Energy is always found associated with matter, never by itself.' The seat and vehicle of force of all kinds is always and everywhere matter of some sort. So the soul, which is a very high form of force, cannot exist anywhere without a material organism. There is no world of psychic states alone. In the after-death life we are not to be unclothed but clothed upon. And this garment will be one of excessive tenuity.

**We are now habilimented in an unseen body.** There is, says the apostle, not there shall be, a spiritual body. By spiritual body is meant a very refined and attenuated material organism. This is now latent within the present human frame. There is a duality in our corporeity. [2] Joseph Cook quotes largely from

1 Stewart and Tait.
2 Rev. A. J. Weaver.

the latest German authors to prove that man is doubly organized, in other words that the body which we shall inhabit in the future world exists now within us, pervading this body in all its parts.' When we consider the different grades, properties, and powers of matter, we can with Dr. Thomas Young perceive the possibility of independent worlds pervading each other unseen and unknown in the same place. Also we can see how one material organism may likewise exist within another. [1] 'We are logically constrained to admit the existence of some frame or organ which is not of this earth and which survives dissolution.'

**In the unseen world we shall retain our identity both psychical and physical.**—One of the essential requisites of continued existence is the capability of retaining some sort of hold upon the past. Now how can this be done? The answer is to be sought in the physical concomitants of thought. [1] 'Every thought we think is accompanied by a displacement and motion of the particles of the brain.' And [1] 'we find that in as much as thought affects the substance of the present visible universe it produces a material organ of memory. But the motions which accompany thought must originate in and also affect the invisible order of things, because in the first place the forces which cause those motions are derived from the unseen, and because, secondly, the motions themselves must act upon the unseen, and thus it follows that thought conceived to affect the matter of another universe simultaneously with this may explain a future state' in which our identity shall be preserved. In other words the soul now has

1 Stewart and Tait.

its seat in the unseen world. It lies further back in the structural depths of the invisible universe than does the ether or any other form of matter. And thought originating in the soul and working from inward to outward, must affect first the ether, then the ordinary matter; must build up an organ of memory first in the invisible, then in the visible world; must store up the soul's states first in the inner ethereal body, then in the outer coarser covering. Thus there is a memory provided for the soul's use when the ether body is free to exercise its functions. This provides for psychical identity in the life to come.

The ether body logically and actually precedes the other though practically their formation is simultaneous. The outer is the counterpart of the inner and is related to it somewhat as the glove is to the hand. Death is only the withdrawing of life from the surface, the throwing away of the glove. In death the outer form is dropped off, while the inner which resembles it, is retained. Thus in the future state is physical identity preserved. Each one retains his face and form. We shall know each other there.

**The Christ verily rose from the dead.**—Night settled down upon the great tragedy on Calvary: And what a night it was to those disciples who had seen their fondest hopes sink down that day in blood! The catastrophe of the crucifixion had been so sudden and complete that the disciples were confounded and paralyzed. They were overwhelmed. They were sad and cast down. But "never was that which bore the outward appearance of ruin and annihilation turned into

1 Dr. Ferdinand Christian Baur.

such signal and decisive victory and so glorious a passage into life, as in the death of Jesus.'

What was it that so soon raised the disciples' sunken faith in their master as the Messiah and gave it a new and mighty impulse? It was the resurrection of Jesus and that alone. [1]'It is proved beyond all question that the Apostles and many other disciples were convinced that they had repeatedly enjoyed the sight of the risen Christ. . . That the Apostles should themselves have been deceived is impossible from their cause, their character, and their fate.' [2]'Nothing stands more historically certain than that Jesus rose from the dead and appeared again to his followers, or than that their seeing him thus again, was the beginning of a higher faith, and of all their Christian work in the world.'

St. Luke, who traces the source of all things accurately from the first, tells us in the Acts of the Apostles that Jesus showed himself alive after his passion by many infallible proofs. It is related in all the four Gospels that soon after his death the Lord manifested himself in various ways to his disciples. His resurrection is affirmed in almost all the speeches in the Acts of the Apostles. He appeared several times to St. Paul. The resurrection of Christ is mentioned in the post-gospel literature of the New Testament not far from one hundred times. The early Ebionites, among whom were the brothers of our Lord, believed it. In his epistle to the Galatians, St. Paul informs us that three years after his conversion he went up to Jerusalem to see Peter and abode with him fifteen days, that at that

1 Hase.
2 Ewald.

time he also saw James, the Lord's brother, and that fourteen years later he returned to Jerusalem and saw James, Cephas, and John, and conferred with them on the Gospel. He who enjoyed such ample opportunities to ascertain what the Apostles knew about the resurrection of Jesus says in his epistle to the Corinthians 'that he was seen of Cephas, then of the twelve: After that he was seen of above five hundred brethren at once: After that he was seen of James: Then of all the Apostles: And last of all he was seen of me also, as of one born out of due time.'

The resurrection of Jesus and his appearances are taught in the New Testament as events of the same kind essentially as his death and burial. The resurrection is treated in the New Testament historically and not ideally. The literal fact of the resurrection is the implied or acknowledged groundwork of the Apostolic teaching. To preach the fact of the resurrection was the first function of the evangelists. All the Apostles were in accord with reference to the resurrection. Whatever else was doubted this one event was beyond dispute. There was no popular belief at the time which could have inspired the disciples with an imaginary resurrection. They were not predisposed to a credulous or ill-grounded belief. They were incredulous at first, but he overcame their incredulity. They were not [1] hallucinated. They saw him, conversed with him, ate and drank with him, handled him. [2] 'One of them put his finger upon the print of the nails.' The risen One appealed to the senses of the disciples in such variety of ways as to render the idea of illusion

1 Victims of imagination or a disordered nervous system.
2 Prof. Fisher.

or hallucination absurd. And it was not his inner finer form that they perceived. This would not be palpable to them nor cognizable by any one of their ordinary senses. And it is not probable that all the eleven were both [1] clairvoyant and clairaudient.

**Jesus resumed his crucified body and dissipated it at will.**—It was in his bodily form that his disciples beheld him. [2] 'The tomb, it must be remembered, was found empty, with the linen clothes left there, and the napkin folded and lying by itself. The body could not have been carried off by the enemies of Christ. They would have produced it to confute the assertion that he had risen. It could not have been carried away and hidden by his friends, without a fraudulent intent on their part, which none at the present time would impute to them.' It is clear that Jesus presented a real corporeity to his disciples. 'Behold my hands and my feet, that it is I myself: handle me, and see: for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken he showed them his hands and his feet. And he said unto them, have ye here any meat? And they gave him a piece of a broiled fish and of a honeycomb. And he took it and did eat before them.' On another occasion he said to Thomas 'Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing.' That the Lord invested himself again with his clay tenement accords with the accounts and explains the absence of the body from the tomb. This should not be hard for

1 Able to see and hear objects not present to the ordinary senses.

2 Prof. Fisher.

us to believe to-day when so much is occurring on the border land between the two worlds. In the appearance of Christ do we not see the same process by which those who have gone before do now give tokens of their after-death existence?

That the departed spirit, drawing material from the bodies of mortals near it and from the atmosphere, produces, under conditions which preclude fraud and hallucination, a simulacrum of its earthly form that can be seen and heard, and handled, is attested by competent and truthful witnesses all over the world to-day. In harmony with this law of spirit over matter, which is manifested in a measure in our time, we may believe that the strong soul of the Son of Man reassumed temporarily the old body of his passion, condensing and dissolving it by volitionary effort as his purpose required. Christ thus took up his mortal garb, not to prove that all men will do so, but simply and solely to convince his disciples that he was yet alive, and to complete his revelation to them. And his resurrection has always been rightly regarded by his followers as proof of the life immortal. And when we are called to bid adieu to these earthly scenes, may it help us to trustfully put our hand into that of the summoning angel and say: '[1] Lead on, O Messenger of God, our Father, to the next place whither the Divine Goodness calls us.'

**Jesus appeared in his inner body to St. Paul.** The fact that the Apostle in the fifteenth chapter of first Corinthians, in connection with Christ's appearances to the other disciples, mentions his appearance to himself, is no proof that the latter manifestation was

1 Thackeray.

the same in kind as were the former. At the time of his conversion Paul was evidently in a state of trance or ecstasy, and used his inner finer organs of perception. Those with him did not hear as he heard. This no doubt was the same sort of manifestation that was afterward vouchsafed to him. He says: 'When I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me.' In this experience as in the other, the Apostle's inner finer senses were exercised and the Lord could appear to him in his immortal garb. With reference to such perception Swedenborg says: 'Like sees like.' And this is in harmony with the testimony of the seers and psychics of all ages.

**The world of the departed is near us.**—The true psychologist of to-day knows that we have immediate knowledge, not of the material universe itself, but of the states of consciousness it causes in us. We seem to see a tree standing on yonder knoll or the radiant bow spanning the cloud, but all we directly perceive is a sensation in the soul. And the universe we immediately know is one of subjective experiences only. The material universe now affects the senses of the outer coarser organism, and the result of this affectation is our present world. When the soul lays aside this mortal frame, the universe will affect the senses of the inner finer body, and the result of such affectation will be the soul's future world. So the two realms of being lie closely proximate. Death is the opening of the door upon new realities, the beholding of

a new page of the everlasting beauty. And the after-death abode of the spirit is to be reached, not by travelling afar, but by having the soul made conscious of its presence.

**God's saving work extends into the future life.**—We must believe this unless there is a clear revelation to the contrary. Such counter teaching we do not find in the Bible, not even in the parable of Dives and Lazarus. In the future world there are not just two places, one for the good and the other for the bad, separated from each other by a great gulf, that is yet so narrow, that the denizens of one region can converse with those of the other. [1] 'It is obvious that no single detail of such a description can be pressed as a literal representation of the unseen world.' [2] 'The main scope and design of the parable seems this: To hint the destruction of the unbelieving Jews, who, though they had Moses and the Prophets, did not believe them.' This is the view held by St. Augustine, Gregory the Great, Theophylact, Swedenborg, and other eminent Biblical expounders.

Our Lord simply uses the old familiar pagan notion of the unseen world to illustrate the future condition in this life of the unbelieving and wicked Jews. So he uses Beelzebub, Mammon, and other popular notions without believing in them literally. He says[3] 'When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself

1 E. H. Plumptre, D. D.
2 Dr. Lightfoot.
3 Matt. XII.

seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.'

Here is imagery derived from the unseen world to set forth the evil state of the Jews in this life. [1]'We must turn to the picture drawn by the Jewish [2]historian of the crimes, frenzies, insanities of the final struggle that ended in the destruction of Jerusalem, if we would take an adequate measure of the last state of that wicked generation.' Now, because Jesus symbolized the misery of that awful time by the parable of the eight evil spirits, is no proof that he literally believed in such wholesale possession of the living by the wicked dead. Neither in the parable of Dives and Lazarus did he believe literally, and wish to inculcate the familiar pagan notion of the unseen world with the two localities because he used it to represent the downfall of the Jews and the reception of the Gentiles into the grace of the Gospel.

And we must remember that the sad plight in which the Rich man was and into which his brethren who had Moses and the Prophets were to come, was in this world, and not final; and that St. Paul teaches that 'after the fulness of the Gentiles be come in, all Israel shall be saved: even as it is written, there shall come out of Zion the deliverer and shall turn away ungodliness from Jacob.' The great gulf or chasm which in the future life, as in this, cannot be immediately crossed, is one, not of space or distance, but of character or different degrees of perfection. And no sudden craving for help or sympathy can avail in any world to take

1 E. H. Plumptre, D. D.
2 Josephus.

away at once the pain of sin. This must last as long as God wills, or until the discipline has done its work.

The scope of Christ's Mediatorship includes the [1]heavens and even the fabled underworld. All [2]authority to save our humanity is given him in the heavens as well as on the earth. He [3]is a minister forever. He [3]is consecrated for evermore. Because he continueth ever he hath a ministry that is [3]inviolable by death. He in [4]the unseen world holds and exercises that more excellent ministry of which the service of the high priest on earth was a shadow and a type. In the future life the exalted Christ makes [5]intercession for us. He has entered into heaven itself, now to appear in the presence of God for us. And [6]there he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them. Let no one think for a moment that Christ's ministry in the heavens consists only in praying for persons who are still here. He is ever working in that world for the weal of the unwell in soul who have thither gone.

Our Lord, immediately after his death, preached to persons in the future life, who had died as evil doers. He was [7]'put to death in the flesh but quickened in the spirit; in which also he went and preached to the spirits in prison, which aforetime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing.' The interpretation [8]'of (practically) all the Fathers, and of Calvin, Luther (finally), Bellarmine, Bengel, and most modern scholars—refer this passage to what our Lord did while his body was

1 Phil. II 1 Eph. I. 1 Col. I.
2 Matt. XXVIII.
3 Heb. VII.
4 Heb. VIII.
5 Rom. VIII.
6 Heb. IX.
7 I Pet. III.
8 Ellicott's Commentary.

dead.' Imprisonment implies condemnation, and condemnation implies guilt, and the Christ went straight from his death to the guilty dead to help them. And wherever there is preaching there is opportunity for repentance and salvation.

About A. D. 200 Clement, one of the great teachers of the Christian school in Alexandria, held that [1] 'it has been God's fixed purpose to save the flock of men'; that [1] 'for this end the good God sent the good Shepherd;' that [2] 'the Son is the savior and lord of all; that [2] 'he is the savior of those who have believed, because of their wishing to know, and the lord of those who have not believed, till, being enabled to confess him, they obtain the peculiar and appropriate boon which comes by him'; that the same dispensation of the Gospel obtains in Hades (the unseen world); that [2] 'the God being good and the Lord powerful they save with a righteousness and equality which extend to all that turn to Him, whether here or elsewhere'; and 'that it is not here alone that the active power of God is beforehand, but it is everywhere and always at work.'

As there is oneness of physical law throughout the universe, so there is one moral law for all worlds. [3] 'And the pure and good and true on earth is pure and good and true in heaven. There is one righteousness ever consistent with itself, for the whole universe; vindicating the same law, present with the same sanctity, wherever there is a will free to obey,—on the theatre of angels and in the nursery of the child,—in the se-

1 Exhortation to the Heathen, Chap. XI.
2 Stromata, Book VII. Chap. II.
3 James Martineau.

cret self-denials of private life, and in the open redemption of the world. This unity of God's moral government, which includes all souls in one undivided realm, and gives them free passports through all time and place, is the key and safeguard of the genuine gospel. Did men hold fast by this essential truth, they would never feign for God a character they would repudiate for themselves; or suppose a heavenly economy unlike any type of beauty and rectitude revered in their human world; or feel it allowable, in rising to the supernatural, to emerge into the unnatural, and confound the monstrous with the Divine.' In the future world, which is infinite, and is not divided into two localities, God both chastens and saves, and permits the bad to mingle with the good and be helped by them, just as the dying thief, who had only felt the first pangs of penitence, could be that day with Christ in Paradise.

**The Bible does not teach endless punishment.** [1] 'The English word Hell is mixed up with numberless associations entirely foreign to the minds of the ancient Hebrews.' In the Old Testament the Hebrew word Sheol, which in our authorized English version [2] 'is rendered thirty-two times hell, twenty-nine times grave, and three times pit,' does not signify a place of endless misery, but means simply [3] 'the abode of the soul after death, [4] 'the vast, hollow, subterranean resting-place which is the common receptacle of the dead.' [5] 'No distinction of place is indicated in the Sheol of the O.

1 Smith's Bible Dictionary.
2 Rev. E. E. Guild.
3 Bagster's Hebrew Lexicon.
4 Smith's Bible Dictionary and Gesenius' Hebrew Lexicon.
5 Robinson's Greek Lex.

T. between the righteous and the wicked.' Jacob says [1]'I will go down into Sheol unto my son mourning.'

The Greek word hades, which is the equivalent of the Hebrew word Sheol, and which in the N. T. [2]'is rendered ten times hell, and once grave,' does not signify a place of endless misery, but means simply [3]'the unseen world, the region or state of the dead, without any reference to their blessedness or misery.' This place both Hebrew and Greek located under the earth. The soul of the Christ is spoken of as going thither at death and returning thence at his resurrection. [4]'His soul was not left in Hades neither did his flesh see corruption.'

The Greek word Gehenna, which [2]'is used in the New Testament twelve times, and is invariably rendered hell,' is the representative of the Hebrew [4]'Ge-Hinnom (the valley of Hinnom, sometimes of the son or children of Hinnom)' and which in the Old Testament is applied to a narrow gorge on the south of Jerusalem, where Solomon erected a high place for Moloch, where the fires of that God received the bloody offerings of infant sacrifice under Ahaz and Manasseh, where the reformer Josiah to pollute the place cast the corpses of criminals the carcasses of animals and all kinds of filth, where the Jews after their return from captivity threw all sorts of putrefying matter that defiled the Holy City, and where fires were kept burning to purify the contaminated air. The primary meaning, then, of Gehenna is a well-known locality near Jerusalem.'

1 Gen. XXVIII.
2 Rev E. E. Guild.
3 Robinson's Greek Lex. and E. H. Plumptre D. D.
4 Acts II.
5 E. H. Plumptre D. D.

The place is very closely connected with God's judgment and condemnation of the Jews in this life. [1] 'The children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it. And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the Son of Hinnom, but the valley of slaughter; for they shall bury in Tophet, till there be no place.' According to Josephus, at the destruction of Jerusalem, when the Jews passed through the most soul-stirring struggle of all ancient history, 600,000 of their dead bodies were thrown out of the city gates, no doubt into the valley of Hinnom, and left unburied. So no one can be sure that at any time when our Lord uses the word Gehenna he is unmindful of that great calamity which was so soon to come upon the Jews.

But in his use of the word Gehenna the Christ means that great catastrophe and more besides. With him Gehenna fire is synonymous with everlasting fire, Gehenna punishment with everlasting punishment. Everlasting punishment is the punishment administered in his everlasting kingdom, the advent of which in power and glory was heralded by the destruction of Jerusalem and the overthrow of persecuting Judaism. Now everlasting punishment is not endless

1 Jer. VII. See also Jer. XIX.

punishment. The Hebrew word olam, which in the Old Testament [1]'is rendered sixty times everlasting' signifies [2]'future duration, unlimited, but not endless'; duration [3]'of which the beginning or end is uncertain or indefinite.' The duration [3]'is to be determined from the nature of the subject.' [1]'When the Old Testament was translated from the Hebrew into the Greek language by the Seventy, the Hebrew word olam, when a noun, was rendered by the Greek word aion; when an adjective, it was rendered by the Greek word aionios. Olam, then, in Hebrew, and aion and aionios in Greek, are synonymous terms.' The noun aion means [4]'properly and literally duration, the course or flow of time, in various relations as determined by the context.' [4]'Time indefinite, an age or period of the world.' Now the adjective aionios, which [4]'corresponds in usage to the noun aion,'and which in the New Testament [1]'is rendered twenty-five times everlasting,' [5]'does not in itself involve endlessness, but rather duration, whether through an age or a succession of ages; and is applied in the Greek version of the Old Testament to institutions and ordinances that were confessedly to wax old and vanish away, and in the New Testament to periods of time that have had both beginning and ending.' So our word everlasting means in the Bible just what the word aionios does, age lasting, time indefinite; duration the length of which is to be determined by the context and by the subject to which it is applied. Canaan was to be an everlasting possession

1 Rev. E. E. Guild.
2 Bagster's Heb. Lex.
3 Gesenius' Heb. Lex.
4 Robinson's Greek Lex.
5 E. H. Plumptre, D. D.

for the Hebrews, but it was taken from them. The Aaronic priesthood was to be an everlasting institution, but it was superseded. In the phrase 'everlasting God,' the word everlasting means endless because applied to a subject endless in its nature, but in the phrase 'everlasting doors' it does not mean endless because the subject to which it is applied is not endless in its nature. In the phrase 'everlasting punishment' it does not mean endless because punishment in its nature is not endless. Punishment looks to an object beyond itself. It is to yield the peaceable fruit of righteousness. The punishment God inflicts is not vindictive but reformative. He chastens us for our profit, that we may be partakers of His holiness.

What is true of the word everlasting is true also of eternal, never, forever, and forever and ever. They are all used to translate the same original Hebrew and Greek words. They do not mean endless when applied to punishment. The life, called eternal or everlasting, which the faithful have both here and hereafter, and which is knowledge of the only true God and his Christ, [1] 'in its nature tends to perpetuity.' Not so the punishment of the unfaithful. Endless punishment is unscriptural, unchristian, and ungodly. The punishment God inflicts is certain; natural; in proportion to the guilt of the sinner; is administered through the laws of nature, society, and the human soul, in this life and in the next if needed; and is corrective and disciplinary. In the Bible the word fire is frequently found as a symbol of severe chastening whereby God tries and purifies the faith and hearts of men. The allusions in the second Epistle of Peter and that of Jude to sin-

1 E. H. Plumptre.

ful angels reserved in everlasting chains to the judgment of the great day are quotations from the [1]apocryphal Book of Enoch, and are not founded upon fact. There is no sin, God will not forgive when repented of. The blasphemy against the Holy Ghost was only hard to repent of and therefore hard to forgive. But it was to be forgiven. When Jesus says; 'labor not for the meat which perisheth, but for that meat which endureth unto everlasting life,' he means we shall labor for both but especially for the latter. When he says, we must not call our friends to our feasts but the unfortunates, he means we are to call both but especially the latter. When he says we must forgive our repentant brother, not seven times, but seventy times seven times, he means we shall forgive him as often as both numbers but especially as many times as the latter. So when he says that wicked words spoken against the Son of Man shall be forgiven, but blasphemy against the Holy Ghost shall not be forgiven, he means both shall be forgiven, but the latter shall be especially difficult of forgiveness. 'Neither in this world, neither in the world to come' means neither in this age, neither in the age about to come. [2]'Our Lord thus stood on the boundary line of the two ages, that of the Law and the Prophets, and that of the kingdom of heaven,' or the Gospel. And the man who attributed to the power of evil the good works of Christ, would be hard for him or his future workers to convince and save. There is nothing said here about the future life, but we may be sure that whenever and wherever a soul repents and turns to God, it will be gladly received and welcomed by Him as was the returning prodigal. The Bible does not

1 Not Canonical.
2 E. H. Plumptre, D.D.

teach a future day of general judgment. Christ's judgment day is the Gospel day. This day in its efficiency and power was very near in the time of Christ and his apostles. The Greek word mello means [1] 'to be about to do or suffer anything.' The Centurion's servant was ready to die. The nobleman's son was at the point of death. John the Baptist said to the Pharisees, who hath warned you to flee from the wrath about to come? Paul reasoned before Felix of judgment about to come. The Apostle said to the Athenians on Mars Hill, God hath appointed a day, in which He is about to judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised him from the dead.' The same apostle wrote to Timothy, 'I charge thee therefore before God, and the Lord Jesus Christ, who is about to judge the quick and the dead at his appearing and his kingdom.' In all these instances the same verb mello is used, but in the last four it has not been correctly translated and interpreted, because the Doctors who did the work believed a dogma of judgment which they wanted these texts to seem to support.

The apostles expected their Master would soon come as judge. [2] 'The Lord is at hand.' [3] 'Yet a little while, and he that shall come will come, and will not tarry.' Christ came in the power of his truth, and his judgment had auspicious beginning, when the faith he founded triumphed over its bitter opposer, the religion of the rabbins.

1 Robinson's Greek Lex.
2 Phil. IV.
3 Heb. X.

**All the harsh passages in the New Testament that speak of tribulation and separation, are connected with the coming of the Son of Man in the clouds of Heaven.**—Then he was to send forth his angels, and gather out of his kingdom all those that did iniquity, and cast them into a furnace of fire, where there was to be wailing and gnashing of teeth. Then were the righteous to shine forth as the sun in the kingdom of their Father. Then the Son of Man was to send forth his angels with a great sound of a trumpet, and they were to gather his elect from the four winds, from one end of heaven to the other. Then one was to be taken from the field, and the other left; one woman from grinding at the mill, and the other left. Then the good man of the house was to make the faithful and wise servant ruler over all his goods, or over many things; and cut the unfaithful servant asunder, or cast him into outer darkness. Then the Bridegroom was to admit the five wise virgins to the marriage; and say to the five foolish, I know you not. Then the Son of Man was to be seated on the throne of his glory, and all nations were to be gathered before him, and he was to separate them one from another as a shepherd divideth his sheep from the goats. Then the sheep were placed on his right hand, but the goats on the left. Then he was to say to those on his right hand, Inherit the kingdom prepared for you from the foundation of the world; and to those on the left, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Then these were to go away into everlasting punishment, but the righteous into life eternal.

**This coming of the Son of Man in the clouds of heaven was when he received his kingdom from the Father, and was at the beginning of his mediatorial reign and not at its close.**—'I saw in the night visions, and, behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before Him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him.' The reception of this divine authority and glory is closely connected with temporal kingdoms in the neighborhood of Judaea just prior to the founding of Christianity.

**The coming of the Son of Man in the clouds of heaven to rule, reward, and punish, was to be during the lifetime of some who heard the Master speak and before that generation passed away.**—He said to his disciples [1] 'ye shall not have gone over the cities of Israel till the Son of Man be come.' [2] 'The Son of Man shall come in the glory of His Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom.' [3] 'Whosoever shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels. [4] 'And he said unto them, verily I say unto you, that

1 Matthew X.
2 Matthew XVI.
3 Mark VIII.
4 Mark IX. See also Luke IX.

there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.' [1] 'Then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. Verily I say unto you, this generation shall not pass, till all these things be fulfilled.' Many false prophets were to come claiming to be Christ. The disciples were to hear of wars and commotions. Earthquakes, famines, and pestilences were to be in divers places. Fearful sights and great signs were to be from heaven. The disciples were to be persecuted, delivered up to the synagogues, imprisoned, brought before rulers, and hated of all men for the name of Christ. They were to be betrayed by parents and brethren, and kinsfolks and friends. These were to cause the death of some of the disciples. The sun was to be darkened. The moon was not to give her light. The stars were to fall from heaven, and the powers of heaven were to be shaken. After all these things they were to see the Son of Man coming in a cloud with power and great glory. After telling his disciples all this, Jesus says to them [2] 'When ye see these things come to pass know ye that the kingdom of God is nigh at hand.' This is the kingdom Christ received at the beginning of his mediatorial reign. Now the coming of this kingdom in power and glory more than eighteen hundred years ago was preceded by all the calamitous events we have mentioned. And whoever interprets any of them as relating historically to the yet future, contradicts his Lord. The twenty-fifth chapter of St. Matthew's Gospel is only an amplification or expansion of what is in the twenty-

1 Matthew XXIV. See also Mark XIII.
2 Luke XXI.

fourth. The parable of the sheep and goats is connected with the same coming of the Son of Man and the same glorious appearing of his kingdom that took place before the generation to which Christ belonged passed away. Such description as that the sun shall be darkened, the heavens shaken, and all nations gathered, is only the oriental imagery the prophets usually employ in setting forth God's judgment upon wicked cities and countries. [1] 'It lies in the very nature of such language that it precludes a literal interpretation.' The world in all of which the Gospel of the kingdom was to be published before the coming of Christ, is the oikoumena, [2] 'the inhabited earth,' 'the Roman world, the Roman Empire.' Throughout this dominion the Gospel was preached in the time of the Apostles.

**The coming of Christ at which there was to be tribulation and separation was at the end of the Jewish age or dispensation when Judaism was overthrown.**—The disciples were showing the Master the temple. He told them that in a destruction which was approaching there would not be left there one stone upon another. They said to him privately 'When shall these things be? And what shall be the sign of thy coming and of the end of the world?' The overthrow, Christ's coming, and the end of the world were inclusive and simultaneous. The end of the world was the end of the Jewish age or dispensation, the same end of the world in which Christ was crucified. [3] 'Once in the end of the world hath he appeared to put away sin by the sacrifice of himself.'

1 E. H. Plumtre, D. D.
2 Robinson's Greek Lex.
3 Hebrew IX.

This is the end of the world that came upon Paul and his contemporaries; the end of the world when the harvest was to be, and when the angels were to come forth and sever the wicked from among the just. In the New Testament the phrase end of the world is always end of the aion and always means the end of the Jewish age. Then the great calamity befell the Jews. The holy city and temple were [1]'destroyed in a sublime death-struggle against the whole power of the Roman world.' The Christians of Judaea, remembering the Master's warning words, betook themselves before the catastrophe to Pella beyond the Jordan. [2]'When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains. For these be the days of vengeance that all things which are written may be fulfilled.'

[3]'There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.' The question was asked in the vision: [3]'How long shall it be to the end of these wonders?' The answer was: [3]'When he shall have accomplished to scatter the power of the holy people, all these things

1 Hase.
2 Luke XXI.
3 Dan. XXII.

shall be finished.' This was done A. D. 70 at the destruction of Jerusalem, when according to Josephus 1,100,000 of the Jews perished in the siege and 97,000 were carried away captive. Then persecuting Judaism sunk and the kingdom of God rose. Then the civil polity and the sacrificial and ceremonial cult of the Jews passed away, and the Son of Man sat on the right hand of power, and began to rule and judge the world according to his Gospel. In the Epistles and book of Revelation this great event is spoken of as being very near. [1]'Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.' [2]'The end of all things is at hand.' [3]'Brethren, the time is short.' [4]'The coming of the Lord draweth nigh.' [5]'Behold, I come quickly. When Daniel saw the event, it was not to be for a time, times and a half. When the Revelator saw it, there was to be no more [6] time till it come. Daniel was commanded to seal the book till the time of the end. The revelator was commanded to seal not the book for the time was at hand. [7]'He that is unjust, let him be unjust still.' [7]'Behold, I come quickly; and my reward is with me, to give every one according as his work shall be.'

Coonnected with and explained by this coming are the following additional topics and expressions. [8]'The resurrection of life and the resurrection of condemnation' [9]'seeking to save one's life and losing it.' [10]'The

1 John II.
2 I Peter IV.
3 I Cor. VII.
4 James V.
5 Rev. XXII.
6 Rev. X.
7 Rev. XXII.
8 John V. Daniel XII.
9 Luke XVII.
10 Matthew XXIII. Jer. XIX.

condemnation of Gehenna.' [1] 'Their worm dieth not and their fire is not quenched.' [2] 'They shall be mine in that day when I make up my jewels.' [2] 'The great and dreadful day of the Lord that shall burn as an oven.' [3] 'The day of judgment and perdition of ungodly men.' [4] 'The passing away of the old heavens and earth with a great noise and the coming of the new.' [5] 'All the judgment connected with the passing away of the old heavens and earth.' [6] 'The descent of the New Jerusalem out of heaven from God.' Whoever carefully examines these subjects will find that they all relate to the passing away of the Jewish dispensation and the beginning of the christian. The same is true of all the beasts, dragons, pits, lakes, deaths, resurrections, and millenniums mentioned in the book of Revelation. They all had their historic fulfillment over eighteen centuries ago. The book of Revelation is a showing of things that were shortly to occur. Reading it, one passes through the tempest and tumult of oriental symbolism out into the bright warm sunshine of the gospel. In the Epistle to the Hebrews that which was old and decayed was ready to vanish away. In the book of Revelation the old, decaying, enfeebling, and corrupting elements are left behind and in the foreview is only the kingdom of God, which is to have and heal the nations.

**All mankind will at last be saved.**—Writers who do not believe in the complete triumph of Christ's kingdom, are perplexed on account of their partialism,

1 Isa. LXVI. Mark IX.
2 Mal. IV.
3 II Peter III.
4 II Peter III. Isa. LXVI. Rev. XXI and XXII.
5 Rev. XXI. Daniel VII and XII.
6 Rev. XXI.

when they undertake to present the preeminence of the Christian religion above any other faith. For it is no credit to Christ or Christianity to permanently leave any soul in sin and suffering. Neither is it good in God to do so. He foreknew sin. But He must either not create man or create him with the possibility of sin. Yet if He saw that He could never teach humanity to be good, that any portion of it would be endlessly miserable, He would never have created man. Universal salvation is necessary to vindicate God's goodness.

This belief was prevalent in the Early Church. A glance at the first Christian schools will make this plain. [1] 'These four schools,—Alexandria, Caesarea, Antioch, and Eastern Syria,—were the only schools, properly so called, known to the early church.' And the doctrine of universal salvation was taught in all of them. It will be necessary to dwell only upon the Alexandrian school, which was the mother of the other three.

Alexandria was then [2] 'the seat of learning, and the center of all the liberal arts and sciences.' Here arose about the middle of the second century an ecclesiastical school which was [3] 'the birthplace of Christian theology in the proper sense,' and from which [4] 'proceeded those who represented the theology of their century.' This school held that [4] 'everything which has fallen from God shall at some period be restored to its original source,' that the ultimate end of all is [3] 'a universal redemption, consisting in the annihilation of all moral evil, and a universal restoration to that original unity of divine life out of which all had proceeded.'

1 Rev. Richard Eddy, D. D.
2 Mosheim.
3 Neander.
4 Hase.

Origen was the great master of the Alexandrian school. He held undoubtedly [1]'the first place among the interpreters of the scriptures in his century.' [1]'He surpassed all others in diligence, assiduity, and learning.' [2]' For centuries his influence upon the whole church was powerful, by means of his writings and a circle of followers which gathered around him, and formed a seminary of eminent teachers and bishops for the church.' He wrote a chapter on the 'End or Consummation' in which he says: [3]'We think, indeed, that the goodness of God through His Christ, may recall all His creatures to one end, even his enemies being conquered and subdued. For thus says holy Scripture: The Lord said to my Lord, sit thou at my right hand until I make thine enemies thy footstool. And if the meaning of the prophet's language here be less clear, we may ascertain it from the Apostle Paul, who speaks more openly thus: For he must reign until he has put all enemies under his feet. . . . What then is this putting under by which all things must be subject to Christ?' I am of opinion that it is this very subjection by which we also wish to be subject to him, by which the apostles also were subject, and all the saints who have been followers of Christ.' Origen teaches that every rational creature, by instruction and discipline, either in this life or the next, will be brought into the final unity and fitness of things.

The scriptures teach the final holiness and happiness of all mankind. Everywhere in the Bible we get

1 Mosheim.
2 Hase.
3 Origen. De Principiis.

glimpses of a future when He, who will have all men to be saved, shall finish his work; when the earth shall be full of the knowledge of the Lord, as the waters cover the sea; when all shall know Him, from the least to the greatest; when the kingdoms of this world shall become the kingdoms of God and of His Christ; when the Messiah shall see of the travail of his soul, and be satisfied; when all who are spiritually dead in sin, shall be made alive in Christ; when all the world shall, like all Israel, be saved; when every one shall know, what many have thus far failed to see, that Christianity has brought good tidings of great joy to all people.

[1]'And I, if I be lifted up from the earth, will draw all men unto myself.' [2]'For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.' [3]'For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

[4]'Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto

1 John XII.
2 Roman VII.
3 Isa. LV.
4 Isa. XLV.

me every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength.' [1] 'For He hath put all things under his feet. But when He saith, All things are put under him, it is manifest that He is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all.' [2] 'In these words are expressed the complete redemption both of the race and of the individual.' [1] 'Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.' At the conclusion of the Messiah's mediatorial reign will be the grand consummation, when every soul will be saved, when the last lost sheep will be restored to the fold and added to the ninety and nine. There will then be no antichrists, nor separation of the wicked from the righteous; for all will have believed in Christ and become righteous. There is no persecution, nor tribulation, nor separation, connected with the close of Christ's reign. The kingdom of the Son of God was set up in a day of antichrists, a day of great trouble, when wars and commotions were rife in the world. But when he shall finish his mediatorial work, and deliver up his kingdom to the Father, all will have become Christian, hatred and strife will have ceased from among men, and the truth and love and peace of God will have taken up their abode in every human soul whether on the earth or in the heavens.

1 I Cor. XV.
2 T. Teignmouth Shore, M. A., Chaplain to the Queen.

## NOTES AND CRITICISMS.

What by some writers is to-day termed Physiological Psychology is '[1] The science which investigates the corelations which exist between the structure and functions of the human nervous mechanism and the phenomena of consciousness, and which derives therefrom conclusions as to the laws and nature of the mind.' The study of Physiology in a broad sense in connection with Psychology proper, has thrown much light upon the origin development and laws of the soul, but has done nothing to discredit introspection by which alone the soul's acts and states are directly known and classified.

The word mind is used by many to signify intellect as distinguished from feeling and will, but in this work in quotations it is synonomous with the term soul.

Infinite space and eternal time are not, as some think, self-existences independent of and objective to God. There is, we may be sure, no infinity nor eternity existing separate from or external to His nature.

Haeckel surmises that the predecessors of the vegetable kingdom are protists with harder envelopes, and that the forerunners of the more mobile animal type of organism are protists with softer envelopes.

The similitude chosen by professor Huxley to represent the relation of living forms to one another is 'that

1 Prof Ladd.

of a common root, whence two main trunks, one representing the vegetable and one the animal world spring; and, each dividing into a few main branches, these subdivide into a multitude of branchlets and these into smaller groups of twigs.'

Let us have [1]' faith enough to see the hand of God as clearly in a long providential development as in a sudden miracle.'

There were several somewhat divergent accounts of the creation, current in ancient Babylonia.

It appears that in later Babylonian times the tree of life [2]' was an amalgamation of two actual trees, the cedar and the palm'; and that [2]' the tree of life and the tree of knowledge were one and the same.'

[2]' The river which watered the Garden of Eden was the Persian Gulf, known to the Babylonians as "the river," or more fully, "the bitter" or "salt river." It was regarded as the source of the four other rivers whose "heads" were at the spots where they flowed into the source which at once received and fed them.'

With reference to the higher criticism of the Bible Prof. Briggs says: 'In the field of scholarship the question is settled. It only remains for the ministry and people to accept it and adapt themselves to it.'

1 W. Robertson Smith.
2 Prof. Sayce.

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