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ARTICLE I.

THE MELCHIZEDEKAN PRIESTHOOD.

In treating of Melchizedek, there are but three corners of the Bible which we need consult. Moses has given us some information about him in the fourteenth of Genesis—he reappears in the fourth verse of the hundred and tenth Psalm, and Paul brings him into view in his elaborate Epistle to the Hebrews. Who was Melchizedek? Extravagant conjectures have been thrown out as to this mysterious personage. Some have contended that he was the Holy Spirit; but this is the height of absurdity. It is preposterous to say that he was the Saviour, for we know who was the mother of our Lord's inferior nature. He could not have been an angel, for we know nothing about angels keeping genealogies. He could not have been Enoch or Shem, because Moses has given us the parentage of these patriarchs. We need not waste a minute upon the negative part of the question, except to say that many persons are wedded to the marvellous. There is an abundance of evidence that Melchizedek was a Jebusite. This, we think, will appear in the sequel of this discussion. The territory eventually given to the descendants of Abraham was early occupied by colonists from Egypt. It would appear from the tenth chapter and fifteenth verse of Genesis, that the eldest son of Canaan planted the city of Sidon, and became the progenitor of the Hittites, Jebusites, and other tribes who

ARTICLE VI.

GRADUALNESS CHARACTERISTIC OF ALL GOD'S OPERATIONS.

“ According to our manner of conception, God makes use of a variety of means, which we often think tedious ones, in the natural course of providence, for the accomplishment of all his ends.—*Butler's Analogy, Part II., Chap. IV.*

This sentence is quoted for two reasons : *First*, because it contains a plain statement of the subject of this article ; and *second*, because we intend to employ, in the discussion of that subject, the principles of analogical reasoning expounded by Bishop Butler. We aim to show that GRADUALNESS IS CHARACTERISTIC OF ALL GOD'S OPERATIONS.

The subject is very comprehensive. A mere outline of it will be attempted in this article, the object of which is to show that in gradualness of development, the operations described in the Bible are wonderfully analogous to the operations in the mineral, vegetable, and animal kingdoms—to operations now in progress, as well as to those which science proves to have occurred successively, in indefinite periods of past time.

The proposition assumes the existence of a personal God, who created all things, and controls all changes in nature. Its terms, therefore, make a direct issue with sceptics, who assume, as do all materialists, the eternal existence of matter, acted on, modified, and moved by uncreated self-directed forces ; and who deny the necessity of referring material phenomena to creative power and wisdom.

It is proper to observe, also, that the assumption of the existence of one infinite Creator includes, necessarily, in this scientific age, the idea of a single plan of operations, fixed, comprehensive, progressive, and endless—finite in his sight, but designed to be intelligible to his intelligent creatures, as each part of the plan should be developed by him, in successive periods of what we call eternal time—eternity. This sublime conception of a divine plan of operations has been devoutly recognised incidentally

in their writings, by most of the great discoverers in modern science. Sir John Herschel described the motions of the heavenly bodies as under the "prearranging guidance of a design which pervades all nature;" and Agassiz said: "All the facts proclaim aloud the one God, whom man may know, adore, and love; and natural history must, in good time, become *the analysis of the thoughts of the Creator of the universe*, as manifested in the vegetable and animal kingdoms."

Of this design or plan, pervading all space, and comprehending the universe in all periods, this earth was one very small part, and man's occupancy of it for a time was another.

This fact makes it important to form a correct opinion of the earth's true relation to the material creation, and of man's real position in the scale of being. Viewed from a correct standpoint, the earth is a very small planet in our solar system, and man is far superior to the most perfect animal. Yet, within a few centuries, the earth was still regarded as the great mundane centre; and by some natural historians man is erroneously classified with brutes, being placed at the head of the animal kingdom. Now, this is not his true position in the scale of being; for science has slowly proved that he is not merely an animal. There is an immense interval between even savage man and the highest brute. He is really the first of the fourth kingdom; for the line of separation between either the mineral and vegetable, or between the vegetable and animal kingdoms, is less distinct than that which separates man from the highest beast. In at least four characters he is wholly different from all brute creatures. "He can and does control nature. He can read and understand nature. He has a power of self-regulation which we call conscience. He can and does think much about God." Even sceptical men of science admit the force of these marks of man's superiority, and hence he is an anomaly in general systems of classification.

Now, Genesis had been written long before science fixed man's true rank in creation. It tells us that he was created in the image of his Maker; allowed to name all beasts; commanded to *subdue* the earth; given dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth

on the earth ; and made consciously liable to punishment for disobedience to a positive command. Modern science and Genesis concur, therefore, in ascribing to him a separate, peculiar, mixed nature, by which he is allied to animals in material organisation, but so raised above them in mental endowments that he can and does devise means of using the forces of nature, and of subjugating the largest animals, while he manifests a sense of responsibility to a spiritual governor.

And here we may observe that gradualness is implied in this first part of Scripture ; for it contains no intimation that Adam was taught how to subdue the earth or to domesticate animals. The slow process of domesticating animals, of discovering the principles of science, and of inventing machinery, went steadily on, from century to century, and is still in progress, without approximation to completion.

There is neither assumption nor speculation in what has been affirmed. Numerous relics of primitive man and of his works of art have been found in caves and in alluvial rocks and deposits, in many countries ; and all, without exception, prove not only that man appeared in the last creative period, but that he has gradually advanced from the "stone age," through various stages of improvement, to that of modern civilisation. Science and art were not taught by revelation. They are all results of human effort. Created with mental capacity for such efforts, Adam, we are told, was placed naked in the garden of Eden, and required to dress and to keep it. After the fall, he was driven forth, clothed in skins, and commanded to eat bread in the sweat of his brow. In all this there is remarkable harmony in the teachings of history, science, and Scripture. The power of thinking, comparing, inferring, willing, choosing, and executing, entitles man to a separate rank in a fourth kingdom of the material creation.

It is proper to say, however, before proceeding farther, that this characteristic gradualness, which is a part of the original plan of divine operations, and which manifests itself in the Bible, strikes many readers of the sacred record as strangely inconsistent with human conceptions of the majesty of an infinite Creator. Hence, even educated minds, though trained to accuracy

in the deduction of truth from facts, and reared in the midst of numerous instances of gradual development in the mineral, vegetable, and animal kingdoms, hesitate to believe the Bible, because it ascribes to the same Creator changes of similar gradualness in peopling the earth by the descendants of a single pair, and in accomplishing his purpose of establishing a Church for the salvation of a fallen race of physico-spiritual immortal beings. Such minds (and they are numerous,) are wont to object, that if God had designed the accomplishment of such purposes, he would have put forth the necessary power, instead of employing the tedious agency of secondary causes.

This cause of opposition to the Bible is thus briefly stated, because it presents itself obscurely to many minds—young and unenlightened minds especially—anxious to know the truth. And imbued with modern ideas of civilisation and refinement, they raise the same objection to the slow progress of God's chosen people in arts, sciences, customs, morals, laws, and institutions. Such readers, though ready to admit the superiority of the religion of the Israelites to that of Gentile nations of the same era, yet contend that it fell far short of a just conception of the wisdom and majesty of the Creator of a universe. No one doubts that an infinite being could have created suddenly a finished world, and covered its surface all over with civilised nations of sinless men; but this would have required a radically different plan of operations.

Most of such objectors go through life unknown, and their influence is partial and local; but a few become eminently learned in history, metaphysics, criticism, or science, and assail the Bible in ingenious speculations, drawn from their peculiar studies. The refutation of such speculations has long put in requisition the intellectual resources of the Church, and this will continue to be the chief arena of conflict between Christianity and Scepticism. Hence, Christian men of science and theologians should unite cordially in demonstrating, as far as possible, similarity in character between material operations and those described in the Scriptures. As sceptics have labored long and unsuccessfully to establish discrepancies between physical science and the Bible,

Christians should strive with equal zeal to point out new instances of real harmony between the operations of nature and those recorded in the Scriptures. In no respect, it is believed, is similarity more strikingly manifest than in the gradual development which is characteristic of both.

The subject has occurred to many minds, and has been incidentally referred to by many writers; but it is believed no one has attempted to demonstrate that gradualness pervades the whole plan of divine operations. Edwards's *History of Redemption*—a great conception grandly executed—must have impressed the minds of many of its readers with the general truth, though the writer confined himself to the single purpose of tracing that part which men call the plan of salvation, through all its stages of progress, from its inception to its consummation. Bernard's *Bampton Lectures on the Progress of Doctrine in the New Testament*, contain a fresh, attractive, lucid, and very instructive exposition of the subject. Bernard gives, however, a purely theological view of the gradual progress of revelation by the Saviour in person, not only before his death and resurrection, but also during the forty days before his ascension; and afterwards by the promised Spirit from Pentecost to the close of apostolic utterances in the *Apocalypse*, in which is forbidden addition to the finished revelation. The learned lecturer, full of his sacred theme, and limited to eight lectures of ordinary length, did not connect it, in any way, with a similar progressive development either in the *Old Testament* or in material changes.

In 1871, the Bishop of Carlisle delivered one lecture before the *Christian Evidence Society*, on the *Gradual Development of Revelation*, in which he based his defence of the apparent slowness of its progress, especially in the *Old Testament*, on the evidence furnished by geology of gradualness in all kinds of material operations.

A few instances of gradualness in the operations of nature will now be given, followed by a brief examination of those recorded in the *Bible*. This is the most obvious method, and is best suited to our purpose—a suggestive outline of prominent heads only. A comprehensive view of the whole subject, similar in ex-

ecution to Edwards's History of Redemption, has not been published, and is a *desideratum*.

We shall first adduce the testimony of chemistry, the most exact and pervading of the physical sciences. Chemists enumerate more than sixty elements or kinds of matter—each of which has resisted all efforts to separate it into simpler parts. From gold nothing simpler can be obtained; but it may be made to unite, in certain definite proportions only, with oxygen, chlorine, or some other element, in the formation of compounds. These combinations are results of molecular motions effected by force, controlled by fixed laws. These compounds of mineral elements, formed by physical forces, are the few mineral species which, with water, air, and a few gases, constitute the earth. Some, as silex, alumina, lime, and water, are abundant; others are rare. All are ceaselessly exposed to the action of forces or modifications of force—heat, light, chemical affinity, etc.—and modern science has gone far to prove that not an atom of one of these is ever at rest—that motion is the normal condition of the ultimate atoms of all matter. Change—ceaseless change—is the natural tendency of each molecule of all material things. Each atom—simple or compound, (for atoms are not in contact even in apparently solid masses)—is enveloped in an atmosphere of antagonistic forces, which act on it in the interatomic spaces, and which are ever varying in relative intensity, and tending ceaselessly to produce motion and change.

Chemistry has also demonstrated that four elements—carbon, oxygen, hydrogen, and nitrogen—with minute quantities of about twelve other elements, form, by their union in fixed proportions, all vegetable and animal compounds; and that these compounds, generally very complex, all result from the vital force controlling the action of the physico-chemical forces. The same mineral elements, therefore, are found in the ashes of the products of the vegetable and animal kingdoms.

No animal, however, even the lowest in the scale of being, can *digest* as food an atom of unorganised mineral matter. Though essential to animal as well as to vegetable developement, it must first be organised by some plant before any animal can assimilate

it. Hence the properties of mineral matter, and the primary laws of organic being, necessitate the preëxistence of vegetables to prepare organic food for animals. As time rolls on, mineral elements are changed by vital action into vegetable compounds, vegetable into animal, and these back again, after the extinction of life, into mineral; for dust they are, and unto dust all must return. After the first miraculous act of creating mineral, vegetable, or animal species, each was subjected to the action of the forces and laws essential to the well-being of all; and the progress of the preërranged succession of changes was necessarily slow, according to human conceptions of slowness.

Nor is chemical science now limited to terrestrial operations. It has shown that the few mineral elements which are known to form the mass of the earth, enter equally and perhaps exclusively into the composition of the material universe; and that the same forces, light, heat, electricity, and chemical affinity, like gravitation, pervade all nature. More than twenty years ago, exact analyses had proved that each of the meteorites which had fallen from space to the earth, was composed exclusively of mineral elements known in the earth's crust; and within a few years a marvellous little instrument, the spectroscope, has enabled men of science to prove that earth, sun, and planetary bodies, consist of the same mineral elements, acted on by the same forces, and in accordance with the same chemical laws. This instrument takes the picture of chemical changes too remote to be observed by telescopes; and so the chemical composition of the heavenly bodies has been subjected to numerous exact observations.

We have thus shown briefly the aspect which chemistry presents of the composition of the universe; of the forces that act incessantly on all molecules of matter in even solid bodies, and of the laws that regulate the dependence of animal on vegetable and of vegetable on mineral changes, in order to show that all are necessarily successive and slow, and that all are linked and bound together as parts of one divine plan of gradual operations, ever advancing towards perfection, but never reaching completion.

We now proceed to give illustrations of the subject, each of which will be some terrestrial operation. Of existing species it

is sufficient to remark that each individual mineral, plant, animal, and man, is gradually developed, according to fixed laws of origin and growth, from a minute crystalline point or organic cell, to full size and maturity, subject, however, to various modifications in degree of perfection attained; caused by natural diversities in the action of physical forces, giving rise to individual peculiarities so marked that no two crystals of quartz, or leaves of the same tree, or men in a large army, are undistinguishable. Endless individual variety is, therefore, compatible with specific identity, proving the prevalence of law in the midst of apparent disorder.

Those who carefully observe what is taking place on the earth's surface, cannot fail to perceive the steady progress of two opposite kinds of change, each of which has been in operation since the beginning of the human era, and has slowly produced great results. Let us suppose the planet to have then emerged from some chaotic state, and a new part of a great endless plan, for the display of the Creator's attributes to a spiritual creation, to have then begun. What changes in the mineral structure of the earth's crust have presented themselves?

First. All the physico-chemical forces have been ceaselessly at work, in the decomposition, disintegration, and dispersion of all mineral masses. Subterranean heat, the sun, water, air, chemical affinity, and other forces, causing earthquakes, volcanoes, tornadoes, rain, snow, icebergs, and avalanches, have ever since been actively employed in the demolition, destruction, and removal of all mineral masses—even crystalline granitic mountain chains. The origin of all soils and subsoils may be traced to the protracted action of these causes; and in gullies, railroad excavations, and tunnels in mines, a geologist often sees beds of clay and other masses hundreds of feet thick, which are manifestly the remains of decayed, *rotten* rocks, once solid. Many islands and portions of continents have been submerged; oceans' waves and currents have washed away exposed coasts of many countries; and these causes of change, aided by winds and tides, have covered other portions of country with huge beds and hillocks of

sand, which are in some places already cemented into solid sandstones.

Second. On continents and islands hundreds of volcanoes, generally in chains, have been elevating craters and filling valleys with lava, ashes, or mud; shattering and upturning adjacent rocks; and forcing melted matter into enormous fissures, to be slowly cooled into crystalline basaltic dykes and veins. Hot springs, too, have brought up in solution, and deposited on the surface, vast beds of silicious sinter; and cold springs, charged with carbonate of lime, have formed peculiar beds of limestone—calcareous tufa—covering extensive areas and of great thickness. Torrents of water, from rain and melted snow, have washed gravel, sand, soil, and clay from mountains and hills into rivulets, creeks, and rivers, and by these into the sea, forming deltas near land, and depositing layers of mud on the bottoms of all lakes, bays, seas, and oceans, mixed with the remains of all organic bodies, terrestrial, fluvial, and marine, with the bones, implements, weapons, and coins of man. To these, icebergs have added annually large quantities of rocky fragments, torn from polar shores. Coral polyps, too, have been forming immense beds of recent limestone. And below all the beds, in oceans and on land, subterranean fires have been at work, solidifying and crystallising some, and fracturing, displacing, or fusing others. All these changes, and others not mentioned, have been advancing the planet from the beginning of the present era, and will continue to act steadily in effecting a planned result—the close of the human and the introduction of a new era.

Having sketched briefly the progress of changes which will result in the gradual formation, during the human period, of a contemporaneous series of rocks, made up of the debris of pre-existing rocks, and imbedding remains, more or less distinct, of nearly all existing animals and plants—rocks strikingly analogous, in magnitude, extent, kind, and origin, to each of the numerous geological formations found in existing continents—we might proceed directly to the examination of gradualness of development in the two great divisions of organic beings.

Before we do this, however, in the higher departments of phy-

sical operations, it is proper to call attention to the fact, even now too much overlooked by many writers, such as Herbert Spencer, that though man's intellectual advance is generally slow, yet, from time to time, it has been greatly accelerated, not by any augmentation of man's mental capacities, but by a corresponding advance in new and improved methods of thought. As no new organ has been added to man's body, so no new capacity has been developed in his mind. Adam's descendants are still mentally and physically the same as Adam was when created and commanded to subdue the earth. But as improved machinery has greatly increased man's ability to employ the forces of nature, so improved methods of thought—great and comprehensive ideas—have marvellously extended the sphere of his mental triumphs. A few examples will illustrate what we mean.

At an early period a few characters, called letters, were devised to represent the simple sounds of the human voice. These characters combined formed the words of written language; hence recorded and transmitted knowledge. The process of improvement in materials and instruments or machinery went on slowly; and now sixteen thousand copies of mammoth sheets, like the daily *London Times* or *New York Herald*, are printed by one Walter press in one hour. Still later came notation in numbers. A few figures, letters, and signs were shown to be capable, by a few simple contrivances in position, of expressing marvellously various and complicated properties of numbers and quantities. Hence the origin of all the great discoveries in pure mathematics. And a foundation was thus laid for exact adaptation of parts by inventors of new and improvers of known machinery and philosophical instruments. By these and applied mathematics, the great ideas of Galileo and Newton and Kepler exposed to human view the mechanism of the heavens, and proved the earth to be, not a great mundane centre, but a unit of an immense number of worlds in infinite space. The method recommended by Bacon, of deducing truth from carefully collected and collated facts only, gave a great impulse to physical research in the higher field of material compounds. These are so complex and so affected by disturbing and varying forces, that observa-

tion alone fails to elicit the true nature of bodies, and of the action in them of the physical forces. A few great minds, as Priestly, Lavoisier, and Scheele, devised the method of simplification—of separating each compound into its *elements*; of ascertaining accurately the properties of each element; of noting the action, in any case of combination or separation of elements, of the chemico-physical forces; and of thus learning the inner molecular nature of any compound. This is the great method of experiment, on which rests the whole structure of modern chemistry and allied sciences. Thus the method of alphabetical combination in Philology; of notation in Mathematics; of observation in Astronomy; and of experiment in Chemistry, brought these and allied branches of knowledge to a state of scientific certainty—to systems of truth—sifted and separated from assumptions and speculations.

Nor were these great ideas—these new methods of thought—results of chance or accident. They, too, were parts of the great progressive plan of creation—of that part of the plan by which man should gradually “subdue” the earth, and exercise “dominion” over its forces. Professor Owen said, when he assumed the chair as President of the British Association for the Advancement of Science, Sept. 22, 1858:

“We are here met in this our twenty-eighth annual assembly, to continue the aim of the Association, which is the promotion of science, or the knowledge of the laws of nature, whereby we acquire a *dominion* over nature, and are thereby able so to apply her powers as to advance the well-being of society and exalt the condition of mankind. God has given to man a capacity to discover and comprehend the laws by which HIS universe is governed; and man is impelled by a healthy and natural impulse to exercise the faculties by which that knowledge can be acquired. Agreeably with the relations which have been instituted between our finite faculties and the phenomena that affect them, we arrive at demonstrations and convictions, which are the most certain that our present state of being can have or act upon. Nor let any one, against whose prepossessions a scientific truth may jar, confound such demonstrations with the speculative philoso-

phies condemned by the apostle ; or ascribe to arrogant intellect, soaring to regions of forbidden mysteries, the acquisition of such truths as have been or may be established by patient and inductive research. For the most part, the *discoverer* has been so placed by circumstances—rather than by predetermined election—as to have his work of investigation allotted to him as his daily duty ; in the fulfilment of which he is brought face to face with phenomena into which he must inquire, and the result of which inquiry he must faithfully impart. This advance of natural as of moral truth has been and is progressive ; but it has pleased the Author of all truth to vary the fashion of the imparting of such parcels thereof as HE has allotted, from time to time, for the behoof and guidance of mankind. Those who are privileged with the faculties of discovery are, therefore, *preordained instruments* in making known the power of God, without a knowledge of which, as well as of Scripture, we are told that we shall err.”

By these and other methods of thought, which may be, in one sense, regarded as divine methods of revealing physical truth “from time to time, for the behoof and guidance of mankind,” man’s intellectual powers gradually enabled discoverers and inventors—“preordained instruments in making known the power of God”—to understand the laws which control even the molecular motions in the interior of bodies, and to devise means of subduing the most potent forces of the earth.

Moreover, the constant practice of these great methods of thought disciplined the human mind for the successful study of the more complex phenomena of the vital force—of living beings. True, the most refined processes of analytical chemistry fail here, because the moment an attempt is made to separate a living being into its elementary parts, the conditions essential to life are destroyed. But even in living nature, the region of Biology, the Creator has not left man to grope his way in hopeless ignorance. Linnæus and Cuvier—preordained instruments of higher discoveries—perceived at last that, in both divisions of living objects, nature presents to skilled observers a most elaborate series of perfect experiments ; and that if we begin with the

lowest germ or cell, and ascend upward in the scale of being, there is, with each addition of some new part, increased complexity without increased obscurity, till we reach the organic structure of the highest type of vegetable or animal life. There is gradual *evolution*, according to fixed laws, which laws fix the characters of species. This is the method of comparison, on which depend the sciences of Comparative Botany, Zoölogy, Physiology, and Anatomy.

We shall give one more illustration of the influence of a great thought on the progress of scientific truth. Fossil remains of plants and animals, many of them perfectly preserved and beautifully distinct, had long been known to occur abundantly, at great depths in mines, and at great altitudes in mountain chains. The origin of these leaves, branches, stems, trunks, stumps, and fruits of plants, and of shells, bones, teeth, scales, fins, claws, hair, eyes, and entrails of animals, was long and vainly discussed.

After Linnæus, Cuvier, and their colaborers, had successfully applied the method of *comparison* to the vegetable and animal divisions of nature's productions, and had shown the gradual evolution of species, in exact accordance with a plan of infinite ramification and expansion, a new, unexpected, and boundless field was opened in which to test the truth of the principle, which lies at the foundation of the comparative sciences. Smith, an English surveyor, affirmed that each of the English formations is characterised, in any of its numerous and widely separated localities, *by peculiar fossils*. This great idea was seized by Cuvier and others, who soon demonstrated the truth of Smith's observation, and showed that it applied equally to all the rocks of Europe. A great impulse was thus given to the scientific examination of rocks, and to the study of their fossils. Numerous collections were soon made, similar to those of living plants and animals. Ample means of exact and varied comparisons were rapidly accumulated in public and private museums and cabinets. And Cuvier and his coadjutors soon demonstrated that nearly all the well-known rocks of Europe contain abundance of marvellously varied species of the fossil remains of plants and animals *which*

are extinct. The only rocks which were found to envelope remains of existing species, are those near the earth's present surface—rocks which we have described as now forming on all parts of the earth's crust. Descending into the rocks, anywhere, in any country, there is found to be an obvious change in the fossils as we descend, showing—demonstrating—gradual creation of new and extinction of preëxisting species, genera, and even whole orders of beings. In the same way precisely that the recent sciences of botany and zoölogy were established by protracted and laborious comparisons of innumerable individuals, resulting in an approximately correct formation of distinct species, genera, families, orders, classes, and divisions of both plants and animals, so, by a similar comparison of individual fossils, they too, were readily thrown into species, species into genera, genera into families, orders, classes, and divisions. The same systems of classification apply equally to both living and fossil beings. Both obviously belong to the same great plan of creation. To the fossil divisions, classes, orders, etc., of animals, many of Cuvier's names apply readily; but, in a vast majority of cases, the names of living *species* are not applicable to any fossils, especially if found in rocks geologically much below the surface. In this way science demonstrated the gradual extinction of old and creation of new species of plants and animals.

Nor did these investigations end in proving that one epoch only of organic existence, the species of which are extinct, preceded the creation of man. Far from it. Many different epochs have been established, each characterised by distinct and peculiar species of organic beings. Hence, Owen, in the address to which we have referred, alludes to numerous pre-Adamic epochs, in these remarkable words: "In regard to the period during which the globe allotted to man has revolved in its orbit, present evidence strains the mind to grasp such sum of past *time* with an effort like that by which it tries to realise the *space* dividing that orbit from the fixed stars and remoter nebulæ." Professor Joseph LeConte calls the epochs through which our planet successively passed "Time-Worlds," and the celestial orbs "Space-Worlds;" and he seems to regard the former as quite as numerous as the

latter. Now what we wish to call special attention to is the scientific *fact*, that during all these past epochs, the same plan of creation has been gradually evolved or developed, with constant "advance and progress," but without any indications of approaching completion. On this point Prof. Owen is very explicit: "Geology demonstrates that the creative force has not deserted the earth during any of her epochs of time; and that in respect to no one *class* of animals has the manifestation of that force been limited to one epoch. Not a species of fish that now lives but has come into being during a comparatively recent period; the existing species were preceded by other species, and these again by others still more different from the present. No existing genus of fishes can be traced back beyond a moiety of known *creative* time. Two entire orders (Cycloids and Ctenoids,) have come into being, and have almost superseded two other orders, (Ganoids and Placoids,) since the newest or latest of the secondary formations of the earth's crust. Species after species of land animals, order after order of air-breathing reptiles, have succeeded each other, creation ever compensating for extinction."

We have seen that a whole *formation* of rocks of all known varieties is being formed gradually in the progressing human epoch; that we can note the changes in an individual of any same species of animal or plant—adult, youth, infant, embryo, and cell; that by cautious comparison, with all the advantages of advanced science and improved instruments, men of science have shown a gradual ascent in perfection of development in species, genera, orders, etc., from the lowest to the more complex forms of animal life in each of the great classes—Radiate, Molluscous, Articulate, and Vertebrate; and that, in like manner, beginning with the simplest forms of vitalised vegetable organisms, and ascending through the long series of experiments prepared by nature for their observation and comparison, hundreds of ardent experts, in the science of Physiological Botany, have showed conclusively increasing complexity and perfection in species, genera, orders, and classes, in each of the great divisions of plants—Endogens and Exogens.

Such was the foundation which had been slowly and securely

laid, on which was erected the great science of Geology, including all the branches of Palæontology.

The successful inquiries of geologists fully verified Smith's conclusion, that each of the great rock formations of England was easily recognised, in any of its widely separated localities, by a peculiar group of fossils, not found in other rocks geologically below or above it. The verification of this opinion, and its triumphant extension to the rocks of France, Germany, Russia, and other distant countries and islands, forced the conviction on the minds of all men of science, that the rocks of existing continents were slowly deposited, by causes still in operation, generally in oceans, during many successive and protracted epochs, in the earth's eventful revolution in its present orbit, influenced as now by sun and moon, atmosphere and winds, oceans and rivers, earthquakes and volcanoes, and all the physico-chemical forces, intensified by subterranean fires. And it was further ascertained, by a diligent application of the principle of comparison to each of the groups of fossils found in the several formations, that, beginning at the earth's surface, and descending through all the sub-divisions of Pliocene, Eocene, Secondary, Palæozoic, and Eozoic, to Azoic (non-fossiliferous) rocks, we find, in any country, gradually increasing simplicity, till, in the Eozoic strata—dawn of life rocks—the lowest species only of animals and plants are found—showing a slow, protracted, gradual, planned advance of the planet to the human epoch—the creation of a new kingdom—physico-spiritual man.

Many other less obvious but equally convincing illustrations of gradualness could be adduced from each of the physical sciences, and especially from Embryology and Palæontology. True, recent recondite researches go far to show that even the most comprehensive generalisations, like Newton's law of gravitation, may be found to resolve themselves into still more far-reaching generalisations; yet, such discoveries, if made, will not change the nature of the evidence of planned operations of force, controlled by a personal, infinite Creator, in effecting *directed* motion; for physical science can never ascertain the origin of matter or of force. The existence of both is admitted by all. When and

how they came into existence, can never be demonstrated. Materialists assume the eternal existence of uncreated matter and motive force; the Bible says: "In the beginning God created the heavens and the earth." Both parties, sceptical and Christian men of science, appeal to evidence to sustain belief; and in the sense of divinely planned creation, involving, necessarily, progression, extension, and expansion, every Christian scientist is a believer in true evolution; but this great doctrine of evolution does not rest on assumption or speculation. It is a necessary inference from an immensely extensive and connected system of scientific principles, from which the human mind cannot withhold assent. Evolution is a fact; the cause or origin of it is an assumption; and Christian scientists, who find in the Bible abundant internal evidence of the divine origin and plenary inspiration of the Scriptures, reverence and adore the God of the Bible as the cause of evolution. *They* reject, of course, the assumption of uncreated, self-directed forces, acting unerringly within minerals and organisms, in the production of uniform results. They reject the hypothetical explanation of evolution by *transmutation*, or selection, and rely on the evidence of a vast accumulation of geological and palæontological facts to prove evolution by gradual extinction of species, and the substitution by direct creation of other species, generally of higher types. The use of the term evolution, in any other sense, by sceptical writers, is, therefore, a deception. Transmutation, by its derivation, describes their theory—the formation of vital organisms by the law of selection, acting within the particles of matter to produce in it a protoplasmic state, then on protoplasm till a specific form is produced, and then gradually modifying certain parts and adding others, thereby slowly transmuting one specific form into another of higher type. This is evolution by transmutation.

Of course the view of evolution which harmonises perfectly the teachings of science and the Bible, rejects, also, the now exploded doctrine, once generally received, that the God of the Bible, about six thousand years ago, in six literal days, first created a "finished" earth, and placed plants, animals, and man on its surface, just emerged from a "void" chaotic state.

It is not our purpose to discuss in detail this erroneous interpretation of Genesis, nor to show, what has long been ably done, that the scientific and Mosaic records coincide in all essential points. We may say, however, that as the description of creation was written in the Bible, not to teach science, but man's duties of faith and obedience, the record was expressed in indefinite general terms, which neither fix exactly the period of man's creation, nor affirm that there was but one creative period. Whatever mode of interpretation we adopt—whether we regard the six days in the Mosaic account as protracted periods, or periods marked by the earth's revolution on its axis, the work was gradual—was not instantaneous; and planned succession characterised the changes from chaotic darkness to order, light, day and night, atmosphere, oceans, and dry land, vegetable life, animal life, and man. As four verbs—to create, to make, to form, and to build—are used in the original Hebrew text, in enumerating briefly these progressive changes, we may fairly assume that one design of the inspired writer was to describe, for man's religious instruction, a remodelling of a preëxisting planet, with the creation of such new species of vegetables and animals as were to coexist with man, in the human epoch. The great object of the Bible was the revelation to man of his Creator's plan of saving fallen man—a free agent—from the guilt and punishment of sinful disobedience. A history of past epochs was certainly foreign to such a revelation. Man had been created capable of deducing the truths of such a history from numerous phenomena preserved in the rocks of each pre-Adamic epoch; and that history has been successfully studied and correctly interpreted, and the results are found in the sciences of Geology and Palæontology.

That the Mosaic account is a brief description of a remodelling of the planet, just anterior to the human era, many expressions in the Bible clearly indicate; and hence this view had been adopted by many, long before geologists proved the antiquity of the earth. We shall briefly call attention to a few of such expressions. In the account of the fourth day's work, after day and night and other effects of such luminaries had been referred to, the sun, moon, and stars were ap-

pointed, "to be for signs, and for seasons, and for days, and for years." These words have, of course, a special reference to man; for he alone is capable of comprehending such purposes in the creation of the heavenly bodies; and we should bear in mind, in studying the fourth day's work, that the word *create* is not used in the Hebrew text, nor in the English version. We are told that "God *made* two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also." And hence, at a late period in the history of the planet, the preordained conditions arose, in which preëxisting luminaries were to serve the new purpose of being "for signs and for seasons, and for days, and for years;" and this specific mention of this purpose was designed, we think, to guard man against idolatry, a sin most explicitly forbidden, like necromancy and divination, at an early period in the gradual revelation to man of the attributes of the Creator.

Recent commentators—Lange, Conant, and Browne, (Speaker's Genesis)—concur in saying the general terms used in Gen. i. 1, 2, denote a period of unknown duration, in which, to human apprehension, the "earth was without form and void." In interpreting these two verses, therefore, we are, in a great degree, left to speculation. It is generally conceded, however, that they are not necessarily connected in time with the third and other verses of the chapter. Astronomy is, perhaps, the only science which can throw any light on the subject. In a recent publication, an eminent theologian says: "Taking those results of Astronomy which involve nothing arbitrary at all, it is almost impossible not to believe that the earth was, at one time, a hot fluid mass, and that it has gradually cooled down and hardened into its present permanent condition."

Granting, as many theologians and other pious writers now do, that the earth was, in some long period after the "beginning," in a state of igneous fluidity, and consisted of the same mineral constituents, which now form its crust and atmosphere, we must admit that dense vapors, impenetrable to solar light, enveloped it; and that the "dark" mass revolved on its axis, without the

changes of day and night—"darkness was upon the face of the deep."

Such a mass, however, revolving in space, must have slowly cooled by radiation, while the vapors of the less volatile bodies liquefied and solidified, and the atmosphere was greatly purified, though still very hot. The dark mass was thus illuminated gradually by the sun, giving rise to the changes which we call day and night. This was probably the period included in "the first day." Gen. i. 3—5.

In Gen. i. 6—8, a continuation of the process is briefly described. As the earth and air cooled, other volatile substances solidified; crystallisation and chemical action went on; watery vapor began its condensation; and finally water, as such, was formed in increasing quantities, and accelerated the cooling of the earth's still heated crust. Thus was water separated into two portions—one as a liquid on the earth, the other as vapor above the open space which surrounded the solid land and fluid water, in the greatly purified atmosphere. This was, we think, the work of "the second day."

In Gen. i. 9—13, a further continuation of the process is described. The earth's crust, by cooling and crystallisation, expanded, fractured, and was elevated in some places and depressed in others. This force of expansion was doubtless aided, as at present, in elevating some and depressing other portions, by the subterranean heat, which still causes volcanic action on a scale of immense magnitude. The elevated portions became dry land, and the waters subsided into depressions, called oceans and seas. Then the physico-chemical forces began their action on rocks exposed to the atmosphere, and soils resulted from their disintegration and pulverisation. In all preceding periods there had been no rain, because the air was saturated with hot vapor and steam, by the heated surface of the revolving mass. The preceding were periods in which "the Lord God had not caused it to rain." Gen. ii. 5. Now, however, rains fell, perhaps copiously, and watered the lichens which covered the rocks, and thus began the preparation of food for animals of a low type. The atmosphere, (firmament,) dry land, soils, rain, and other

conditions, were then ready for the action of the vital force, and it was added with power to control and subsidize the chemical and other physical forces. We are not informed that marine plants were not created, but are told that land plants of a low type were created—"Let the earth bring forth grass," etc. The statement was general, but sufficient to teach man the origin of vital action. Here the transmutationist takes issue with Moses, and labors to show that all the conditions favorable to the production of protoplasm had arisen, and that the vital is but a new modification of physical force. He, too, relies on evidence. The great question, in a scientific point of view, is, Do the facts and principles of true science sustain his hypothesis? The eyes of the true and enlightened friends of the Bible are now being directed to this field of conflict. The contest has been and will continue to be fierce. In this assault on the Bible, great scientists—sceptical scientists—in Germany, England, and America, have united. An assailant always has the advantage in any assault. Sceptical writers have long availed themselves of this obvious truth. Their writings, extensively read and imprudently advertised by theological critics, poisoned the public mind before Christian scientists could adequately investigate the subject and prepare correct replies. The Christian Church has too long relied on human theology, and been content to stand on the defensive. The time has come when a profound acquaintance with the whole circle of the physical sciences is needed by the Church. With this knowledge only can many sceptical hypotheses be successfully assailed.

To the foregoing explanation of the first four days' work, the use of the terms evening, morning, and day, in Genesis, appears to be a serious objection. To many, it seems insurmountable. Such minds forget that they are common English words, used often in various senses in Scripture; that Revelation was not designed to teach history or science; and especially that the institution of the Sabbath follows the account of the six days' work, and precedes a brief recapitulation without the use of evening, morning, and day.

As in nature we find potent forces—volcanic heat, oceanic

currents, resistless torrents, tornadoes, and chemical action—used as means, in the midst of seeming demolition, of causing changes essential to progress in material development, so in Scripture we find other potent moral forces, apparently obstructing but really promoting the full development of that portion of spiritual truth which concerns the future well-being of man.

And if Adam and his posterity were so organised as to subdue the earth by gradual advancement, in the discovery and use of physical truth, why may they not inherit an eternal abode, adapted to the acquisition and enjoyment of spiritual truth? If man is a materio-spiritual creature, does not the reality of the protracted preparation of the earth for the accomplishment of the end of his material existence lead naturally to a belief in the coming realities of a purely spiritual existence? As he has unquestionably made advance in time, can we believe there will be no advance in a coming eternity? As his material part is merely changed—not annihilated—by death, can we believe his spirit perishes—loses its conscious existence, and its capacity to advance in knowledge? Is man a mere animal? Can he divest himself of the expectation of future existence? Is it not an essential part of his higher nature? And if the profoundest men of science admit that natural truth is made known, from time to time, *in allotted portions*, by preordained human discoverers, for man's temporal behoof and guidance, how can they consistently deny the probability at least of a preordained revelation, by human instrumentalities, for man's future spiritual welfare?

The dogma of the recent creation of a finished earth long obstructed the progress of truth, scientific and scriptural. At this period, however, the geologic truth of the slow progress of change in successive past epochs, in which the earth was fitted for human occupation, has accustomed the human mind to the contemplation of a known past eternity, and to look forward, with a firm conviction of its reality, to a future eternity of existence of some kind, in some place connected with this planet.

We have seen that Geology and Palæontology have made legible the vast record, preserved in the rocks, of the earth's past

history; and no scientist now denies that in the bones of the first vertebrate creature—the earliest fish—were found the levers for muscular motion, which levers, by gradual changes, approached nearer and nearer, in the bones of higher vertebrates in succeeding epochs, to the structure of the skeleton of prefigured man. This modern discovery—this great truth of Comparative Anatomy—shows that man's frame was planned cycles of ages before his creation. We know the transmutationist denies this, and ascribes the changes, which he cannot deny, to selection and other natural laws; but as science advances and human theology is corrected and improved, the truth we have stated is more generally received. And as we find in the bones of the earliest fish the type of the frame of the coming man, can we hesitate to admit the immortality of his higher spiritual nature, and the gradual preparation for his future existence in a "holy city, new Jerusalem?"

To feel the full force of such reasoning, we have only to show now not only that physical science and biblical records are harmonious—do not contradict each other, but that they agree perfectly in some pervading characteristics which connect them together as parts of one great design. One of these characteristics in all natural operations is gradualness in progress to the attainment of some important end. Is this true of all the operations described in the Bible? In discussing this part of our subject, we will very briefly examine a few leading propositions.

1. The gradual occupation of the earth by the descendants of Adam and Eve, is plainly taught in Genesis. A discussion of the unity of origin of existing races of men is foreign to our purpose. Its discussion certainly began too soon; and by prematurely agitating the public mind, it caused the adoption of hastily formed opinions, and greatly retarded the progress of truth. Perhaps the time for its decision has not arrived. Its examination requires a profound knowledge of the highest branches of Comparative Science, and a cautious interpretation of the Scriptures. One thing is certain, we think, that when a full, clear, and certain decision of science shall be reached, that decision will harmonise with a correct exegesis of Genesis, as in all past instances

of apparent discrepancies between science and the Bible. Even if human antiquities, history, and science, should finally demonstrate the original creation of several species, at different periods and in different centres, the Christian will find his faith unshaken in the belief that Adam was divinely made the psychological head and representative of all human creatures, for all the purposes of a revelation of spiritual truth, just as Abraham was made the head and representative of Israel, a peculiar people, for a special purpose.

We may say further, that even those who already believe that science has ascertained differences in organic structure, so marked and numerous as to prove the original creation of several distinct species of men, cannot deny the truth of our proposition. If sceptics, they reject the Bible. If Christians, they can only admit that the Bible implies more than we have yet affirmed: that the descendants of the highest, representative, Adamic race will eventually subdue and exterminate the inferior races, and occupy exclusively the whole earth. The almost total disappearance of American Indians—the work of a few centuries—and many other facts favor this view.

As late as the century which preceded the Christian era—a century remarkable for great civil changes and desolating political convulsions—the population of the world was comparatively small; and yet there was then a ceaseless struggle for the means of subsistence. Even now, when wars are less general, pestilences less frequent, famines more local, agriculture more respected, employments more diversified, science vastly more advanced, and machinery greatly perfected, an immense area of land is uncultivated. And though food is more abundant and starvation less common than ever before, the earth is far, very far, from being replenished. Population, civilisation, science, art, abundance, and religion advance together; and the time gradually approaches when the numbers of mankind will be doubled, trebled, quadrupled, without increasing the difficulty of subsistence. During all future periods, however, the weaker races will grow weaker, until finally the highest types will exercise universal dominion. In indicating this future period, Scripture,

history, and science concur. Politicians and rulers, ignorant of the great law of social progress, may seem temporarily to modify and retard results; but they will not be allowed to resist the design of infinite power and wisdom. The Bible no where teaches human equality. From the first, God is represented as selecting, favoring, elevating, thwarting, overthrowing individuals and nations. Progress towards perfection is manifestly a part of the divine plan of human operations. And this brings us to our second illustration—

2. The formation, gradually, of the lineal and legal descendants of a single pair into a peculiar and great nation, for a special purpose. Abraham and Sarah, each of the tenth generation from Shem, the divinely preferred son of Noah, were selected. Terah, Abraham's father, was a patriarch, equal only in race, rank, and circumstances, to other family rulers of that early period in the progress of civilisation and refinement. Abraham, the oldest of three sons, was divinely commanded, he believed, to leave country, kindred, and paternal influence, and to go into a strange country to dwell; and the fulfilment of the divine promise to make his seed a great nation, could not possibly have been foreseen by the writer of Genesis, save by inspiration.

The means employed to mould the descendants of the chosen head into a peculiar people were various, protracted, radical, and efficient. Complete separation from kindred and country; circumcision, which cut them off, from the first, from intermarriage with strangers; famine, which drove Abraham temporarily into Egypt; the destruction of the cities of the plain, and the war which separated him from Lot; another famine, which forced Isaac to dwell temporarily among the Philistines; the weakness of Isaac and the wickedness of Rebecca, which caused Jacob to conceal himself a fugitive twenty years in his ancestral land; the deceit and fraud of Laban, which forced Jacob's return to the promised Canaan; the punishment of Shechem, which made circumcision hateful to neighboring peoples; the sale of Joseph to Potiphar, and his extraordinary rise to supreme control in Egypt; the famine, which drove Jacob and his sons and dependants to Joseph for subsistence; the burial of Jacob by Joseph

and his host in the cave of Machpelah ; the rigorous servitude and complete isolation, for four centuries, of the Israelites in Egypt ; their sudden exodus under Moses into the wilderness of Arabia ; their long and weary wanderings, as an armed band, in the midst of hostile tribes ; their entrance as enemies into a land of fertility and abundance, which they believed had been long promised by the true God to Abraham, to Isaac, and to Jacob, and to their seed forever ; their possession of Joseph's remains to be interred near those of his ancestors in Canaan ; the long wars of extermination that ensued ; and above all, the laws, institutions, sacrifices, and religious rites which their deliverer had left for their observance—were all calculated to mould them, the Israelites, into a peculiar people, distinct from all others in manners, laws, civil polity, and religious observances. And it would be easy to show that the general effect of these and of many other causes was strengthened and intensified from the time of Joshua to that of David and Solomon, when Jerusalem became a great metropolis and Israel a great nation—great in numbers, wealth, and military power. The slow progress of this nation, from a period long anterior to the founding of Carthage or Rome to the wars and triumphs of the Cæsars, and that, too, near the centre of Asiatic and European civilisation, forms a strangely interesting and important part of the early history of mankind. And this leads us to notice very briefly :

3. The gradual advancement of this peculiar people, like others of the same race and of the same era, in manners, customs, laws, arts, sciences, and morality—indeed, in all the elements of what we moderns call civilisation. This is an important characteristic of the Old Testament. It is not generally understood or appreciated. Indeed, to persons of morbid or excessive feelings of refinement, it is often repulsive, and they are inclined to deny the inspiration of the volume by an infinitely powerful and holy God. By some, who have not studied the history and laws of social progress in both ancient and modern times—laws still obscurely taught in the writings of sociologists—and by others who are misled by erroneous opinions of the purpose of Revelation, it is regarded an argument against the Bible as the word of God ; for they ig-

norantly assume that if the Israelites had been made the recipients of a revelation of spiritual truth, they would also have been more enlightened than the Gentiles in the several departments of human progress, in literature, art, science, social polity, and morality. It is important, therefore, to state briefly yet clearly some reasons, which show this peculiarity of the Bible to be one proof of its divine authority.

If what has been said be true, that gradualness is a pervading character of all God's operations—that the divine plan is progressive, always evolving new parts, each part tending to the attainment of some great end; and if the gradual occupation of the earth by Adam's posterity, and the formation of Abraham's, after the lapse of centuries, into a peculiar people, for a special purpose, be parts of that plan, why should that people have been more favored than others in things not essential to that purpose, such as social customs and polity, architecture, art, science, morality, and other general results of advancing civilisation? We have shown, also, that in mental and moral nature, as in physical structure, man has been the same in all ages; but we have shown, also, that as a part of God's plan of operations, man's moral and intellectual nature, in any social aggregate, is capable of indefinite though not of rapid or sudden advancement. The sudden attainment, by the descendants of Abraham, of even modern perfection in social arrangements would, therefore, have been a departure from God's general method of procedure. And hence we cannot reasonably regard the defects of that people as a valid argument against the Bible. They, too, exhibited the ignorance, rudeness, and even lewdness of the age in which they lived. And the moral obliquities of even such characters as Abraham, Jacob, and David, are what we should expect to find recorded in the Bible—a simple, graphic, faithful history of one of the earliest civil collections of men, in their progress in self-culture, while receiving a revelation of spiritual truth.

By the divine plan, if we have correctly interpreted the scriptural account, man was placed on the earth with powers that fitted him for constant progress in knowledge of all kinds, except that which was essential to his immortal well-being. The discovery

of this kind of truth only was beyond his natural powers. Endowed with adequate mental powers, he was commanded to subdue the earth, and to exercise dominion over all terrestrial creatures. And as the Israelites were equal to surrounding nations in physical, moral, and mental powers, no valid reason can be assigned for expecting to find, in the scriptural account of their social progress, any superiority to other peoples, in any department of human effort; nor can we expect to find in them complete exemption from the follies, vicious propensities, and immoral practices of other nations of the same race, at the same period in the general progress of human advancement. The Israelites were mere men. They were receiving gradually a revelation of spiritual truth; but that truth was designed for all men, and is freely offered to all. The Israelites, therefore, like other descendants of Shem, were left to domesticate animals, to form social relations, to construct dwellings, to choose employments, to acquire knowledge, to invent machinery, to organise armies, and to wage wars offensive and defensive. Till the time of Moses, they were not divinely taught civil policy or pure morality. Previous to this time, when a government, connected with religious rites, sacrifices, and observances, was divinely instituted, they were only instructed by revelation in the attributes of God and a few truths relative to the Messiah. In being made the depository of a revelation of God's glory in redemption, Israel was preferred to other nations, and, therefore, was gradually and unconsciously moulded into a separate, peculiar body politic.

Hence, to read the Old Testament profitably, we should endeavor to place ourselves as nearly as possible in the situation of Abraham, of Isaac, of Jacob, and of their descendants, in successive periods of their progress in the midst of adjacent nations. In this way alone can we rightly understand and duly appreciate the manners, customs, institutions, foibles, and immoral practices of patriarchs, prophets, kings, and other pious men, whose acts were faithfully recorded, to show the dealings of the Almighty with fallen man, for the edification of all who seek to know him and the principles of his spiritual gov-

ernment. It is unwise to judge of such accounts by comparing them with acts of modern men, who were brought up under the influence of a completed revelation and of a greatly advanced and refined civilisation. The scriptural description of the Israelites in all the elements of human culture is, when carefully examined in the light of modern knowledge, a strong proof of its naturalness and truthfulness, and, therefore, of its being a part of the divine plan of gradual operations. And this leads us to notice, very briefly—

4. The gradual development of Revelation. The Bible begins with a sublime statement of acts and attributes of a spiritual Creator of the universe. That inspired statement is authoritatively made to man, the only intellectual terrestrial creature. He is given dominion over the earth, but is made consciously subject to law, to which law perfect obedience is required; for he is warned that death is the penalty of disobedience to a positive specific command. He understands the prohibition, and reasons with the serpent on the consequence of its infraction. Allowed to act as a free agent, he voluntarily breaks the law, and is punished with the loss of temporal blessings and spiritual life—is made unhappy by conscious guilt. In his distress, the existence of a spiritual foe is revealed to him, and a promise is made of relief through the seed of the woman, which seed should bruise the serpent's head. This is the sum of the revelation to Adam. More than two thousand years he and his posterity labored in vain to please God under a covenant requiring perfect obedience; and the truth was gradually established, that no mere man, since the Fall, can perfectly obey an infinitely holy Lawgiver. The brief scriptural history of this protracted period is a record of genealogies, of sins, of divine punishments, and of human progress. Enoch alone walked with God, and was translated.

After the revelation to Adam of the Creator's attributes and laws, and after the gradual progress of the race for more than twenty centuries in peopling the earth, in domesticating animals, in acquiring knowledge, in improving social policy, and in showing man's inability to conform strictly to a holy law, a fuller revelation was made to Abraham, and a new covenant was made

with him and his seed, requiring *both obedience and faith*. All preceding patriarchal rulers had failed to believe in the promised relief through "the seed of the woman;" and after the deluge and the dispersion of the descendants of Noah, at Babel, great nations, as in Egypt, had overspread the continent, and practised idolatry.

When commanded to leave his kindred and native land, and to seek a country promised to him and his posterity forever, the patriarch Abraham believed, obeyed, left Haran, and was made the human founder of a new dispensation; and to him the promise was again made, at Sichem, in Canaan, which promise was solemnly renewed to Isaac and to Jacob, that in his seed all the *families* of the earth should be blessed—*all*, of whatever country, language, or race. From this time onward, the best men—even Abraham, Isaac, and Jacob—whose faith was strong and who erected altars wherever they sojourned, and worshipped the true God—failed in obedience; and their errors, follies, and sins, though pardoned, were placed in the divine record. Tried severely by famine and galling servitude, they kept the faith more than five centuries, during which their numbers increased; and when their condition seemed hopeless, they were removed, under Moses, from Egyptian bondage, and to him, while leading Israel back to Canaan, the revelation of spiritual truth, incorporated with civil laws and institutions, and with rites and observances typical of the coming Saviour, was greatly enlarged, and recorded with preceding revelations in the Pentateuch. Israel entered Canaan under Joshua, expelled the Canaanites, and occupied the country till the purpose for which they were moulded into a peculiar people was fully accomplished.

The nation—God's Church on earth—being then strong and independent, advanced in knowledge and power; and the sacred record was slowly continued, from time to time, during about seven centuries, by various prophets, from Joshua to Malachi. The student of the progressing narrative notes with admiration the increasing clearness of the prophetic view of the promised Messiah—the seed of the woman, the seed of Abraham, and the seed of King David; and in the pardoned sins of Jacob, Eli,

Moses, David, and many others, such a student rejoices in the perception, more and more clear, of the great central truth of Christianity. "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God."

With Malachi revelation by the Hebrew prophets ended. More than four centuries longer, Israel, surrounded by Gentile nations, equally advanced in human knowledge, went on practising the rites and ceremonies of the Hebrew Church, which had been greatly corrupted by traditions, when revelation culminated in the advent of Jesus Christ, in whom were marvellously combined all the characters foretold of him at different periods by different prophets and under different circumstances.

We have thus traced the gradual development of revealed truth through two dispensations, which together lasted 5,411 years, according to Hales, and 4,004 years, according to Ussher—a very short period in past time, but a very long one in the history of man.

The progress of revelation in the New Testament is rightly divided into five periods, each of which is familiar to the Christian reader. 1. By the Saviour in person, about three years, from his baptism to his crucifixion, as we find recorded in the four Evangelists. 2. By him again in person, after his resurrection, forty days; and it seems strange to many readers that after his varied instructions, during both periods, but before they had been "baptized with the Holy Ghost," (Acts i. 5,) the apostles "asked him, saying, Lord, wilt thou at this time restore again the kingdom of Israel?" Acts i. 6. And his last words to his still ignorant, doubting apostles were: "It is not for you to know the times or the seasons, which the Father hath put in his own power; but ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts i. 7, 8. And immediately "he was taken up, and a cloud received him out of their sight." The revelation, therefore, was still incomplete. 3. It was continued by the Holy Ghost, through the apostles, beginning at Jerusalem and extending to all Gentile nations, as recorded in the Acts.

4. It was further amplified and explained by the Holy Ghost, through the apostles, in their various epistles addressed to Christians and Christian churches for their guidance and direction.

5. It was completed by the Spirit, to the aged apostle John, as recorded in Revelation. For a lucid, learned, and satisfactory exposition of the gradual development of revealed truth in each of these periods, the reader is referred to the charming little volume by Bernard, entitled *The Progress of Doctrine in the New Testament*.

We could readily adduce other scriptural illustrations of the subject; but as this article is perhaps already too long, we will close with the remark, that we have aimed to prove gradualness in progress to the attainment of an end to be a striking characteristic, pervading the Creator's whole plan of operations, including man's creation, existence, extinction, and redemption; and that the gradual evolution of that plan, in all its successive, connected parts, ever advancing towards perfection, yet never reaching completion, was designed to demonstrate to an observing spiritual universe, that "God is a Spirit, infinite, eternal, and unchangeable, in being, wisdom, power, holiness, justice, goodness, and truth."