

Evangelical Alliance Conference, 1873.

HISTORY,

ESSAYS, ORATIONS, AND OTHER DOCUMENTS

OF THE

SIXTH GENERAL CONFERENCE

OF THE

EVANGELICAL ALLIANCE,

Held in New York, October 2-12, 1873.

EDITED BY

REV. PHILIP SCHAFF, D.D.,

AND

REV. S. IRENÆUS PRIME, D.D.



NEW YORK:

HARPER & BROTHERS, PUBLISHERS,
FRANKLIN SQUARE.

1874.

Entered according to Act of Congress, in the year 1874, by

HARPER & BROTHERS,

In the Office of the Librarian of Congress, at Washington.

PHILOSOPHICAL SECTION.

RELIGIOUS ASPECTS OF THE DOCTRINE OF DEVELOPMENT.

BY THE REV. JAMES MCCOSH, D.D., LL.D., PRINCETON, N. J.,

President of the College of New Jersey.

I INVITE you into a temple in which are symbols and inscriptions fitted to instruct us as to the true character and history of our world. That temple is not made by human hands, but by him who created the heavens and the earth. It is larger, grander, and yet simpler than the rock-cut temples of India, than the columnar vistas of Egypt, than the cathedrals raised by the piety of the Middle Ages. Some of the great passes in the Alps, Andes, and Himalayas bear some likeness to it in length and height, but they are bare and sterile, whereas this is covered on both sides with figures full of meaning. At the grand entrance are two forms which arrest the attention. The one on the right consists of two tables of stone, representing law—moral and natural. The one on the left is an altar, with flowers and fruit on it, and a bleeding lamb. Here the vista bursts on our view, and extends on till the sides are lost in the dim distance; but at the farthest end is an object which no distance can lessen—the Rock of Ages, with a throne set on it which can not be moved, and the Ancient of Days seated on it, and in the midst “a Lamb as it had been slain;” and midway between the entrance and the end is a cross lifted up and a meek sufferer stretched upon it, but with a halo round his head, and above him, spanning the arch, a rainbow formed by the refraction of the pure white light which streams from him who dwelleth in light that is inaccessible to mortal eyes and full of glory. On each side of this extended gallery are symbolic figures, and these grow out of each other, and carry on a continued history from the past into the future onward into eternity. The great limners of the world are busily employed in drawing the pictures in this palace of the great King. I am to engage you for a little while in looking at them and reading the inscriptions.

I. *Those on the Religious Side.*—They have been written “at sundry times and in divers parts” by holy men as they were moved by the Holy Ghost. The first inscription that

meets our eye is “In the beginning” (*ἐν ἀρχῇ*)—the word used by the old Greek philosophers when they were inquiring after the origin and principle of all things. How far back into the remote this carries us we can not tell, but then “God created the heavens and the earth.” Then we see a brooding darkness, but it is a cloud of seeds from which the worlds are formed. “The earth was without form and void,” but the wind of the Spirit blows upon it, and a voice is heard, “Let there be light,” and light appears, and henceforth there is systematic order: there is development in order or order in development, and at the close of each day or period God declares “all things to be very good.” As yet there is no sun nor moon; but there is rotating evening and morning, and the evening and the morning constitute the first day—we know not of what length, for the clock of time is not yet set up, and the word day often means epoch in Scripture. In the second day there is the rising of the aerial and the sinking of the fluid. In the third day the sea is divided from the land; on the same day life appears, and has a developing power in it, “for the earth brought forth grass, and herb yielding seed after his kind, whose seed is in itself after his kind.” On the fourth, two solid lights appear, and become the rulers and dividers of time. When the fifth day rises out of the night, we see the waters bringing forth the moving creatures, and we have fishes and fowls, with moving creatures and sea monsters, all with a power of evolution, for the waters bring forth after their kind, and every winged fowl after his kind, and are enjoined to multiply and fill the waters in the sea and the earth. A sixth day dawns, and we see reptiles and beasts, all after their kind; and in this epoch appears a nobler creature made after the image of God, and with the command to be fruitful and multiply and replenish the earth. This was the special work of Elohim, the one God with a plural nature, who, on finishing the creation, leaves the living

creatures to develop by the powers with which he has endowed them.

Another vision joins on, and we have not Elohim, but the Lord Jehovah, the lawgiver, the covenant-maker; and we have exhibited to us the relation in which man stands to him. Man is represented as formed out of the dust of the ground, but with a divine breath breathed into him; he is put under law, with a promise of life and a threatening of death. We now come to the most mysterious of all the records. A tempter, indicating an earlier fall, suddenly intrudes, and he uses the beast of the field and the lower passions as his instruments; and henceforth man exhibits devilish propensities of pride and rebellion, on the one hand, and animal propensities of appetite and lust on the other; and there is sin propagating itself, actual sin developing from original sin as a seed, and man driven into a world where are thorns and thistles; and the multiplication of the race is with sorrow, and man has to earn his bread with the sweat of his face, and his body has to return to the dust from which it was taken.

There now appears a figure with an inscription containing the whole history of mankind in epitome. You see a Being possessed evidently of superhuman power, but with a truly human nature, having his heel bitten by a serpent, on whose head he sets his foot and crushes it forever. The attached writing is, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Henceforth there are two seeds, and each develops after its kind, and they contend and must contend till the good gains the victory. A seed—not seeds, as of many, but seed, as of one—is developed from the woman, but by a heavenly power, the Holy Ghost, who brought form out of the formless at creation; and this personage is represented as suffering, as having his heel bruised, and in his suffering destroying the power of evil. Henceforth our world is a scene of contest. Man is warring with the unwilling soil, with privation, disappointment, loss, disease, and death; one man contending with another because of conflicting interests and passions; one race and nation fighting with another; and a large portion of human history is a history of war. To restrain excessive wickedness the earth is visited with a flood—as geologists tell us it had often been before—but animal pairs are preserved to continue the races, and the rainbow is made to give assurance to the terrified fathers that waters will no more cover the earth. The purpose of God is fulfilled in the scattering of men; but the people, wherever they go, propagate the evil, and change the incorruptible God into an image made like to corruptible man, and "to birds, and four-footed beasts, and creeping things."

To preserve a seed who may know the truth, a special man and a special seed is set apart. Out of this seed comes the father both of history and poetry, who, in language of unsurpassed simplicity and grandeur, has described creation, and written the inflexible law in the granite of Sinai, and, himself a prophet, spoken of a greater Prophet to come. Their greatest poet, himself a great warrior, portrays the contest between the good and the evil going on in the world in warlike imagery; and, feeling that he himself is not the man to build the spiritual temple, because his hands have been imbrued in blood, points ever to a King who "in his majesty rides prosperously because of truth, meekness, and righteousness." There follows a succession of prophets, each with his vision and his parable; and the grandest of them, whose sentences flow like a river descending from the heights of heaven to water the plains of earth, speaks of him as wounded, bruised, dying, and in the grave, but seeing the fruit of the travail of his soul, and extending his dominion till it covers the whole earth as the waters do the channel of the sea. Contemporaneous with these we have typical personages—prophets, priests, and kings—with their faces shining with light as they look forward to One suspended on the cross, and beyond to the throne of God. In the middle of the ages that great person appears, passing through suffering to conquest, fighting with sin and subduing it, connecting heaven and earth as by a ladder, and as a rainbow spanning the world.

Beyond the central figure a new life appears. God comes forth as creator the first time since he rested after creating the heavens and the earth. Just as in the prehistoric ages there had appeared a plant life, and an animal life, and an intellectual life, and a moral life, so now we have a spiritual life—it is the dispensation of the Spirit. Those who have sat for ages in darkness now see a great light. A new people come forth, not dwelling in a separate locality, but scattered among all people, like salt to preserve, like seed to propagate the life all over the world. With that spiritual life come other forms of good, such as art, and civilization, and widening comforts, and the cultivation of the intellect, and the refining of the feelings. But the soil has still to be plowed and harrowed in order to yield seed and fruit; the spiritual forces have to meet and overcome obstacles; and every good cause before it succeeds has to produce a martyr, out of whose ashes a new life proceeds. Not only so, but there is a contest in every heart; "the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other." The cause moves on, as the light comes from the sun in vibrations, as the tides come up upon the land—advancing and receding; but

on the whole advancing. In the last symbolic book we hear a succession of trumpets sounding to call men to the battle, and see vials poured out to destroy the seeds of evil and purify the atmosphere. Many pass to and fro, and knowledge is increased; agencies for good are multiplied, and the kingdom extends till it spreads over the whole earth, which has rest for a thousand years—we may suppose a day for a year. Beyond this the vision becomes dim from the distance, but we see the old adversary loosed for a little while, and the earth burned with fire, and the dazzling bright throne of judgment set up, and the God-man upon it, and every one giving an account of the deeds done in the body, whether they have been good or whether they have been evil; and then a separation—these descending by their own weight into their own place of blackness, and those carried up to heaven by their attraction to God, where they join in the song, "Salvation to our God that sitteth on the throne, and to the Lamb."

II. *The Scientific Side.*—Here, as on the other side, we have a body of men busily employed in drawing figures and carving inscriptions, all to throw light on the past and present of our world. They are left to their native powers, and have to work by observation; they are not kept from error by any special guidance, and much that they write is laid in colors which fade, or in false colors, which require to be blotted out by those who come after. Still much remains, and shall remain forever, chiseled in the rock and never to be effaced, and this is growing and accumulating.

We have, first, lawgivers, who, finding that men are prone to evil, have proclaimed laws more or less perfect to secure obedience. Then there are moralists, from Socrates downward, inscribing on that wall what they have found written on their hearts, and which they regard, if only they read it aright, as a transcript of the holy nature and the supreme will of God. Alongside of them you may notice the broad-browed philosophers, from Plato and Aristotle onward, speculating on fate and chance, and the relation of the universe to God, and demonstrating that man's soul has a conscious unity and personality of which it can never be deprived. The next group consists of historians, who have given us lively narratives of the great deeds of our world, of the sacrifices which men have made for kindred and for country, but who have also to record enormous crimes, political feuds, and wars which have deluged the earth with blood. Next and more influential are those who express popular feeling, and have told what this world of men and women is, and have enshrined their thoughts in verse, that they may be caught more easily and remembered longer. Let us notice the topics of which

they treat. The oldest of them, never surpassed for natural strength, has sung of the wrath of Achilles, and the evil thus wrought. Another, full of grace, has sung of arms, and of a hero fleeing from a burning city, and crossing a stormy sea to found an empire. In a later age we see one, who, though blind, has seen further than other men, and has painted demoniacal pride, *Paradise Lost* and *Paradise Regained*. Another hand has taken the lyre, and, with old Horace and modern songsters and satirists, has delineated the loves and the hatreds, the hopes and disappointments, the joys and sorrows, the aspirations and foibles, which agitate men's bosoms. A third class, led by our high-browed dramatist, have exhibited on a stage what they believe to be the swaying motives of rich and poor, and have let us into the secrets of the working of ambition, passion, jealousy, pride, vanity, envy, revenge, caprice, fear, despair. The poet of the common people, in describing their joys, often sensual and mad, comes to the conclusion that "man is made to mourn." Romancers in these late years are taking up the same work, and are spinning tales which exhibit the strength and weakness of our nature—yearning affections, blighted hopes, cruel betrayals—illustrated by seduction and murder. All of these artists describe this earth as a strangely mixed scene, with hills and hollows, with lakes sleeping in visible repose or rent by storms, with peaceful valleys and terrible gullies, with streams flowing gently and then pouring over fearful cataracts, with an ocean now inviting us to repose on its bosom, and anon tossing off men and vessels like seaweed.

But let us specially look at the grand truths inscribed by the exponents of science, as you see them there with their instruments for weighing and measuring, and their laborious calculations. On the religious side every thing was ascribed to God, proceeding orderly: "Thou hast established the earth and it abideth. They continue this day according to thine ordinances; for all are thy servants." A somewhat different but not inconsistent view is given of the same objects on the scientific side, where every thing is ascribed to what is called Law, which, however, when properly understood, implies a lawgiver. So these men, consciously or unconsciously, are unfolding to our view the plan of the great Creator. On this side of the hall of science you see inscribed, first, mathematical figures, such as squares, triangles, circles, spirals, and other sections of the cone, and it turns out that these regulate the forms and movements of objects in the heavens and in the earth, and are made to do so by a God who, as Plato says, geometrizes. Then you see science investigating inanimate nature, and showing that all the physical forces are modifications of one and the

same force. Now it is seeking to discover the order and progression of animated beings, of plants and animals. It has shown that there are geological epochs: first an azoic period; then plants, marine and terrestrial; then the lower creatures with animal life; then fishes, fowls, reptiles, quadrupeds; and, finally, man.

In looking at these phenomena, men discover every where development or evolution. It appears in inanimate nature—in suns, planets, and moons being evolved out of an original matter, in a way which implies that the earth is older than the sun, and must have existed for ages, and had light shining upon it before the sun took his solid form. It is a characteristic of organized beings to produce others after their kind. Those who view development in the proper light see in it only a form or manifestation of law. Gravitation is a law of contemporaneous nature extending over all bodies simultaneously—over sun, moon, and stars the most remote. Development is a law of successive nature, and secures a connection between the past and the present, and I may add the future, securing a unity, and it may be a progression, from age to age. It is merely an exhibition of order running through successive ages, as the other is of order running through coexisting objects.

But at this point difficulties and disputes arise. Is development so restricted that the plant and animal produces an offspring only after its kind: the lichen producing only the lichen, and the lily only the lily, and the oak only the oak, and the worm only the worm, and the bee only the bee, and the horse only the horse. Or may not development be so extended as to imply, in new circumstances and under new conditions, a modification of kinds, that is, new species, and an advance from age to age from lower to higher forms. Some maintain that there is no power in nature to change species, and that when a new species appears it must be by an immediate fiat of God acting independently of all natural agents. Others hold that there may be powers in nature—religious men say conferred by God—which gradually raise species into higher forms by aggregation and selection. I am not sure that religion has any interest in holding absolutely by the one side or other of this question, which it is for scientific men to settle. I am not sure that religion is entitled to insist that every species of insect has been created by a special fiat of God, with no secondary agent employed.

But in prosecuting these investigations science comes to walls of adamant, which will not fall down at its command, and which, if it tries to break through, will only prostrate it, and cause it to exhibit its weakness before the world. (1) It can not develop without a matter to develop from, and

it can not tell where this original matter came from. This matter must have properties: what are these properties? and whence? The impression left by the statement of some is that, if we only had this original matter, every thing else could be accounted for by evolution. But (2) we can not, apart from a designing mind, account for that combination, that organization of agencies—mechanical, electrical, chemical, vital—which produces development. (3) It can not say how animal sensation or feeling came in. (4) It can not tell when or how instinct came in, how or when intelligence appeared, and affection and pity and love, and the discernment of good and evil. (5) In particular, it can not render any account of the production of man's higher endowments, his powers of abstracting, generalizing, and reasoning, from the individual objects presented to him, of discovering necessary truth, and the obligation of virtue. Science has not found these in the star-dust, nor were they in the ascidian, the fish, the monkey: how, then, did man get them, or, rather, whence came man as possessed of them. Science, at all these places, comes to chasms which it can not fill up. It has no facts whatever to support its theories, and is obliged to acknowledge that it has none; and as to the hypotheses which it calls in, they do not even seem to explain the essential facts, the appearance of new powers or agencies not known to be at work before.

But meanwhile, and as it is poring into these things, it is obliged to look at a set of phenomena unknown to or overlooked by the older physicists and naturalists; has, as it looks to animated beings, come in view of a conflict of which it can give no account, and of a manifest evil. It speaks of worlds coming out of star-dust, of worlds shattered into fragments, and their materials scattered into space; and in regard to our earth, of upheavals, of sinkings of land, and the submergence of all living beings on it; of floods, of denudations, of volcanoes, of icebergs, and long periods of shivering cold. All these might not be evils, but then it speaks of what is and must be an evil—of the existence of pain. When living beings appear, it can not tell how, it is obliged to speak of a struggle for existence, the stronger devouring the weaker, and innumerable diseases preying on the animal frame, of individuals dying, and races perishing from want of sustenance or amid overwhelming convulsions. When man appears, it can not tell how, but on a scene evidently prepared for him, he carries the seeds of disease in his very person, and he has to suffer pain of body and torture of mind. Around him are storms to destroy and disappointments crossing his path, and within are selfishness and craving lusts and repinings and passions, which war against each other, and war against the soul.

True, there are in all these objects law and order and beneficence, obvious and pressing itself on the notice. Forces, blind in themselves, are made by their combination to produce the most perfect mathematical figures. Beauty appears every where—in sky and earth, in planet and plant. Every organ of the animal frame is good in itself, and liable to accomplish its evident purpose. There is order in star and sun and earth, but order coming out of disorder. It is beauty in flower, in young man and maiden coming out of dust and returning to dust; we see it in that foliage, so beautiful even when it is fading; does not the father feel it when he commits the body of his son to the grave, "dust to dust, ashes to ashes." Man has high aspirations, but it is only to feel how far he falls beneath them. All these are facts—quite as much so as the movements of the planets in elliptic orbits, as the laws of development in the vegetable and animal kingdoms. The proudest thinkers, as they are brought face to face with these facts, are obliged to acknowledge that they can not discover a final cause in many of the most common agents of nature; as, for instance, in the derangement to which every organ of the frame is liable, and in the parasites which dwell in and feed on the bodies of all our noblest animals. The microscope shows us how exquisitely they are formed, but all to inflict the more excruciating pain. We may apologize for some of these things, but we can not explain them—for instance, the existence of incurable sorrow and madness. Physiologists know that the organs of the body—the eye, the stomach, the liver, the brain—might have been so constructed as not to be liable to disease and pain, to which they are exposed, not by accident, but by their very nature and structure. Combined science, as it looks into the future, is obliged to tell us that the world and all that is therein shall first have its heat exhausted, and then, in the disintegration, shall be burned with fire; and what the new order of things to issue out of this elemental fire it can not tell.

Now this is, in fact, the sum of what science has been able to say about our world: Our cosmos rises out of dust, is formed into beautiful shapes by warring powers, becomes order and progressive order, and ends in dissolving heat. Our earth comes out of a cloud and ends in a conflagration. The highest being, as he enters it, makes known his presence by a cry, and ends his march through it in the grave. Surely in all this, while there is much in the evident order and beneficence to elevate, there is not a little to awe and to humble us. The profoundest thinkers feel that they have come here to an unknown power behind and beneath all, and are impelled under a choking feeling to cry out, like the dying Goethe, for

light, and for windows to be opened to let it in.

Meanwhile that other and higher law, the moral law—the law written on the heart—has something very important to utter, and it pronounces it in the name of God, the law-giver. It affirms of itself that it is unbending as stone, and yet finds that man has broken it. It points emphatically to a judgment to come—it can not say where or when, but certain to come—as certain as that there is a law, an eternal law, and a God to guard it. The scene closes with each one placed before that bar to give an account of the deeds done in the body, whether they have been good, or whether they have been evil; and there it leaves him, in the midst of the conflagration of worlds, with undying matter taking new shapes, and a soul—certainly as undying as that matter—ready to be consigned to its own place of light or of darkness.

III. Having taken a cursory glance at each of the sides of this rock-cut gallery, let us now look back upon the two. We see in a general way that there is a correspondence between them. In both we have moral law set forth—in the one by the conscience, in the other by the commands and prohibitions in Eden, by the tables of stone on Mount Sinai, and by the Sermon on the Mount in the New Testament. But there is this important difference: the one tells us that the law has been broken, and in proof points to the wickedness in the world, and the guilty remorse which agitates men's bosoms, but reveals no way by which the sin can be forgiven; whereas the other, while it declares that sin has been committed, clearly makes known a way by which the sinner may be reconciled to God. Both reveal order in the world: the one as appointed by God; the other as discovered by man. In both we have progression in the divine workmanship, and the order, as Dr. Guyot has shown, is very much the same. The Bible says that after man was made God rested from creation, and Dr. Dana assures us that since man appeared geology does not disclose a single new species of plant or animal. It is surely a curious circumstance that this picture of the formation of our earth was drawn upward of three thousand years before geology started, and has continued unchanged amid the shiftings of science. The inspired record tells us, what anthropology confirms, that man has a twofold nature—a body formed out of the dust of the ground, and a spirit after the image of God breathed into him. Nor is there any contradiction as to chronology. For, first, geology has no clock to tell us the time—what it reveals is not absolute, but relative. It tells us that a certain epoch must have been before another epoch; but its deductions are very uncertain as to how far back any one epoch—say the glacial epoch—car-

ries us. These uncertainties have been increased by the discoveries lately made by Dr. Wyville Thomson and Dr. Carpenter, of creatures now living in the deep seas which geologists, if they had found them as fossils, would at once have ascribed to a much earlier epoch. And as to Scripture, it contains no inspired chronology of early history: what passes as such is drawn out of Bible genealogies by fallible men, and drawn out of imperfect data, for Jewish scholars tell us that these genealogies were never understood as being complete; and the genealogies, when summed up, give us in the Hebrew text, 1656 years between the Creation and the Flood, whereas the Septuagint gives us 2262 years, and the Samaritan text only 1307 years.

At this stage the Scriptural record opens a new and strange phenomenon to appear in the universe of God: it furnishes a glimpse of an early rebellion; for one comes on the scene to tempt the first human pair. At the corresponding period science gives intimations of a struggle in which we see warring elements, and a gradual evolution of planets and satellites, the sun consolidated into a centre, and capable of being seen from the earth; and when living beings appear—science can not tell how—we find animals devouring one another: the strong, with their terrible fangs and jaws, prevailing; the weak disappearing through disease and death, accompanied with brute passion and pain. History and biography come in to tell us how much of human activity has been spent in feuds among individual families and nations. Poetry and, at a later date, romance take up the theme, and they delineate the hopes and fears and passions of our nature, and our bosoms beat responsive to their descriptions. We feel that the Scriptures speak profoundly and truly when they say: "For the earnest expectation of the creature (or creation) waiteth for the manifestation of the sons of God. 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, for we know that the whole creation (creature) groaneth in pain together until now" (Rom. viii., 19-22). The same apostle describes the internal struggle (Rom. vii., 14-20): "To will is present with me; but how to perform that which is good I find not."

Our world is not what some describe it. It is not what the rationalist would have it—a peaceful landscape, with nothing but order and beauty. It forces upon our observation scenes which the exponents of natural theology—and your Unitarians, who, discarding inspiration, would fall back on natural religion—are unwilling to look at; and

the opponents of religion, natural and revealed, are right when they say that it is difficult or impossible to discover final cause in every thing—in the liability of every member of the body to disease, in pain often amounting to anguish, in sorrow which refuses to be comforted, in despair issuing in suicide. The last of the great series of German speculators, which began with Leibnitz and was continued by Kant and Hegel, terminated with Schopenhauer and Hartmann, who have dwelt on the natural evils of terrible power and prevalence found every where in the world; and the speculative philosophy which began with optimism has ended with pessimism, and audaciously avowed and gaining not a few followers. The great living speculator of England, belonging to a very different school—to that of observation—maintains that this world gives evidence of nothing beyond itself, except a great unknown out of which all things have come. Nor is our world what the sentimentalist dreams of, all sunshine and hope—all gratification and gaiety. We live in a world where "day and night alternate;" where the evening and the morning constitute the first day, and the second day, and so on; where every man goes accompanied with his shadow, which he can not leave behind nor overleap; and every one, sooner or later, will have to taste of bereavements, ingratitude, ill usage, and carries within him a fire of fear, lust, and envy, ready to burst into a conflagration and burn up the soul, as fire is to burn up our world. Look now at this picture and now at that, and say whether they do not answer as face answereth to face in a glass, differing from each other only as our twin brother differeth from another.

All that science has demonstrated, all that theism has argued, of the order, of the final cause and benevolent purpose in the world is true, and can not be set aside. Every natural law—mechanical, chemical, and vital—is good. Every organ of the body, when free from disease, is good. There is certainly the most exquisite adaptation in the eye, however we may account for its formation, and for the numerous diseases which seize upon it. Agassiz has shown, by an induction of facts reaching over the whole history of the animal kingdom, that there is plan in the succession of organic life. "It has the correspondence of connected plan. It is just that kind of resemblance in the parts—so much and no more—as always characterizes intellectual work proceeding from the same source. It has that freedom of manifestation, that independence, which characterizes the work of mind, as compared with the work of law. Sometimes in looking at the epos of organic life in its totality, carried on with such care and variety, and even playfulness of expression, one is reminded of the great conception of the poet or musician,

where the undertone of the fundamental harmony is heard beneath all the diversity of rhythm or song." All this is true, but all this is not all the truth. What the older scientific men did not see—what Newton did not see, as he looked to the perfect order of the heavens—what Cuvier did not see, when he dwelt so fondly on the teleology seen in every part of the animal structure—what Paley did not see, when he pointed out the design in every bone, in every joint and muscle—what Chalmers did not see, when in his astronomical discourses he sought to reconcile the perfection of the heavens with the need of God's providing a Saviour for men—has been forced on our notice, as naturalists have been searching into animal life, with its struggles and its sufferings. There is order in our world, but it is order subordinating conflicting powers. There is goodness—but goodness overcoming evil. There is progression—but progression like that of the ship on the ocean, amid winds and waves. There is the certainty of peace—but after a battle and a victory. There may be seen every where an overruling power in bringing good out of evil; so that Schopenhauer, in noticing the evil, has noticed only a part, and this only a subordinate part of the whole—and this to be ultimately swallowed up.

While they have seen the phenomenon, these men have not known what to make of it. It is useless to tell the younger naturalists that there is no truth in the doctrine of development, for they know that there is truth, which is not to be set aside by denunciation. Religious philosophers might be more profitably employed in showing them the religious aspects of the doctrine of development; and some would be grateful to any who would help them to keep their old faith in God and the Bible with their new faith in science. But we must at the same time point out the necessary limits of the doctrine, and rebuke those unwise because conceited men who, when they have made a few observations in one department of physical nature, being commonly profoundly ignorant of every other—particularly of mental and moral science—imagine that they can explain every thing by the one law of evolution. But there is a large and important body of facts which these hypotheses can not cover. Development implies an original matter with high endowments. Whence the original matter? It is acknowledged, by its most eminent exponent, that evolution can not account for the first appearance of life. Greatly to the disappointment of some of his followers, Darwin is obliged to postulate three or four germs of life created by God. To explain the continuance of life, he is obliged to call in a pan-genesis, or universal life, which is just a vague phrase for that inexplicable thing

life, and life is just a mode of God's action. Plants, the first life that appeared, have no sensation. How did sensation come in? Whence animal instinct? Whence affection—the affection of a mother for her offspring, of a patriot for his country, of a Christian for his Saviour? Whence intelligence? Whence discernment of duty as imperative? It is felt by all students of mental science that Darwin is weak when he seeks to account for these high ideas and sentiments. Careful, as being so trained, in noticing the minutest peculiarities of plants and animals, and acquainted as he has made himself with the appetites and habits of animals, he seems utterly incapable of understanding man's higher capacities and noble aspirations—of seeing how much is involved in consciousness, in personal identity, in necessary truth, in unbending rectitude; he explains them only by overlooking their essential peculiarities. It is allowed that geology does not show an unbroken descent of the lower animals from the higher; on the contrary, it is ever coming to breaks, and, in the case of a number of tribes of the lower animals, the more highly organized forms appear first, and are followed by a degeneracy. It is acknowledged that in the historical ages we do not see such new endowments coming in by natural law—the plant becoming animal, or the monkey becoming man. That matter should of itself develop into thought is a position which neither observation nor reason sanctions. Science gives no countenance to it. Common-sense turns away from it. Philosophy declares that this would be an effect without a cause adequate to produce it.

But these inquiries have brought us face to face with a remarkable body of facts. The known effects in the world—the order, beauty, and beneficence—point to the nature and character of their cause; and this not an unknown God, as Herbert Spencer maintains, but a known God. "The invisible things of God from the creation of the world are clearly seen, being understood from the things that are made, even his eternal power and Godhead." But in the very midst of the good there is evil: the good is shown in removing the evil, in relieving suffering, in solacing sorrow, and conquering sin. Evil, properly speaking, can not appear till there are animated beings, and as soon as sentient life appears there is pain, which is an evil. It does look as if in the midst of arrangements contrived with infinite skill there is some derangement. It may turn out that the Bible doctrine, so much ridiculed in the present day, of there being a Satan, an adversary, opposed to God and good, has a deep foundation in the nature of things, even as it has a confirmation in our experience without and within us, where we find that when we would do good, evil is present with us. The old Persians had a glimpse of the truth, prob-

ably derived from a perverted tradition, and confirmed by felt experience, when they placed in the universe a power opposed to God; but they misunderstood the truth when they made that power coeval and coequal with God; and the old Book, which some are regarding as antiquated, may be telling the exact truth when it tells us that sin is a rebellion to be subdued, and in the end everlastingly cast out. How curious, should it turn out that these scientific inquirers, so laboriously digging in the earth, have, all unknown to themselves, come upon the missing link which is partially to reconcile natural and revealed religion. Our English Titan is right when he says that at the basis of all phenomena we come to something unknown and unknowable. He would erect an altar to the unknown God, and Professor Huxley would have the worship paid there to be chiefly of the silent sort. But a Jew, born at Tarsus, no mean city in Greek philosophy, and brought up at the feet of Gamaliel—but subdued, on the road to Damascus, by a greater teacher than any in Greece or Jewry—told the men of Athens, who had erected an altar to the unknown God, “Whom ye ignorantly worship, him I declare unto you.” It does look as if later science had come in view of the darkness brooding on the face of the deep without knowing of the wind of the Spirit which is to dispel it, and divide the evil from the good, and issue in a spiritual creation, of which the first or natural creation was but a type.

We do not as yet see all things reconciled between these two sides—the side of Scripture and the side of science. But we see enough to satisfy us that the two correspond. It is the same world, seen under different aspects. We see in both the most skillful arrangement; we are told in both of some derangement. Both reveal a known God; both bring us to an unknown source of evil. But with the sameness there is a difference. The

relation is not one of identity, but of correspondence; like that of the earth to the concave sky by which it is canopied; like that of the movement of the dial on earth to that of the sun in heaven. On this side is a wail from the deepest heart of the sufferer; on that side there is consolation from the deepest heart of a comforter. On the one side is a cry like that of the young bird when it feels that it has wandered from its dam; on the other, a call like that of the mother bird, as you may hear her in the evening, to bring her wandering ones under her wings. You may notice on that side a bier, with a corpse laid out upon it of a youth, the only son of his mother, and she a widow; on that other side the same picture, but with one touching the bier, and the dead arises and is in the embraces of his mother. On this side you see a sepulchre, and all men in the end consigned to it, and none coming out of it; on the other side you see the great stone rolled away, and hear a voice, “He is not here; he is risen.” The grand reconciliation is effected by that central figure standing in the middle of the ages, by him who has “made peace through the blood of his cross, by him to reconcile all things unto himself, by him, I say, whether they be things on earth or things in heaven.”

We have been able to take only a very cursory glance at the inscriptions on the wall of this temple. It is the aim of all learning, sacred and secular, to enable us to read and comprehend them. The superscription over the central figure was in letters of Greek and Latin and Hebrew, that the people of all countries may read it, and that we may proclaim it in every language. In the great contest going on without and within, every man must be on the one side or the other; let us see that we be on the right side. It is the aim of the Evangelical Alliance to combine the powers for good, in order to overthrow the powers of evil.