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THE
SIX DAYS OF CREATION;

THE FALL;

AND

THE DELUGE.

JUNIUS

BY

J. B. REIMENSNYDER, D. D.,

AUTHOR OF "HEAVENWARD," "DOOM ETERNAL," "SPIRITUALISM," ETC.

*"They struggle vainly to preserve a part,
Who have not courage to contend for all."*

PHILADELPHIA

1854

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PREFACE.

THIS volume is intended to meet a pressing demand of the times. The first chapter of the Bible—the sublimest ever penned—in such few words settling the greatest questions respecting God, Creation, the World, and Man, has of late been made the special target for skeptical attacks. These assaults, sometimes from an open infidel, and sometimes from a Judas in ministerial garb, have been clothed in popular form and sensational dress, and circulated far and wide, sowing the seeds of incalculable moral mischief. Hence the imperative need that they be met in such simple and practical manner as will commend itself to the popular reader. This is the task which the author has here undertaken.

As is well known, these attacks on the Mosaic narrative of the creation, as the corner-stone of Revelation, have been made under the specious pretext of Science. Greater progress has been made in this department of knowledge in the last half century than since the beginning of the world. And, intoxicated

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by these successes, many scientists are straining every nerve to write the word, Doubt, over the portals of modern thought. God is the "Unknowable," the Universe a Riddle, Immortality a Dream, and Revelation a Myth. Thus, as Science advances, Religion is to retire from the field. The Bible will do for children, and for the old in their dotage; but the man of learning and of facts must look upon it with contempt.

Now all this is as illogical and as false as possible. Science and Religion are not in conflict, but in closest harmony. Science searches out the facts of Nature; Religion discloses the facts of the Supernatural World. And neither one has any right to infringe upon the sphere of the other.

"The right of the Spiritual World to speak of its own phenomena is as secure as the right of the Natural World to speak of itself. What is Science, but what the Natural World has said to natural men? What is Revelation, but what the Spiritual World has said to spiritual men?"*

Why, then, seek to array one against the other? As one by one the leaves of Nature—God's oldest book—are opened, they are found in perfect accord with his latest—the Bible. Geology, "the story of

* "Natural Law in the Spiritual World," Drummond, p. 73.

PREFACE.

the rocks," corroborates the record of Genesis. Astronomy attests the Scriptural doctrine of the Infinitude and Unity of God. Chemistry, with its modern discovery of Biogenesis, affirms the biblical law of Life from Life. Archæology, as it resurrects the record of ancient monuments, freshens the localities and routes of the Exodus, and gives new vitality to Bible ways and customs. Thus Science throws light upon Revelation, until the sacred page glows again; while Revelation holds up a torch for Science, where it loses its way in the deep shadows that meet about the threshold of Eternity.

The idea, then, of a conflict between Religion and Science, is largely but a pretext for infidelity, a catching theme for sensationalism, or a hasty conclusion of mere tyros in science, who make a boastful parade of their ignorance. But one who can speak as an authority in science holds these words :

"When Carlyle says that the Universe is in very truth the star-domed city of God, and that through every crystal, and through every grass-blade, but more through every living soul, the glory of a present God beams, he only says in the language of Poetry the same which Mr. Herbert Spencer says in the colorless language of Science, when he speaks of a 'Power

working for righteousness that is inscrutable in itself, yet is revealed from moment to moment in every throb of the mighty, rythmical life of the Universe.'"* And what could be more deeply religious than this thought of our own gifted Agassiz: "For myself I may say that I now never make the preparations for penetrating into some small province of Nature, hitherto undiscovered, without first breathing a prayer to the Being who hides his secrets from me, only to allure me on graciously to the unfolding of them. I sometimes hear preachers speak of the sad condition of men who 'live without God in the world,' but a scientist who lives without God in the world seems to me worse off than ordinary men."

When the foremost scientists shall be animated by this reverent and humble spirit, we will see this phantom of the antagonism between Religion and Science, which has so long been the abiding terror of weak and superficial minds, banished forever.

In this volume, accordingly, the author has sought to show not only how false is the assertion that modern scientific discoveries refute the Mosaic accounts of the Creation, Fall and Deluge, but that they marvelously corroborate and impregnably fortify these oldest

* "Excursions of an Evolutionist," Prof. Fiske, 5th Edition, p. 302.

archives of our world's history. As the book is designed for the general reader, who has neither the time nor fitness for sharp and critical study, the treatment is popular. Scientific facts are but used in large outline, and as secondary to the moral purpose. No pictorial, figurative or fanciful theory of interpretation is followed, simply because none is necessary or proper. This weightiest chapter ever penned by Inspiration yields up its lessons best when literally understood, and when explained by the laws of common sense.

May this humble attempt, by God's blessing, be of helpful use to those who may be in danger of being led astray from the saving faith of the Gospel, and others may it fix more immutably upon the Rock of Truth.

“FOREVER, O LORD, THY WORD IS SETTLED IN HEAVEN.”—Ps. cxix. 89.

New York City, March, 1886.

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LECTURE I.

MOSAIC AUTHORSHIP OF THE CREATIVE RECORD.

“In the beginning, God created the heaven and the earth.”
Gen. i. 1.

IN opening the book of Genesis, our eyes unquestionably rest upon the oldest volume in the world. Whether the art of writing was invented by man, or conferred by God along with the gift of speech, we cannot tell. Nor do we know at what period of history it originated. Egypt was the most highly civilized nation of antiquity, and accordingly, memorials of writing are found there at a very remote age. Still, these were only symbolic characters or hieroglyphs, such as are found on our obelisk, and are still far behind a written alphabet. So that writing in common characters, such as is necessary to the existence of an ordinary book, did not come into existence even in Egypt until the 6th century before Christ, or a period nearly a thousand years later than when Moses wrote.

The Bible of the Persians, the land whence came the star-led Magi, is the *Zend-Avesta*. Its author was Zoroaster, one of the noblest characters of antiquity, and it contains many pure and excellent moral maxims. But Zoroaster, whose era was once placed much earlier, is now proven by eminent scholars to have been contemporary with Cyrus, about 900 years subsequent to Moses. The *Tri-pitikas* of the Buddhists are not without exalted aspirations and precepts, but Buddha lived 400 years later than David and Solomon. The *Chinese* have laid claim to a fabulous antiquity for their records, but it is now settled that their nation did not even exist when Abraham flourished, and their sage, Confucius, the author of their religion, died in the year 476 B. C., 1100 years after Moses, and 300 after Isaiah.

It has been the fashion among skeptics of late to laud the sacred books of India as older and even purer than our Bible. But only a cursory glance at them, as translated by the great Sanskrit linguist, Max Müller, shows how unworthy they are to be styled a revelation, and how puerile are their conceptions of God. And as to when these *Rig-Vedas* (some ten

thousand sacred hymns), as they are called, were written down, the Professor, who is the foremost living authority, in his latest volume asserts as a clearly-established fact, that "writing was unknown in India before the 4th century before Christ;"* so their claim to be rivals of Moses is disposed of.

The Greeks, then, that remarkably gifted and cultured people, alone remain as competitors with the antiquity of our sacred volume. They acquired letters from the Phœnicians, who were neighbors to Palestine, and who had gotten them from Egypt. But the earliest Greek book, and the second oldest in the world, is the Iliad of Homer. And as Herodotus, the Greek historian, who lived 400 years B. C., says that Homer lived 400 years before him, the era of Homer's Iliad cannot be placed earlier than about 800 years B. C.

But the book of Genesis was written 1500 years before the Christian era, so that it is 700 years, or about twenty-five generations of men, older than any other book in the world. And can we with any other sentiments than venera-

* "Veda and Vedanta," F. Max Müller, p. 226.

tion and awe open the pages and approach the study of a volume which carries us back into such early ages of immemorial time, and brings before us, in ever undecaying youth and freshness, pictures, scenes, events, facts, and histories from the long-dead past!

The AUTHORSHIP of the book of Genesis is a matter vital to its scriptural authority. Was it written by one inspired of God? In answer, we would say that the concurrent voice of the unanimous Jewish and Christian Church establishes its author to be Moses. But as this has of late been assailed with more than usual violence, not alone by skeptics, which was to have been expected, but even here and there by one vaunting himself to be a Christian teacher, it is important that we set forth anew the foundations upon which this claim rests. For in whatever age skepticism lifts its head, and utters its old calumnies, we must lay it low again with the sword of truth, even as has been so often done in the past.

First, then, direct and positive evidence of the Mosaic authorship of Genesis, as also of the whole Pentateuch, is found *in the books themselves*. In the 17th chapter and 14th verse of

Exodus, God commands Moses saying: “*Write* this for a memorial in a *book*.” So, in the 24th chapter, 4th verse, it is said: “And Moses wrote all the words of the Lord. And he took the book and read in the audience of all the people.” And in the 31st chapter of Deuteronomy, verses 24–26, when Moses is about to die, it is said: “And it came to pass, when Moses had made an end of *writing the words of this law in a book*, until they were finished, he commanded the Levites, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.” Now, it is certain, therefore, that Moses *did write a book* with a full account of all these things, and that God meant that book to be preserved, and to this end it was placed in the sanctuary of the ark. If, then, the Pentateuch—the volume embracing the five books of Moses—be not written by him, where is the book which he did write?

But, fortunately, we have this book’s full history, and let us then trace it. When Moses died, Joshua became his successor, and in the very first chapter recording his deeds, God speaks thus: “This *book* of the law, which *Moses*

my servant commanded thee, shall not depart out of thy mouth, that thou mayest observe to do according to all that is written therein.”* So, it was still in existence in Joshua’s day. And as it was read publicly from Sabbath to Sabbath, and taught by memory to the children, and copied and preserved with the most scrupulous care, as God’s most precious gift to the race, many scribes and prominent Jewish teachers knowing even the very number of letters and the central letter in it, and esteeming its very punctuation points sacred; we see how impossible it was that it be lost. Such a thing is altogether as inconceivable as that our Bible now, with the multitude of scholars watching it, should be totally and irrevocably lost.

And, accordingly, all down the Jewish annals, and in every subsequent book of Scripture, we find continual references to these five books of Moses, as existing and read, and being the very bulwark of the Jewish nation. In its proudest historic period, David in the Psalms is ever quoting it, word for word, and calling it “the law of Moses,” or “God’s law,” “God’s word,”

*Joshua, 1 : 8.



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And coming down still later, to the first century of our era, Josephus, the learned Jew, who was in Jerusalem when the Romans captured it, calls Genesis one of the "five books of Moses," and even Tacitus, Juvenal and Longinus, Latin classic writers, expressly affirm its Mosaic authorship as a point beyond dispute.

The *internal evidence*, also, abundantly confirms this historic proof. Its style bears marks of greater antiquity than any other part of scripture, words and phrases being used in it such as do not appear in the later Hebrew, just as our Anglo-Saxon or old English is at once recognized as very different from the modern English speech. Moreover, Moses was raised in Egypt, and the author of this book, by his familiar and constant references to Egyptian customs and manners, such as men carrying baskets on their heads, embalming dead bodies and placing them in sarcophagi, the child's cradle or ark made of bulrushes and covered with pitch, the method of watering, viz., by irrigation from the Nile, and numerous similar allusions and metaphors, all drawn from the usages and scenery of that country, show plainly the writer's Egyptian origin, thus pointing again to Moses.

The result of our inquiries may therefore be given in the words of a great critical authority thus: "The testimony borne to the existence of the Mosaic books from their very beginning is so direct, positive and unbroken, and their unity of character, design and style, so marked, that it may safely be said that the evidence in proof of their being the authorship of Moses is more irresistible than for that in favor of any secular composition in the whole world."*

And yet we have still in reserve that authority which to every Christian is absolute beyond appeal. *Christ himself affirmed this authorship.* Going into the synagogues and temple on the Sabbath day, he took up the Old Testament and read and commented upon it as God's genuine word, and among many other positive declarations, in St. John vii. 19, he asks this very question as an established fact, viz.: "Did not *Moses* give you the law?" And so testified all the New Testament writers, as where Luke says of Christ after his resurrection appearing on the way to Emmaus: "Beginning at Moses (i. e., at Genesis, the Pentateuch, or book of the law

* Cyclopædia of Biblical Literature, Kitto, Article *Pentateuch*.

which Moses wrote), he expounded unto them in all the Scriptures the things pertaining to himself.”* The conclusion then is perfectly indisputable, that to reject the Mosaic authorship of Genesis is to reject the divinity of Christ, to reject the inspiration of all the Scriptures, and to reject the whole system of Christianity. Revelation is a symmetrical structure.† Genesis is the foundation stone: remove it, and the whole edifice falls to the ground.

And on what grounds then are we called on to say that Moses did not write the Pentateuch, but that it is an unauthorized fable? Rev. Heber Newton, the most noted recent assailant in our midst of the Mosaic authorship, sums up the argument thus: He tells us that it is “unphilosophical,” because it represents God as a Creator and thus “misses the series” of Darwin’s links in evolution; and that it is full of “childish notions,” “crude representations,” and numerous “self-contradictions.” And when he comes to give the specifications on which he

* Luke xxiv. 27.

† Genesis, without which the whole history of revelation would hang in the air without a beginning.”—Oehler’s Old Testament Theology, p. 51.

grounds these grave charges, one is that God should have "drowned the Egyptians in the Red Sea, when he never sends a tidal wave to submerge wicked New York!" And another that "Jehovah should have walked in the garden of Eden," or that "the serpent should have talked to Eve," or that "angels should have visited Abraham," all which this clerical rationalist characterizes as delusions of "child souls" in a "child age" of the world. And further offence he takes, that the Lord God should "have smelled a sweet savor,"* when Noah, stepping forth from the ark, consecrated the new world by building an altar, and offering sacrifice to his almighty protector.

Our first reply to these objections is that *not a single one of them is new or original*. Thus the objection to calling Noah's sacrifice a pleasant savor to God on the ground that it is an expression offensive to refined taste, is borrowed from the sneer of Voltaire uttered 125 years ago! To the inspired St. Paul, however, this chaste figure of God's pleasure in our love offerings was not so repulsive, for he quotes it in

* Gen. viii: 21.

Phil. iv : 18, and applies it beautifully to the sacrifice of Christ. It is, in fact, amusing to hear modern skeptics bringing forward critical objections to the Scriptures, and parading them as the latest discoveries of advanced thought, when these objections were worn threadbare and exploded centuries before their present retailers were born! The great thinker *Goethe*, speaking sixty years ago, at the same time shows us that these assaults are not new, while he thus severely censures them: "If, when the truth was once found, people would not again pervert and obscure it, I should be satisfied: for mankind requires something positive. Thus, *they are now pulling to pieces the five books of Moses*, and if an annihilating criticism is injurious in anything, it is so in matters of religion: for here everything depends upon faith, to which we cannot return when we have once lost it."*

Further: These objections are grounded upon a total disbelief of the miraculous, without which the very possibility of a revelation is precluded.

And again: In as far as the boast of a support from modern science, they are *refuted by the*

* Conversations of Goethe, Eckermann, p. 220.

testimony of the monuments, as for example, the mummies which are being unearthed and the writing found upon their linen wrappings; the clay tablets of Babylon; and the Egyptian and Phœnician inscriptions which are now being interpreted by Oriental scholars; all of which are found marvelously to confirm the sacred record. The infidel boast has often been arrogantly made that the Bible would have to fall before the brilliant discoveries of modern science. But how striking on the other hand is it to notice the wonderful corroboration given to it by the researches and developments of archæology. As a signal instance of this is the book of Daniel. One of the old standard skeptical charges was that Daniel could not have written it because the Greek historians make no mention of Belshazzar. But now, in the thousands of little clay tablets found at Babylon, on which are inscribed the records of that empire, it is found that there was such a king as Belshazzar, and that he commanded in Babylon the very night the city was taken, and thus the Bible is triumphantly vindicated.

But particularly is the *Mosaic account* of the slavery in Egypt confirmed by Egyptian monu-

ments, with pictures and accounts of slaves with Hebrew features, working at brick-making, with their task-masters urging them on with whips. And most remarkable of all, a hidden rock mausoleum of Egyptian kings has lately been opened, in which the mummied body of that very Rameses II., the great Pharaoh of Moses, by whom was set up the obelisk which now stands in Central Park, was found, and is now to be seen in the Bulak museum, near Cairo in Egypt. So wondrously does the dead past rise from its grave of more than 3,000 years, and pointing with its bony hand confirm the finger of God in Revelation!

Reginald Stanley Poole, who has carefully studied these Egyptian monuments, in a late number of articles in the *Contemporary Review* shows conclusively how step by step they confirm the history by Moses of the Exodus, and of the story of Joseph as told by him in Genesis. And yet, in the face of these overwhelmingly direct and corroborative proofs, we are to be told by these reckless critics that not only Moses did not write the book of Genesis, but that it must have originated 1,000 years later, during the exile, for the reason, as alleged,



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clothing, of whom our Lord forewarned us, who mislead the flock into paths of destruction, and from the easy-going and indifferent sheep themselves, who often are too willing to be thus beguiled.

Before proceeding with the subject matter of this volume, the Narrative of the Creation, I have thought fit to unfold thus minutely the irrefutable evidence establishing the Mosaic Authorship and divine inspiration of Genesis, in order that Christians particularly may see the utter weakness of those infidel assaults which from time to time we can ever expect to be made against the sacred volume. Every Christian may rest assured that no book has ever been admitted into the Scriptures without the most careful inquiry as to its genuineness, and the most conclusive and concurrent verdict of the Church then existing, under the guidance of the Holy Spirit, that it was inspired. Thus came first the five books of Moses, then Joshua, Judges, the Historical Books, the Psalms and the Prophets.

And as soon as Malachi, the last of the Prophets, had spoken, 450 years before Christ, Ezra the High Priest at that time—the lineal descen-

dant of Aaron—gathered together all the sacred books and prepared most exact copies of them. Thus the Old Testament canon, just as we have it to-day, was formed and closed. From the time of Ezra, it was considered blasphemy to add or subtract a letter; and countless thousands of ancient quotations and numerous ancient catalogues of the sacred books, show that they have come down to us unchanged even in their order. The fame of Ezra, who closed and sealed up the holy volume, was considered as second only to that of Moses who began it, and his colossal tomb near the junction of the Tigris and Euphrates rivers exists to this day.

With the same scrupulous care were the books placed in our New Testament canon. Already St. Peter (2d Epis., iii: 16) speaks of the epistle of St. Paul and “the other Scriptures,” showing that St. Paul’s epistles were in his time written and admitted to be of inspired authority along with the other Scriptures. St. John, who outlived the other Apostles, collected and arranged the four gospels. Then the individual churches, as those at Rome, Corinth and Ephesus, to which Apostolic epistles were written, brought them together, and all hav-

ing examined them, and the universal consent of the Church having attested their genuineness, they were received into the inspired writings. Thus, a short time subsequent to the departure from the earth of our blessed Lord and his apostles, the New Testament canon, as we now have it, was closed and sealed, and added to the Old, and thus came our complete Holy Bible.

And while many a dart has been hurled by ungodly men for their destruction, yet let us rejoice that so many of the noblest souls have freely given their lives to preserve these Scriptures; and that, having survived every shock of distant barbaric ages, they to-day manifest a fresh and growing life, showing that God's word is indestructible forevermore. Of them all, despite every attempt at their overthrow, we may say in the words of a thoughtful writer on the opening chapters of Genesis: "There they stand, and ever continue to stand, often as it has been attempted to explain them away; and there, doubtless, they will remain until the end of the world, until the conclusion of God's kingdom on earth joins hands with the beginning, and the light of the beginning will again be recognized in the light of the end, and the light of

the end in the light of the beginning, that God may be all in all." * †

"Most wondrous book ! bright candle of the Lord !
 Star of eternity ! the only star
 By which the bark of man could navigate
 The sea of life, and gain the coast of bliss
 Securely ; only star which rose on time,
 And, on its dark and troubled billows, still
 As generation, drifting swiftly by,
 Succeeded generation, threw a ray
 Of heaven's own light, and to the hills of God,
 The everlasting hills, pointed the sinner's eye."

* Staib-Studien und Kritiken oder Genesis, i., ii.

† So Dana, the distinguished geologist, bears witness to the impossibility of any other origin of Genesis than the Mosaic authorship, thus :

"The only source of information of the creation which we have is the first chapter of Genesis, and this *must be inspired*. The similarity between the recent study of Nature and the Mosaic narrative ought to satisfy the doubting students of Nature of the truth of the creation as related in the first chapter of Genesis."

LECTURE II.

ORIGIN OF THE UNIVERSE BY CREATION.

“In the beginning God **CREATED** the heaven and the earth.”
Gen. i. 1.

THESSE lines are worthy their place at the head of the Bible. They are in keeping with the theme, the book, and the author. The revelation of God to men could not begin with a nobler preface. On no other page of the sacred volume is the finger of inspiration more clearly visible. In these few words grander truths are declared, deeper mysteries solved, and profounder interests respecting the race revealed, than in all the secular books ever written, or in all the wisest philosophies ever framed by human skill.

This first verse of revelation is the most weighty sentence ever uttered, having the most gigantic members. It contains five great universal terms, and speaks of as many boundless totalities—God, heaven, earth, creation and the beginning. And these, which else are a pro-

found, baffling the utmost plummet of human thought, it irradiates at a single stroke. The naturalist, Cuvier, pays this tribute to these opening words of Genesis: "A sublimer passage than this, from the first word to the last, never can or will come from a human pen,—“In the beginning God created the heaven and the earth.”

What it involves is the theme of the present lecture.

It is to be remarked first, that everything depends upon our method of interpreting this passage, and the chapter to which it is introductory. In certain quarters it is the fashion, with an air of superior learning, to regard this whole account as a sort of tableau or pictorial sketch. That is, while the substance is true, the form is draped in poetic imagery. The creative acts, instead of being narrated as they literally occurred, are only represented in grand outline, as a series of evolving panoramic views. And in stripping off this pictorial garb, each one proceeding according to his fancy, arrives at a different class of naked facts.

We observe, then, that there is not the slight-

est occasion for such a procedure. There is no sign here whatever of employing a figure or picture; but every characteristic indicates that the words mean precisely what they say, and are to be taken as the narration of simple facts. "The whole narrative is sober, definite, clear, and concrete. The historical events described do indeed contain a rich treasury of speculative thought and poetical glory; but the account bears the marks, both in form and substance, of an historical document, which it is intended we should accept as actual truth." *

What occasion is there for us here to imagine that inspiration is veiling its meaning to men in tropes and images? We believe that when facts are purported to be given in the sacred volume, they *are* given, and not something else. What could possibly be gained by hiding the very meaning which is sought to be conveyed? Incalculable damage to the true sense of Scripture has been done by this irreverent tendency on the part of many to allegorize away its natural significance. The key accordingly with which we shall proceed to unlock this rich divine treasury shall be that of common sense—

* Delitzsch on Pentateuch, Vol. 1, pp. 37, 38.



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these laws are not causes, they are themselves caused; they are not masters, but servants. Even man by learning their modes of operation can make them obedient to him, as Franklin trained the electric spark to be his messenger. Who then ordered these laws? Who impressed upon them the regulations by which they are governed? Thus by intuition we arrive at the idea of God, as Himself before all, behind secondary causes, the primary necessity and beginning of things.

But when we look further to the human soul, when we see the wonder of thought, how shall we explain it? Is mind but a property of matter, a highly refined and ethereal substance? Is consciousness but a product of the battery of the brain? Or, are not the realms of Spirit and Nature totally diverse? And what then is the human mind but a product of the Supreme Intelligence? And conscience, whose voice is it in the soul? Whence, the authority with which it speaks? Does it not point to an invisible Lawgiver?

The existence of the soul then most irresistibly implies the existence of a personal God. And its strongest intuitions and yearnings pro-

phetically declare Him, even as no want is seen in nature without its corresponding fitness. The Pantheistic idea of a soul in all things, a mind in Nature, a cosmic life of the Universe, does not satisfy the demands of the soul. Call it what you will, an unconscious life, blind fate, a power of necessity,—it is but a dreamy abstraction, a dumb idol, a mockery of God, a name without a reality.

The great thinker, Augustine, who sounded the depths of this Pantheistic dream, thus eloquently depicts its vacancy: "I asked the earth, it said, I am not He; and all that therein is made the same acknowledgment. I asked the sea and the depths, and all that move and live therein, and they answered, We are not thy God: seek higher. I asked the winds, but the air with all its inhabitants answered, I am not thy God. I asked the heavens, the sun, the moon, the stars, and they answered, Neither are we the God whom thou seekest. And I said to all things that surround me, Ye have told me concerning my God that ye are not He: speak then to me of Him, And they all cried with loud voices, He made us."*

* Confessions, x. 6.

God is not then an impersonal soul of nature. Nor is matter self-originating and eternal. But there is only One who is self-originating, self-existent, self-sustaining, and self-acting, and that is the personal God. And all existing things have had a beginning and sprung from Him. His intelligence and will are the source of all being. The world is not governed by chance, or permitted to drift aimlessly along the ocean of accident, without helm or rudder; but it is under the sway of a free, rational, omnipotent Spirit.

Men and nations are not so many stones to be rattled down the booming torrents of chance at their mercy; but the proofs of an ever-ruling purpose gleam on every page of history. All through its stages are seen strongly marked lines converging to a definite end, moral purposes working out, an orderly progress, a continued movement toward an appointed goal. Clearly, all these great events come not by chance. This is not merely a game to be decided by the genius of kings, or the fortune of arms. But there is a God in History. There is One invisible, whose will presides over the steps of the ongoing generations of men.

This is the first great declaration of this opening verse of Genesis,—the reality of a personal God. This truth, indeed, is so strongly grounded on natural evidence that it has suggested itself to the human mind in all times and ages. “There is no people,” says Cicero,* “so wild and savage as not to have believed in a God, even if they have been unacquainted with His nature.” All existing things are the alphabet by which we spell out the great lesson of the existence of a personal Deity. Still the fact, as thus gleaned, is but dimly known. It is rather a hope than a certainty. It is rather a mute prophecy of the heart than a positive demonstration of the mind. And while mankind is thus groping and building its altars “to the unknown God” (Acts xvii. 23), this sentence of Inspiration declares Him. It draws back the veil and reveals Him in distinct and majestic outline, a power immanent over all being. It brushes away all mythical and Pantheistic conceptions and degrading notions of Him, and shows Him to be the one only eternal, self-existent, and all-wise God.

This first sentence of the Bible, further, de-

* *De Legibus*, i. 8.

clares the *origin of the Universe by Creation*. "God *created* the heaven and the earth." The Hebrew word, *Bärä*, in the Kal form as here, is used thirty-five times in the Bible, always and only of a divine creation. The expression "heaven and earth," is a phrase employed to denote the Universe, for which there was no single word in the Hebrew language. The meaning, therefore, is that God by an act of absolute creation produced the whole material Universe, not from already existing material, but out of nothing.

This is the literal and only possible force of the words. The following verse still further shows this: "And the earth was without form, and void." That is, even after the first creative fiat, the earth was still in a formless, chaotic state. It was, so to speak, but made in the rough; it existed but in an elementary state. Disorder and darkness, waste and desolation, brooded over its heaving mass of liquid elements. It was a sublimely awful confusion of matter, such as but the inventive genius of a Milton can thus vividly picture:

"A dark,
Illimitable ocean, without bound,

Without dimension ; where length, breadth, and height,
 And time, and place, are lost ; where eldest Night
 And Chaos, ancestors of Nature, hold
 Eternal anarchy, amidst the noise
 Of endless wars, and by confusion stand ;
 For hot, cold, moist and dry, four champions fierce,
 Strive here for mastery, and to battle bring
 Their embryon atoms."

This is the weightiest declaration of this weightiest of sentences, viz., that the Universe originated by the voluntary creative agency of God. It is natural that men should at all times have speculated upon this question. And to this day two theories of the production of the Universe contend together for the mastery. One is that matter and its laws are eternal ; the other that they have had a beginning and are the work of the Creator. The former is the naturalistic and skeptical theory, the latter the Biblical. In fact, a feature of the present time is a great assault made all along the line by modern science to overthrow the doctrine of the creation as recorded in Genesis. "Matter," exclaims Tyndall, "is the promise and potency of all terrestrial life."*

But here it is asserted that God is the

* Belfast Address, pp. 19 and 20.

potency, the origin, the *Creator* of matter. And when on the one hand we look at the smallest atom, and see in it a microcosm, a miniature world; and then lift up our eyes to the boundless depths of space, and see the immeasurable vastness of the material Universe, what cause can we conceive adequate to its production except an infinite Creator?

Outside of Deity, man is the greatest power with which we are acquainted, yet he is utterly impotent to create the most infinitesimal particle of matter. Nay! employ his strongest retorts, his hottest crucibles, his most active chemical combinations, and his most ingenious instruments, he cannot even annihilate the smallest iota of anything existing: how much less then can he call any thing into being.* Says the

* "How matter and energy came into being, Science cannot tell; but in explicitly declaring that by no power existing and operating within the range of observation, is it possible either to add to the sum of existence, or in the least degree to diminish it, it affords the most direct and positive testimony possible in support of the existence of a First Cause, transcending the Universe itself. Here the testimony of science is clearly and unmistakably in favor of the creation or absolute origin of matter and energy, in the only form in which Science can bear testimony on the subject."—*Science and Religion*. Henry Calderwood, LL.D., p. 114.



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fairy arabesque, and ask the atheist if he feels seriously certain that this frail marvel is but the accidental outcome of self-evolving laws.

And so how can we account for the plan fitting all parts of this stupendous system together, without pre-supposing an intelligent Creator? "God," says Ætinger, "is in the intention stamped upon the Universe."

But not only is it here stated that God created the material Universe, and framed its wondrous plan; but there is also involved in this general statement that He is the Maker of *Life*. This is doubtless the end for which the material creation exists, viz., for the nurture and promotion of life. It is to this wondrous principle that our globe owes its beauty, its glory, and its deathless interest. Blot out life, vegetable, animal and human, from it, and what would it be but a vast sepulchre? The miracle of existence then is organic being—life. This is to our comprehension an insoluble mystery, but none the less a self-evident fact. And does it not irresistibly argue a Creator? As we behold it, even in the lower orders of organisms, how does it so transcend in wisdom, skill, and power, every material object, that we can only

bow before Him who alone could originate it; and as we see its noblest manifestation in human life, who must not exclaim with the Psalmist: "I am fearfully and wonderfully made; marvellous are thy works!" Ps. cxxxix.

14.

This is then the sublime declaration of this first sentence of inspiration—that this Universe visible and invisible, this world of nature and spirit, this realm of matter and organic life, all things existing in time and space, were produced by the creative power of Almighty God.

We observe a remarkable harmony between this Mosaic record of the creation of the Universe and the *demonstrated results of modern science*. Geology, perhaps, presents the most striking coincidences. Genesis here describes the creation as advancing in an ascending scale, a progressive series. First dead matter is created, then vegetable, then animal life, and finally man. Thus each succeeding day reveals a higher stage in the creative drama. And just such an ascending order is brought to light by the uncovered strata of the rocks. Not only do the fossil remains in the earth show a similar progressive scale, but the coincidences with

the scriptural narrative are such as to make them almost identical.

Thus, first and lowest come the igneous rocks, absolutely destitute of the relics of life, corresponding to the *first creative day*, when lifeless matter was made. Both Scripture and Geology agree in describing the continents as being at this period submerged beneath the ocean, corresponding to the work of the *second day*, when the dry land was lifted above the seas. At this time the geological record shows that plants made their first appearance, and so on the *third day* the earth's flora, grasses, plants, and trees, were created. The introduction of growing nature proves that light must have existed previously to this period, and here again the Scripture narrative is sustained.

Animal life is now about to be introduced, and as for this a specific and regular supply of light is needed instead of its previous general and indefinite prevalence, so on the *fourth day* the sun is set in the heavens. When then, organic remains of animals begin to appear in the rocks, fishes, with the lowest organic structure, are found first; birds, having a higher organization, come next; and later still, and with a far more

complex and elaborate organism, appear the land animals. / Precisely this is the gradation in the biblical account, where "fishes" and "birds" are created on the *fifth day*, and "creeping things," "cattle" and "beasts," on the morning of the sixth day.

To crown the harmony, Scripture states that the creation reached its summit in man, and that he was made last of all on the evening of the *sixth day*; and geology finds no remains of man except in alluvium, the most recent of the formations.

After a careful comparison of these remarkable coincidences, the eminent geologist, Prof. Dana, remarks: "The harmony of geology with Genesis *could not be more exact*. There is here no chance parallelism; for God neither in his word nor works can be charged with accidental or unmeaning harmonies."* †

Chemistry brings similar scientific corroboration. In this quarter, perhaps, the most vigorous antagonism to the Scriptural idea of creation

* Science and the Bible, p. 120.

† Similarly writes Principal Dawson: "The cosmogony of Moses in Genesis is substantially the same as that revealed by the testimony of the rocks."

has been displayed. The particular point to which these efforts have been directed has been the *origin of life*. Protoplasm was the substance in which Prof. Huxley and others hoped to find the "physical basis of life." Water, ammonia and carbonic acid, combined under certain conditions, formed this protoplasm, and it was supposed "to exhibit the phenomena of life." Vitality was claimed to be the result of a certain peculiar arrangement of molecular particles, the chemical constituents of protoplasm.

When this discovery was made, it was announced with a great parade that the secret of life had been found, and that what had been supposed to be alone a work of creative might, could now be produced at the pleasure of the scientist amid his jars and batteries and pails of protoplasm. Many thought that the Bible was now overthrown. But theory is only valuable as it rests upon facts. The next step, therefore, was the submission of the hypothesis to the crucial test of experiment. Everywhere scientists were busily engaged upon it. From June, 1870, to July, 1877, the battle raged, experiments being conducted in France, England and Germany. Dr. Bastian claimed that after boiling and steriliz-

ing water, life could be originated in it by certain alkaline infusions. But Prof. Tyndall showed that his hermetically sealed retort was defective, and still allowed the entrance of air impregnated with living germs. When this was remedied, life ceased to be generated. All efforts, all combinations, all infusions, were fruitless. From dead matter nothing but death would come. The effort was then abandoned as a total failure.

Prof. Tyndall thus officially stated the result: "The experiments have already extended to 105 instances, not one of which shows the least countenance to the doctrine of spontaneous generation."* Thereby was established the modern discovery of Biogenesis, or life but from antecedent life. And thus does chemistry bring one of the most magnificent scientific proofs to corroborate this teaching of the book of Genesis, by declaring the utter impossibility, by any natural means, of generating, or evolving, or producing life, even in its most embryonic forms, and thereby leaving us to conclude that it can be caused alone by an act of creation.

* So Prof. Tait, *Recent Advances in Science*, p. 24, "Let no one imagine that we shall ever be enabled to produce, except from life, even the lowest forms of life."

The science of Archæology, likewise, sustains this creative record. For a time it was claimed that monumental remains of man, his works, buildings, etc., indicated a far greater antiquity than that assigned in the Bible. But these illusions have been dispelled. The human skeletons found embedded in solid rock, or buried in rude huts and caverns, and the blunt instruments, arrow-heads, pottery, and utensils exhumed in connection with the lake dwellings, etc., are all so situated as to unmistakably show their recent origin, and to bring them quite within the historic period.

No fossil remains, or traces of man, exist of a greater antiquity than about 2,800 years before Christ; but subsequent to that date they appear in great number. Then, memorials of writing, architecture, war, dress, ornamentation, utensils, metals, cities, and all the adjuncts of civilization abound, in full accordance with the scriptural account of man.

The researches of antiquarians with respect to *language* conduce to the same result. As the science of Philology becomes more thoroughly established, and as the derivation and history of words become better known, affinities



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Philology confirms this biblical archive of the descent of mankind from Adam and Eve, created by God.

Nor does the science of Astronomy bring the least weighty tribute to the Creator's feet. If the microscope, which reveals 41,000,000 living organisms of infusoria in a single cubic inch of sand, startles us at the wonders of the world about us, how astounding are the revelations disclosed by the telescope! And since it has uncovered the secrets of once invisible space, and resolved the distant nebulae into star systems, and shown immensity to be studded with millions and myriads of suns, has it not made more imperative still the fact of a Creator infinite and yet One, the God of countless worlds? "The comets," says the astronomer Mädler, "are irrefutable and plain tokens of a wise and almighty God ruling the universe." And so the great ~~Kepler~~ concludes his astronomical volume *On the Harmony of Worlds*: "I thank Thee, my Creator and Lord, that Thou hast given me this joy in Thy creation, this delight in the work of Thy hands. I have shown the excellency of Thy works unto men, so far as my finite mind was able to comprehend Thine

infinity.” Such are the devout sentiments with which the study of astronomy has a tendency to imbue every thoughtful mind. Looking at the starry heavens, and contemplating the august revelations there unfolded, we may well express our reverent astonishment in the sublime words with which a great scientist closes his reflections,—

“DEUS FECIT.”

Thus does Science, so often perverted and misrepresented, wondrously corroborate and vindicate the Mosaic account of the creation, at every point at which it touches it; so far from weakening, it strengthens it; so far from invalidating, it fortifies it; and so far from overthrowing its credibility, it brings independent and irrefutable testimony to establish its truthfulness. “This harmony of the two records supplies us with evidence of the authenticity and inspiration of the book of Genesis, the importance and value of which cannot be too highly estimated. Moses was necessarily ignorant of geology and its kindred sciences. But the omniscient spirit of the Almighty, who dictated and directed his pen, did not permit it to record a fact that was inconsistent with those physical

truths that have been developed by research for the first time after the lapse of more than three thousand years.”* This marvelous concurrence between the volume of science and the volume of revelation can be accounted for in no other way than on the supposition that Moses was inspired—that God spoke through him.

The superiority of this Biblical account of the origin of the Universe to all *the heathen cosmogonies* is notable. Their notions do not rise to the idea of a creation, or of an intelligent Creator, whose power produced all things. But they are mere speculations of philosophers, or myths handed down from the past, and loaded over with traditions. They are for the most part, therefore, rude and grotesque conceits, full of glaring inconsistencies, often indeed marred by monstrous and repulsive conceptions, and devoid of the least credibility.

Thus the Chaldean myth represents the universe as consisting of darkness and water, filled with monstrous creatures, and ruled by a woman, *Markaya*. The god Bel divided the

* Kitto's Encyclopedia of Biblical Literature, Vol. 1, p. 576.

darkness, and cut the woman in two halves, of which he formed the heaven and the earth; he then cut off his own head, and from the drops of blood men were formed.

According to the Phœnician tradition, by the union of the spirit with the "All," slime was formed, from which every seed of creation and the universe were developed; and the heavens were made in the form of an egg, from which the sun and moon, the stars and constellations sprang.

The Aryan myth of the formation of the sky, as given by Prof. Max Müller, runs thus: The sky originally consisted of solid blue stone, from three to six feet high. As the inhabitants of the earth were quite miserable, pent up in such straitened space, the god Ru, taking pity on them, rose up from the lower regions, and cutting a strong number of stakes, succeeded in raising it slightly, so as to better their condition a little. But one day getting into a quarrel with another power, Maui, "the latter inserted his head between poor Ru's legs, and exerting all his prodigious strength, hurled him, sky and all, to a tremendous height—so high, indeed, that the blue sky could never get back again."*

* *Lessons of the Veda*, pp. 170, 171.

The Grecian mythology was based upon the "*Theogony*" of Hesiod, a treatise concerning the birth of the gods and the origin of the world. Its leading idea is that both were generated together, neither producing the other. It was made up of old traditions, amplified and elaborated by the speculative mind of the poet. None of the ancients themselves thought of regarding its crude conceptions as authentic history or reliable philosophy.

More important, as the basis of the modern tenet of evolution, was the atomic theory of Leusippus, in which he was followed by Democritus and Lucretius. This was that there existed originally a multitude of indivisible atoms, destitute of all properties except figure and motion. In these atoms were supposed to reside the original component parts of all matter, as well as of animal life. As these infinitesimal particles, swiftly flying through space, collided and combined with each other, by this fortuitous concourse, definite objects were by degrees formed, the sun, moon and earth were evolved, and step by step the Universe rose to its present degree of perfection. While this theory is superior to the others, in that it displays the brilliant inven-

tive genius of the Greek imagination, it is evident that it is quite as unphilosophical, as inconsequent, and as unsatisfactory, as the others.*

Such are the traditional accounts given by the most cultivated heathen of the origin of the world. When we look at the absurdities and meannesses, despite a few scattered gleams of grandeur, which characterize them; at the improbabilities stamping their fallacy upon their very surface; and at the monstrosities in which most of them abound; and then turn to this first chapter of Genesis, what simplicity, what naturalness, what reality, and what majesty impress us! Moses himself was trained in the Egyptian schools, yet we do not find here the slightest trace of the Egyptian cosmogony of two rival and antagonistic powers striving with each other for supremacy; but utterly free from all myths,

* Plato, whose majestic genius lifted him nearer than all the ancients to the conception of a definite creation, thus speaks of the fabulous character of all these theories: "If then, Socrates, amid the many opinions about the gods and the generation of the universe, we are not able to give notions which are in every way exact and consistent with one another, do not be surprised. Enough, if we adduce probabilities as likely as any others; for we must remember that I who am the speaker and you who are the judges, are only mortal men, and we ought to accept *the tale which is probable*, and not inquire further."—Timæus II., p. 524.

fictions, emanations and the like, he describes in simple narrative the sublime successive steps by which the Universe under the creative hand of God rose from chaos to a grand symmetrical edifice. It is this unique thought, creation out of nothing by the free and omnific will of God—a conception utterly unattainable to the ancients—which is the grand feature distinguishing the Mosaic from all the Pagan cosmogonies. Is there not here an absolute originality of conception, and a superiority to the heathen traditions, so incomparable as to make in the highest degree probable the inspiration of the writer?

And when the skeptical naturalists of our day are seeking to find flaws in this scriptural history of the creation, and to substitute for it their own vague hypotheses, we can see from these Pagan fables what this boasted modern progress will put in its place. We may smile at the old fantastic story of the earth's standing on the back of the elephant, and the elephant standing on the head of a tortoise, etc.; but in their protoplasms, magnetisms, fluids and solutions, these scientists have merely introduced a new set of modern equivalents for these old and oft-exploded absurdities.



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as Hermogenes said; nor by the spontaneous agency and evolution of self-developing Powers, as some have affirmed in later days. But it was *created* by One, Almighty, Eternal, Wise, and Good Being—GOD.” *

This opening sentence of the Bible declares, then, the Personality of God; discloses Him as the First Cause of all existence; and reveals Him as the Creator, by distinct, specific acts, of the Universe. And that we have here no invention of Moses or of any human author, is shown by the accordance of these declarations with the conclusions of enlightened reason; by their wondrous harmony with the established facts of science; and by their incomparable superiority to the shrewdest guesses and conjectures of the ancient heathen world, as well as of modern secular philosophers.

Rejecting the testimony of this first verse of Genesis, we lose not only the beginning but the end of history, the Universe becomes a hopeless riddle, and a cloud black as night settles down both over man's origin and destiny. Nothing is more touching than the deep but subdued

* Newton's Princip. at end.

despair of the great minds of antiquity, because of the horror of thick darkness which shrouded these questions. Feeling that they must be answered, and yet finding their most searching inquiries utterly unavailing and unsatisfactory, they yielded to a grief inconsolable. This tone of universal lament "is the key-note of the earliest history, and runs in various forms through the oldest national traditions."* And to this same bewildered and unhappy condition will mankind be reduced to-day, if it falters in its acceptance of this sublime scriptural declaration.

But on the other hand, yielding to the overwhelming force of facts, and receiving it as the statement of a simple historical truth, every difficulty vanishes, every dark mystery disappears, every effect finds its cause, every phenomenon its interpretation, all disconnected, fragmentary facts fall into one symmetrical plan, order takes the place of chaos, and man finds a satisfactory explanation of the problem of his existence.

Let us then stand unwaveringly by this foundation stone of our blessed Bible, firmly main-

* Luthardt, *Fundamental Truths of Christianity*, p. 306.

taining it against the assaults of open infidels, and indignantly spurning the attempts of some of its professed advocates, for sensational ends, to betray it to its foes. God, and no other, is the author of this memorable verse and chapter. The pen of Moses but transcribed the thoughts unfolded to him by the Divine Mind. With the Christian scientist, Prof. Arnold Guyot, we may say: “The first thought that strikes the scientific reader, is the *evidence of divinity*, not merely in the first verse of the record, and the successive facts, but in the whole order of creation. There is so much that the most recent readings of science have for the first time explained, that the idea of man as the author becomes utterly incomprehensible. By proving the record, true science pronounces it divine, for who could have correctly narrated the secrets of eternity but God himself?”*

Since, too, God made the world, it is a *repository of the divine thoughts*. All its diversified objects and forms mirror forth the wisdom, goodness, power, and glory of God. Everywhere that we tread the paths of nature, we find

* *Bibliotheca Sacra*, Vol. xiii., p. 120.

them leading up to Him and declaring Him. All over this visible universe, then, shines the glory of Deity. The creation is one unceasing symphony to the praise of its Creator.

As also the universe is the work of a personal intelligence, it was *made for a purpose*. God is not an aimless artificer, but He works toward an end, He has a definite object in view, all the creative acts are but preparatory stages to the completion of an all-wise design. The processes of nature, and the deeds of rational beings, are accomplishing His holy will. All things are but links in one great chain, but part of one comprehensive plan. As the one God made heaven and earth, so they are under the same universality of law, and stand related together in the same system, and there is a unity of nature.

He who created the world will also care for it. The doctrine of *Providence* is therefore involved in that of creation. The artificer has an interest in his work. The God of Genesis is no Grecian Jupiter, withdrawing to the heights of Olympus, basking in selfish happiness, supremely indifferent to the events transpiring on the earth. But He who gave the world its being continues to

uphold its order, to make provision for its wants, and to impend over it with the benediction of His presence. "The LORD's throne is in heaven, his eyes behold, his eyelids try the children of men." (Ps. xi. 4.)

The Universe, with all its gigantic members, is not without a sovereign Ruler; the earth, with its incalculable interests, is not without a Guardian; and man is not an orphaned child, destitute of an eternal Father. But God is the support of Nature, and the hope and consolation of spirit. The soul's unbounded aspirations are not meant to taunt it with a worse than cruel mockery. But He who has so fearfully and wonderfully made it as the capstone of the grand edifice of the creation, will keep it from destruction. Though the bonds of the material universe be dissolved, yet shall not Nature suffer annihilation; and though the soul be loosed from the present limitations of sense, it will but be that it may receive its crowning investiture of immortality. Then will the highest purpose of God in the creation be attained, and then will the soul reach its true end in hymning the praises of the Creator throughout eternity.

“ These are Thy glorious works, Parent of good,
Almighty, Thine this universal frame,
Thus wondrous fair; Thyself how wondrous then!
Unspeakable, who sitt’st above these heavens,
To us invisible, or dimly seen
In these Thy lowest works; yet these declare
Thy goodness beyond thought and power divine.
Speak ye, who best can tell, ye sons of light,
Angels; for ye behold Him, and with songs
And choral symphonies, day without night,
Circle His throne rejoicing; ye in heaven,
On earth, join all ye creatures to extol
Him first, Him last, Him midst, and without end.”

LECTURE III.

FIRST DAY: CREATION OF LIGHT.

“And God said, Let there be light, and there was light. And God saw the light that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and morning were the first day.” Gen. i. 3-5.

“**A**ND God *said*:” That is the agent by which he creates is His Word. Thus also says the Psalmist, alluding to this very scene of the creation: “By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.” (Ps. xxxiii. 6.) What ingenious instruments and ponderous machines and huge derricks are required for man to generate power, and by what laborious steps and toilsome means do his works and structures rise, little by little. But with God to do is but to will. “He speaks and it is done, He commands and it stands fast.” (Ps. xxxiii. 9.) His words are deeds. His omnipotent voice resounds upon the ear of infinite space, and lo, the mighty fabric of the universe springs into being.



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power, creates; then the Spirit broods upon the chaotic mass, quickening it with life; and in those successive acts by which it rises into a systematic edifice of nature, the Word or Son is the Almighty Framers.

Thus do Father, Son, and Spirit take part in the creation, and the fathomless mystery of the Trinity, three persons in one underlying Godhead, rises to our view in the very beginning of time, in the first glimpse we catch of any existing thing or being.

“And God said, Let there be light, and there was light.” (Gen. i. 3.) These are the first recorded words spoken by the Creator. And worthy are they of Him whose name is, “I AM THAT I AM.” How simple they are, and yet how full of irresistible force. Longinus, the Roman writer, who has left a treatise on the Sublime, although he had no conception of the inspiration of the Jewish Scriptures, cites these words as the most forcible example of the sublime in language. And yet in the original Hebrew they are even more striking. There they run thus: “Light be—and light was.” So that as we look at them, we can almost see the light, in instant obedience to the Creator’s command,

flashing with the speed of thought from one end to the other of the universe.

And what an example does God here set us of the value of terse, forcible speech? Language was not meant to conceal, but to convey ideas. It was not meant to becloud, but to clear up thought. It was not designed to obscure, but to simplify and make intelligible the burden of the mind. And so we never find the Almighty "darkening counsel by words without knowledge." (Job xxxviii. 2.) But in the plainest forms of speech, he makes known the weighty truths of revelation, and gives to men priceless lessons of life. And it is in keeping with this very character that the Hebrew, the language selected as the vehicle of the divine thoughts and messages, should be the simplest of all tongues.

It is significant that the creation of light should have *preceded that of every other object*. For what was more worthy of the Maker's almighty power than the production of this wonderful element? And what more fitted to lay the glittering foundation beam of the material universe? For what is so pleasing to the eye, and what the source of such manifold and incalculable benefits? "Ah! what a blessed thing is

light—blessed in itself, blessed in its effects! How deliciously and beneficently it floods mountain and meadow, city and field, bearing on its swift wavelets brightness and beauty, health and gladness! It is to light that the sunset, the rainbow, the diamond, the violet, owe their exquisite hues. It is under its blessed ministry that the cloud takes its tint, and the rose its hue, and the cheek its blush; that the farmer sows his seed, and the artisan plies his tools, and the pilot guides his ship, and the student reads his book, and the worshiper finds his way to God's temple." * "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Eccles. xi. 7. Well might the blind poet, Milton, to whom it but existed as a lovely memory of the past, sing of it:

"Hail, holy light! offspring of heaven, first born,
Or, of the eternal, co-eternal beam,
Bright effluence of bright essence increate."

To realize the blessedness of light, we have only to attempt to conceive of a world without it. What a pall would at once eclipse the activities and joys of time!

* Studies in the Creative Week, p. 69.

If existence in such a state were possible, it could only be under conditions that would render it intolerable. For then, this bright and glowing world would but be a dark and melancholy cavern, no better than a living tomb. Who, then, can other than thank God for this first, best material creation viz. light? Light, that reveals to our view the wonders in the midst of which we move,—light, that makes our tasks easy and our work a pleasure,—light, that throws around us a mantle of protection from ten thousand dangers,—light, that touches our whole being with an impulse of joy, and makes our every fibre exult in the luxury of life.

“ The earth was without form and void ; the deep
Wore on its face a pall of deathlike gloom.
A secret spark kindled by Breath Divine,
Hid in the bosom of primeval dark,
I, in unconscious consciousness, did wait
The Word omnipotent to give me birth.
Upon the waters moved the Spirit of God ;
' Let there be light,' proclaimed the Almighty voice,
And forth I sprang, the glad, immortal Day ;
The child of God and of mysterious Night.

“ Swift as I sprang, the pall of gloom was rent,
And farthest space grew radiant with amaze,
And the new world afloat in splendor lay.
I am impartial as the air or dew ;

My blessing falls on all ; the rich man's gold
Buys not my favoring smile ; I have no frown
For poverty ; no kindlier falls my glance
On palace walls than on the beggar's hut.
I tread where mortal footstep never dares ;
I kiss the mountain-tops, whose hoary heads
For ever wear a veil of clouds ; I creep
With shining feet down deep ravines, and chase
The brooding shadows into viewless air."

Science is still deeply absorbed in the problem, *What is light?* For so subtle an element is it, that it eludes a satisfactory analysis. For a long time the accepted theory was that light consisted of luminous material atoms, which, emanating in vast streams from the sun, poured their fiery rays throughout space. But this—the Newtonian or corpuscular theory—is displaced by what is termed the undulatory or wave theory. According to this, light is not a material substance at all; but instead of consisting of atomic particles of matter, it results from a series of vibrations passing through a highly subtle ether which is supposed to pervade all space. These undulations must be set in motion by some luminous body, as the sun, and when they strike upon the retina of the eye, they produce the sensation of vision, just as the transmitted vibrations of air impart to

the tympanum of the ear the sensation of sound. Highly interesting and wonderful as is the inquiry, and acute and ingenious as are the experiments to solve it, we may yet say that a positive and satisfactory solution of the nature of light is still, and always may be, a problem.

The *wonders of light* are among the most startling in nature. No science has revealed more brilliant facts than that of optics. Whether we look at the phenomena and laws of Refraction and Polarization; or whether we see it broken into the seven primary colors of the solar spectrum; or behold it in the splendors of the rainbow; or attempt to conceive of its almost fabulous velocity of 186,500 miles per second; or witness its coruscations in the aurora borealis; or see its fairy creations in the mirage; or whether by means of the spectroscope we read its messages as to the composition of the substance of far-off worlds; or whether we survey the myriad facts of vision; or whether we look at the manifold beauties and uses of light as applied to the practical arts; the chapter which narrates its wonders is ever new, fascinating and absorbing. The history of ex-

periments in regard to light shows that one brilliant observation after another has opened the way for a long series of discoveries, presenting the most gorgeous phenomena known to science. And the field of investigation is still enlarging, and apparently seems illimitable.

And does not science, in the revelation of all these marvels, ever bear new testimony to the *creative skill* of God? For who but He, the infinite One, could ever have been the source from which emanated this wondrous element. And from what but the wisdom of the Eternal Mind could have proceeded these miraculous laws which govern it?

That the imposing phenomena of light, which none but the acutest geniuses have been able to discover, or to grasp when discovered, should have resulted from any blind chance, or fortuitous concourse of atoms, or dumb laws of evolution, is as absurd and inconceivable, as it would be to conjecture that the splendid architectural pile of the cathedral of St. Peter at Rome had been accidentally constructed by the freaks of wind and rain in a thunderstorm. The science of optics, then, is a volume in whose pages we read in letters of living light that



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then, to oppose to religion that its lights of truth are set in shadows of mystery! A religion without mysteries, indeed, could not commend itself to our belief. That very feature would certify to us that it could not be divine. It is natural that a voice of God, and a glimpse of eternity, should be veiled to finite sense, else man could not look upon them and live. When God draws near, let us not utter skeptical murmurs, but reverently adore Him because "He maketh darkness pavilions round about Him, dark waters, and thick clouds of the skies."—2 Sam., xxii. 12.

As the natural creation is a symbol of the spiritual, and as the world of matter presents so many types of the world of mind, so does Scripture employ light to set forth most elevating moral lessons. It teaches that light *is a symbol of Divinity*. Thus says St. John: "God is light, and in Him is no darkness at all." (1 John i. 5.) So the emblem which he selected to represent his perpetual presence in the Jewish temple, the "Shekinah," was a fiery splendor, a glory, a light too dazzling for the eye to endure. Thus, also, He is represented as wearing light as the robe that veils his majesty, as says the Psalmist:

“Who coverest thyself with light as with a garment.” (Ps. civ. 2.) And so his seat supreme on high is described as girt about with a shining or incandescent cloud, as it is written: “Dwelling in the light which no man can approach unto.” (1 Tim. vi. 16.) And in the apocalypse, a great white Throne, like a glittering mountain of light, rises before us, and from the intolerable lustre of the face of Him sitting thereon, the earth and the heaven flee away.

Although the infinite Deity must surpass all finite representations of him, yet as we are finite, our only conceptions of him must be drawn from such analogies as these. Therefore light, as the most immaterial of all objects, and the most nearly approaching spirituality in its essence, and as the chosen symbol of God, should be most interesting to us, as giving us the fullest earthly illustration of the divine likeness we will ever get, until eternity brings us to see God face to face.

Let us then translate these lessons. First, light teaches us of the divine personality, that it is *infinitely glorious*. The most magnificent scenes of nature are those made by some form or other of light. The noblest visible instances

of the sublime are the shining stars of night; the rainbow transfiguring the blackness of the storm; the lightning cleaving a path of livid fire athwart the sky; and the sun himself rising in effulgence over the radiant crest of the East.

And so do we learn that the personality of God, of which Moses was permitted to catch but a glimpse when hidden in the cleft of the rock, is one of surpassing glory, in which is centred and intensified to infinite lustre, all that is possible of radiance and splendor. This beatific vision is unendurable to us in the flesh, for no man can see the face of God and live; but in heaven it will constitute the unspeakable rapture of the soul, and equally new, and thrilling, and ecstatic, will it be forever and ever.

Again: Light, as a symbol of God, teaches us his *holiness*. Light is pure, uncontaminated by any pollution or defilement; so that one of our most frequent uses of it is to illustrate moral purity, as we speak of the virgin chastity of the sky, or the snow-white mantle of innocence. The angels, thus, are spoken of as being clothed in "pure and white linen," (Rev. xv.6), where the whiteness of light symbolizes spotlessness of character. And so, God is light, in that

He is morally faultless and pure. "In Him is no darkness at all." Wrong and iniquity and moral evil are abhorrent to his nature. "Justice and judgment are the habitation of his throne." (Ps. lxxxix. 14.) "Righteousness is the girdle of His loins," and equity waits upon His sceptre. He is absolute goodness, perfect excellence, and no more sign of stain can ever be found to dim His unspotted holiness, than does the sunbeam wear when it pours down upon our guilt-polluted earth from the Day-spring's pure fount on high.

But again, that God is light shows that He is *truth*. What light is to the eye, that truth is to the mind. God's word is the light of the soul. Beautifully does the Psalmist follow this analogy when he prays: "O send out Thy light and Thy truth: let them lead me." (Ps. xliii. 3.) As physical light reveals to us accurately the objects of nature, so does the moral light of God's truth make known to us the spiritual wonders of revelation, and uncover to our soul's eye the dark mysteries of eternity. He, therefore, who walks under the brightness of the "candle of the Lord," becomes master of the deepest secrets of knowledge.

That God is light, moreover, signifies that He is *love*. How gentle, warm and kindly is the ray of light! To the prisoner in his gloomy dungeon, to the mariner tossed upon the wrathful billow, to the feverish invalid watching through the slow night hours, how gladdening, like a sweet zephyr angel, is its beauteous beam!

As too, according to the latest scientific hypothesis, its source is motion, the friction producing heat, and the heat growing incandescent or shining, so with light, warmth and heat are always evolved. And thus, when the light of God shines into our souls, it fills us with moral warmth, gentleness and love. If we put these two Scriptures together, "God is light," (1 John i. 5), and "God is love," (1 John iv. 8), what more truthful and beautiful conception can we frame of the divine Being!

That God is light means, moreover, that He is *life*. Light, above its every other characteristic, is the generator of life. Not a seed germinates, not a plant grows, not a bud blooms, not a fruit ripens, not an organism survives in all this world, except by the generating agency of light. Without this quickening ele-

ment, ghastly death would soon enshroud land and sea.

And so, too, God is life. It is only under His smile that we live. When the light of His countenance beams upon us, our souls exult with the true energy of being, but when the shadow of His frown falls upon us, we fade away and are not. Thus when St. John tells us of Jesus, who was Immanuel, God with us, "That was the true Light which lighteth every man that cometh into the world" (1. 9.), he also adds the necessary corollary, "In Him was Life; and the Life was the Light of men." (John i. 4.) As God was the creator, so is He also the moral life, the spiritual breath, the sustaining force, of this universe. Let Him but withdraw His breath from it, and it relapses into a primeval chaos of wasteness, confusion and death. And thus he who is without God in the world, lacks that spiritual light by which alone the activities and powers of his soul can live, and already in time he is a moral corpse.

How elevating and pleasing the thought that God's first creative word should be "Let there be light," and that his first-born gift to man should be this most beautiful and beneficent

element, in which we also see a perpetual image of Himself, a mirror of His own glory, holiness, truth, love, and life!

And how remarkable a fact that as the Bible *begins* with an account of the creation of light, so does it *end* with the description of a scene of gorgeous, glistening and incomparable light. For, the closing chapters of the New Testament book of Revelation portray a vision of the future eternal city and temple of God, such as surpass as far the sublimest conceptions of uninspired poet, as the blast of archangel's trumpet outreaches a human voice. And the keynote of that magnificent imagery is this: "And there shall be no night there," (Rev. xxi. 25.) "For the glory of God doth lighten it, and the Lamb is the light thereof." (Rev. xxi. 23.)

Aye! although between the beginning and ending of things there has stretched out this long sad history of darkness and evil, and sin and sighing, and pain, and broken hearts, and blighted lives, and ruined hopes, and despair and death, yet as the creation began with light, so too shall it end with light. For though the battle rage long and loud and sore,



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who is Himself their primeval ray and fountain.

“ All-glorious Giver of the Light,
 In whose unclouded ray,
 After the shadows of the night,
 Blooms the new-risen day !

“ *Thou* art the world's true morning star ;
 Not he, that lesser one,
 Twinkling a feeble speck afar,
 Pale herald of the sun.

“ O, brighter than the noontide gleam,
 Day, sun full-orbed Thou art,
 Piercing with Thine eternal beam
 The cloisters of the heart.

“ Builder of living worlds, draw nigh !
 Smile of the Father's face !
 Our happy souls wide open lie
 To Thy soft-coming grace.

Matin Hymn, St. Ambrose, 4th Century.

LECTURE IV.

SECOND DAY: CREATION OF THE FIRMAMENT.

“And God said, Let there be a *firmament* in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.—Gen. i. 6–8.

THE evening and the morning which constituted the first day, were occupied in the creation of light, and now the creative panorama of the second day opens.

And here the preliminary question arises, *What was the length of these creative days?* Many scientists, arguing from the great slowness of geologic changes, the gradual action of the ocean in forming sand deposits, the apparently immense age of fossil remains of animals found in the earth, and the vast time that would be required for the formation of the rocks, infer that the earth must have been countless thousands of years in reaching its present perfect state. On this ground, therefore, skeptical as-

saults have been made against the correctness of this narrative. To this the Christian geologist, Hugh Miller, replied in the noble volume, the *Testimony of the Rocks*, contending that the six days of creation were periods of indefinite time; but that God, in revealing them to Moses, caused them to pass before him in six successive tableaux, each vision describing the work of one distinct creative period.

Thus he thought that without violence to the accuracy of the Mosaic account, these days might be taken as divine days, as days of God, and as therefore not to be limited in extent; for with God, who is above all time, there is neither past nor future, and it is expressly affirmed that with him "a thousand years are but as one day" (2 Pet. iii. 8). Many Christian expositors have adopted this view, and it perhaps can be reconciled with the text.

But, on the other hand, the scientific facts are so vague and conflicting, that there is really nothing more than the barest inference on which to base an argument for the great antiquity of the earth. A single illustration will abundantly show this. Geologists are divided into three rival schools as to the manner in

which the rocks were formed. One thinks they came from deposits in water; a second, that they were due to the action of heat; and yet a third, that they were produced by chemical agency, as electricity, galvanism, and other similar forces, which act more or less instantaneously. And the rock crystals, whose hardness gives to them that brilliancy which makes them so precious, one school considers the earliest, and another the latest formation.

Where such directly conflicting theories are held, we may well affirm with an eminent biblical critic: "Till natural science has advanced beyond mere opinion and conjecture with regard to geological facts, there can be very little ground for assuming that its arbitrary inferences in regard to a fabulous antiquity required for certain successive changes must necessarily be true."

We see no sufficient occasion, therefore, for diverging from the plain letter of Scripture. We believe these to have been six natural days of twenty-four hours each. God may now effect changes by the slower operation of natural law; but when he originally formed the world, he would quite naturally have employed

swifter, and more miraculous and omnipotent agencies.

That these were natural days, despite the positive assertions of so many advocates of the New Theology, is the opinion of most orthodox theologians. Says Delitzsch: "The six creation days, according to the words of the text, were earthly days of ordinary duration." * So Wordsworth: "The theory that the Mosaic days are indefinite periods of long duration seems to do violence to the plain historical tenor of the sacred text. The days of the creation are not figurative, but literal days." † J. Pye Smith: "The narrative of the creation is in plain, simple, historical language. The metaphorical use of the term day is confined to the poetical, prophetic, and symbolical parts of Scripture." ‡ This view is strengthened by the fact that there can be no reason for assigning an unusual length to the seventh day. It is spoken of as if it were an ordinary day of twenty-four hours, and if the seventh was such,

* Pentateuch, Vol. I, p. 69.

† Holy Bible with notes, Vol. I., p. 11.

‡ First Lines of Christian Theology, Book III, p. 333.

the other six probably were days of like length. For had the word day here been used in two widely and almost infinitely distinct senses, certainly there should have been some hint of it. Besides, the whole account is related not in the fanciful terms of poetic imagery, but in the plain, simple style of narrative. *

Accordingly, that distinguished biblical scholar, the late C. P. Krauth, D. D., of the Committee on Bible Revision, in conversation with the author, declared it as his opinion that there existed no adequate ground for giving any pictorial extension to these creative days. The intent of the sacred writer was evidently to use the word day in its straightforward, grammatical sense; and whenever we so interpret Scripture accord-

* Luthardt, however, inclines to the opposite view. He thinks the evidence of gradual formation in the great coal measures intimates extraordinarily long periods, and says: "As to how we are to understand the demiurgic days, even orthodox theologians are not unanimous. Whether they express extensive periods, one day being with the Lord as a thousand years, and hence designate not days according to human computation, but days measured according to the proportions of the universe,—this much is certain, that the chief matter in question is not the day, but the work. For the interests of religion are concerned *not in the time, but in the fact* that God created the world." *Fundamental Truths of Christianity*, Sec. iv, 97.

ing to its simple, self-evident meaning, we are using the safest key to unlock its true purport.

The work of the second day was the *creation of the firmament*. It is thus described in our text: "And God said, Let there be a firmament, and (He) divided the waters which were under the firmament from the waters which were above the firmament. And it was so. And God called the firmament Heaven." (Gen. i. 6-8.) The word "firmament" here means literally *expanse*, that which is spread or stretched out like a wide-reaching canopy. The Psalmist, doubtless referring to this very scene, thus says: "O Lord, thou art very great, who stretchest out the heavens like a curtain." (Ps. civ. 2.) This firmament, then, is the visible heaven. It is this atmosphere, which rolls like a vast ærial ocean all over and above the globe. It is the broad, clear, deep expanse of the sky, which overarches our world, and in whose illimitable spaces the keenest eye can lose itself without reaching its depth or bounds.

The description of the *manner of creating* this visible heaven is very striking. It is that the waters were divided into two great distinct bodies, the one "under the firmament," and the



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Triumphal arch, with gay clouds hung,
Like banners round a hero flung.

“A canopy, 'neath which the earth,
With mighty ocean lies ;
Stretched o'er them when, at nature's birth,
The angels' wondering eyes
Beheld completed by his hand
The sky the Almighty Father planned.”

That this is the meaning of the firmament separating the under or liquid, from the upper or cloud waters, is sustained by the usage of parallel expressions throughout the Hebrew Scriptures. Thus, “When he uttereth His voice, *there is a multitude of waters in the heavens*, and He causeth the vapors to ascend from the ends of the earth.” (Jer. x. 13.) So in the account of the deluge it is said: “All the fountains of the great deep were broken up, and the windows of heaven were opened” (Gen. vii. 11); where we see this creative distinction precisely drawn between the water basins of the earth and the water fountains in the heavens.

At first sight we might not think the creation of the firmament, the emerging into view of the sky, and the formation of the clouds, a sufficient work to occupy one of the six creative days. But have we ever reflected what vast oceans of

water float in the sky in the form of mist, vapor and cloud? Every spring that bursts from the ground, all the great reservoirs which quench the thirst and supply the uses of our cities with their millions of inhabitants, and all the broad mighty rivers of the earth, are constantly filled and replenished alone from these cloud fountains. "The average quantity of aqueous vapor, or water held in the air, is estimated to be more than 50,000,000,000,000 tons. The annual amount of rainfall is about 200,000 solid cubic miles. If this rain were at any moment equally spread over the land portion of the globe, it would cover all the continents, Asia, Africa, Europe, North and South America, with water three feet deep."*

And suppose now that man, with his hydrostatic press and with every modern lifting machine, and with every human contrivance for developing and multiplying force, was to try to lift such an inconceivable volume of water as this thousands of feet into the atmosphere, how the effort would mock his powers, and how utterly impotent and ridiculous would the attempt

* Studies in the Creative Week, p. 82.

make him appear! Yet this colossal task, so altogether impossible to the united powers and ingenuity of all mankind, even if ten thousand years were devoted to it, God performed with perfect ease in a single day! And no one of the six creative acts then more marvelously displays his Almighty power.

This separation, too, of the waters that are under the firmament from the waters that are above the firmament, is one of those miracles of the creation *which God is constantly repeating*. Any one who will stand upon a mountain summit and view a summer sunrise, will see this very scene of the second creative morning enacted in miniature. For, the moment the sun's warm rays touch the night-cooled earth, evaporation commences. And the vapors being lighter than air, begin at first slowly and then rapidly to ascend; and presently from every river and valley and plain they are seen hurriedly rising until the mist-wreathed earth is quite concealed from view. But at last, as the sun's rays triumph, the intermingled mass is parted, and the vapors float in distinct clouds above, and the valleys and rivers stand clearly revealed to view beneath.

And while we gaze awe-struck upon this sublime uplifting of these vast forces of nature, not a sound is heard, not even a rustle is audible. Thus noiselessly does the Creator work in the performance of the most stupendous tasks.

And is there not one of the most beautiful moral lessons taught in this? The *quiet workers* in any good cause are the best workers. They are the most disinterested. Their deeds are not done to be seen of men. Therefore, without thought of fame or reward, they toil on in quietness and patience, leaving their tasks to God's all-seeing eye. And the noiseless workers, too, are the successful workers. The most practical philanthropists, the real pillars of the church, the true sources of the progress and welfare of the kingdom of God on earth, are always those who, without any friction or noise or disturbance among their fellow members, are losing no opportunity, and leaving no effort untried, or no talent lying idle, by which the cause precious to them as the apple of their eye may be advanced and prospered.

We note here, moreover, the *wisdom and benevolence of God*. With the incalculable volume of water annually falling upon the earth, and

with the mighty rivers rolling their billions of tons into the ocean, why do not the seas overflow, and submerge all human beings? Simply on account of this noiseless work of evaporation, by which the inevitable overflow is lifted up and sails aloft in harmless clouds. And how wondrous is that wisdom by which these cloud oceans, instead of dashing upon man with destructive violence, and coming down in floods which would annihilate all life, are distilled in the gentlest of showers, or in the feathery mist of snowflakes, so that, in the very midst of the process, we can pursue our occupations, or abide within our hospitable homes, or lie unconcernedly in our beds. Yea! what is all this but “a gigantic system of aerial water-works occupying many thousands of miles of space, having its countless pumps of evaporation and exhaustless reservoirs of clouds, and its unnumbered service-pipes of rain?” And what but an infinite wisdom, an intelligence as far beyond man as the stars are higher than the hills, could have devised so ingenious, so effective, so beneficent, and yet so simple a system for supplying man and beast and nature with that absolutely indispensable element of water?

Well may we then join with the Psalmist in the grateful acknowledgment to this system's Author: "Thou visitest the earth and waterest it; Thou greatly enrichest it with the river of God which is full of water; Thou waterest the ridges thereof abundantly; Thou makest it soft with showers; Thou blessest the springing thereof; Thou crownest the year with Thy goodness; and Thy paths drop fatness." (Ps. lxxv. 9-11.)

There is no more suggestive symbol in the material universe than the creative work of the second day—the firmament, this vast expanse—this *sky* which ever over-arches us. What an impressive emblem is it of *eternity*! How its measureless spaces everywhere surround us, and how its further walls are lost in fathomless distance! What plummet can sound its heights, or what eye can pierce its illimitable deeps? And what a type then does it ever hold before us of that eternity which is time without bounds, existence without cessation, beginning without end.

And how then does this monitor of the sky reprove us when we go with our faces ever turned downward to this sordid earth, never

looking aloft, but ignoring our higher destiny. How does its over-arching dome touch our stooping aims, and call our aspirations to rise to our eternal home?

Again: The sky is an image of the *purity and glory of heaven*. “Nothing is so exquisite an emblem of absolute spotlessness and eternal chastity, as the unsullied expanse of heaven, untrodden by mortal foot, unswept by aught but angel wings—even the ancients called it the Empyrean, as though it had been formed out of pure fire or light.” And when on the stainless deeps of the sky there float the clouds bathed in those splendors of liquid beauty, such as often at a gorgeous sunset entrance the gazing eye, and hold the imagination bound in their spell, what an image does the firmament give us of the purity and glory and bliss of heaven!

How forcibly do these supernal dyes of crimson, of gold, and of glowing and fiery beauty, remind us of the spotless purity, the stainless peace, and the unearthly splendors of that celestial city of pure gold, whose walls are cut of jasper, whose gates are a solid pearl, and whose light gives forth coruscations like a most precious stone, clear as crystal! Verily, gazing



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sweeping through them, are sublime symbols of the infinitude and almightiness of Him who "sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers." (Is. xl. 22.)

When then we gaze upon the lofty sky, let our hearts be lifted up to "the high and lofty One that inhabiteth eternity whose name is Holy," and who yet "dwells with him that is of a contrite and humble spirit" (Is. lvii. 15). And, when all nature is bathed in dripping dews, or the sky showers the feathery snow-flakes, or the frost weaves its fantastic forms, let us therein read the exquisite traceries of the eternal finger.

And when the heavens are mantled in blackness, and the startling thunder peals through the skies, and the storm breaks in resistless fury, let us hear the voice of God abroad upon the earth and let us with the prophet Habbakuk "tremble in ourselves, that we may rest in the day of trouble" (iii. 16) and find a shield in his Almighty pavilion, when He comes at last to destroy the world which He created.

"The sky is changed!—and such a change! Oh night,
And storm, and darkness, ye are wondrous strong.

* * * * * Far along

From peak to peak, the rattling crags among,

Leaps the live thunder! Not from one lone cloud,
 But every mountain now hath found a tongue,
 And Jura answers, through her misty shroud,
 Back to the joyous Alps, who call to her aloud.

“ Sky, mountains, river, winds, lake, lightnings! Ye,
 With night, and clouds, and thunder, and a soul,
 To make these felt and feeling, well may be
 Things that have made me watchful; the far roll
 Of your departing voices is the knoll
 Of what in me is sleepless. * * * *
 But where of ye, O Tempests! is the goal?
 Are ye like those within the human breast?
 Or do ye find at length, like eagles, some high nest?”

Storm in the Alps.—BYRON.

LECTURE V.

THIRD DAY—MORNING: CREATION OF LAND AND SEAS.

“ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land earth, and the gathering together of the waters called he seas, and God saw that it was good.” Gen. i. 9, 10.

A MAGNIFICENT picture greets us on the morning of the third creative day. It will be remembered that in the beginning, when the earth was created, it was waste and void, a dark abyss of raging, roaring waters. Then came light, the work of the first day, which only made the chaotic scene visible. On the second day waters and mist were separated, so that the clouds were formed and the firmament, or sky appeared. But below all remained water. So that on this third morning the world presents but the spectacle of a boundless ocean. In every direction not a single object is to be seen except an endless, rolling waste of waters.

But now comes the third creative word:



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The waters stood above the mountains: At thy rebuke they fled: At the voice of thy thunder they hasted away: The mountains ascend, the valleys sink into the place which Thou hast founded for them: Thou hast set a bound that they may not pass over, that they turn not again to cover the earth." (Ps. civ. 9.) Here the precise work of the third day, as narrated in Genesis, is painted before our eyes.

- The succession or order of *time* at which the ocean is here described as having been created, remarkably *concurrs with the teachings of geology*. For they prove that the earth at a remote period was covered with water, and that it was by these waters gathering together into basins and deeps, and by the emergence of the dry land, that the present demarcations between the ocean and the land took place. This is fully shown by the presence of marine deposits in every part of the earth.) "A correct reading of the Mosaic narrative, and a competent knowledge of geological facts, have made it plain that Scripture and science tell one and the same wondrous tale—that, in remote ages, the globe was encircled with a dark, untenanted, shoreless ocean; that an atmosphere had been formed,

and that *dry land* had appeared, the work of the second and third days of the creation. * * * This simple and intelligible sketch of God's work on our planet from the beginning, is consistent alike with what Moses has written and the geologist has discovered; it is founded on facts, and not on conjectures, and has left no difficulties to be solved." *

The investigations of science, moreover, accord with this Mosaic account of the manner of the production of land and seas. For they show by the regular increase of heat as we descend into the earth, and by earthquake shocks and volcanic outbreaks proceeding therefrom, that the interior of the globe is a sea of molten fire, and that but a comparative crust of solidity covers it. It is the angry motions of this internal fire-ocean which cause the destructive eruptions of volcanoes, which are simply safety-valves by which these Promethean forces make a harmless escape. All, therefore, that the Creator would have needed to do, would simply have been to agitate with omnipotent power this molten centre, and its rocking billows would heave up land and mountain, and form vast depressions to contain the seas.

* Dr. McCausland, *Sermons on Stones*. Appendix, p. 258.

And such effects on a small scale have actually been witnessed since. The island of Rhodes, off the coast of Greece, was thus, in modern times, cast up by the outburst of a volcano, rising suddenly out of the midst of the sea, and it has since remained a permanent feature of the earth's surface. Several like instances of the sudden emergence and upheaval of plateaus or points of land are also on record.

Now, we do not say that the Creator actually did form land, plain, and mountain after this manner. The point of the illustration is, that if land has thus suddenly been lifted up by natural causes, there is nothing strange or impossible in the assertion of Moses that God originally effected the same thing on an infinitely grander scale by supernatural means. When scientists undertake to contradict the Bible, they should bear in mind their egregious mistakes and blunders, and that the unexpected events of a single night, day, or hour, have often put to shame their boldest conjectures and most positive assumptions, and compelled them to recast entirely their theories. But the sacred volume, which existed millenniums before science was born, has never found it needful to modify a line or alter a letter.



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in strata, with regular seams running between them, so that they can be easily taken out unbroken for building purposes. And these veins and fissures are also stored with the various metals requisite for human use. Iron, lead, mercury, copper, silver, gold, gems, and precious stones, are here found just in such quantities as are necessary for the manifold arts, and implements, and conveniences, and ornaments of civilization.

But the very inequality of the earth's surface, its division into plains and hills, valleys and mountains, is an arrangement of divine benevolence. Mountains have a most important bearing upon the climate of a country. Without them, there would be nothing to temper the violence of storms, or to regulate the production and distribution of rain, or to purify the atmosphere of pestilential vapors; so that were the land but an unbroken level, it would soon become an uninhabitable desert. And how much variety too is thereby given to the eye! All that is beautiful and attractive and inspiring in the scenery of the landscape, comes from this combination and contrast caused by the background of mountain peaks, with smiling plain and peaceful river winding at its feet.

The *ocean*, likewise, presents another object of endless interest, another field for perpetual study, another theme of never-ceasing wonder. In its vast expanse, bounded alone by the intermingling sky; in its incessant and restless energy, pausing not by day, resting not by night, changing not from age to age; and in the immeasurable force and power of its uplifted billows, utterly mocking the proudest defences and barriers of human skill, as though they were but a child's tiny hand; the ocean presents us the noblest natural symbol of the mystery, the infinitude and the almightiness of God. Gazing at its stupendous majesty, we may exclaim with Byron:

“Thou glorious mirror, where the Almighty's form
 Glasses itself in tempests, in all time,
 Calm or convulsed, in breeze, or gale, or storm,
 Icing the pole, or in the torrid clime
 Dark-heaving; boundless, endless, and sublime—
 The image of eternity, the throne of the Invisible.”

But oceans and seas too were designed for a purpose, and have most important and beneficial agencies to accomplish in the economy of the world. By means of navigation, they form the great highways of commerce, over which most distant nations can pass, interchanging

their various products; and thus do they not only contribute to the wealth, but also bring into association and fraternity the different peoples of the earth.

It is also by means of evaporation from the incalculable expanse of waters they present to the sun's rays, that the cloud-reservoirs are kept repleted with moisture, and that rain and springs and rivers are provided for the fertility of the soil, and for the preservation of the life of man. History accordingly shows that those nations have been mightiest, whose lands were washed by the greatest extent of sea-coast, as Italy, the leader and master of antiquity, and England, the most powerful and influential nation of modern times.

Such are the physical facts dependent upon, this division of the globe into land and seas; now what is the moral lesson symbolized by this work of the third creative day? We have here a conspicuous illustration of the necessity of *order*—that everything move in its appointed sphere, and fulfill the special task allotted it. When the waters everywhere prevailed over the earth, then the uses of both land and water were destroyed, and the world was



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these two great departments of knowledge should mutually corroborate and strengthen each other. The book of nature and the book of revelation have both been written by the same divine finger. In the one we spell out the alphabet by which we read the lessons of the other. And why should not the students of each be in perfect accord? But it is only when one leaves its appointed bounds and infringes and transgresses upon the limits of the other, that violence, mistakes, mischief, and confusion result. Thus, when the church committing itself to the Ptolemaic theory of the solar system, excommunicated the philosopher Galileo, because he taught that the sun was fixed and the earth swung around it, the church committed a grave blunder; because the Bible is no text-book on the physical facts of nature. And so, when Reason assumes to pass judgment upon Inspiration, or the Incarnation, or the Trinity, and to negative Revelation, then is it transgressing upon a sphere with which it has nothing and can have nothing to do. For the eternal, the celestial and divine, being of supersensible nature, for that very reason are not responsive to physical and mathematical tests. The men

who deal with the great metaphysical problems and with the all-important religious questions as with toys, and proclaim as absolute and everlasting truth the most doubtful results of their one-sided investigations and shallow reflections, and declare the Monarch of the Universe dethroned because their telescopes and microscopes do not place Him before their eyes, are sawing off the branch on which they, and with them all orderly society sit. They carry on a dangerous play with mental dynamite.

“Religion has been the greatest power in the history of the human race; it has been the Sabbath in the life of nations, the consolation of the distressed, the guiding star of the erring; it has brought light to the highest aspirations of the soul; it has inspired the genius of the poet and the artist to its most glorious manifestations.” It is, therefore, the most intensely real fact in the world, and how irrational then to seek to characterize it as but the credulity of ignorance, and the superstition of folly.

No conflict whatever, therefore, is there between Christian faith and enlightened reason. Only let each, like the sea and the land, keep to its appointed bounds, and adhere to its ap-

propriate sphere, the one to the facts of nature and the other to the facts of revelation. And then instead of clashing, and chaotic confusion, the two brightest twin-torches will they be to guide the human mind through the labyrinthine mazes of knowledge.

Turning to the practical side of life, this orderly division of land and sea teaches equally valuable lessons. For thus is it with respect to *business and religion*. We all have our allotted life-tasks, but we have our tasks to work out for eternity too. And a most important matter it is to give to one its due proportion without detracting from the other. In practice, it is the religious side of our obligations that is neglected, while the perpetual tendency is for our secular duties more and more to crowd upon, overflow, and submerge our piety.

And what a great mistake is this! Why should we not be content with giving six days to our temporal, without taking even the remaining seventh from our spiritual affairs? Why should we have more concern to lay up houses for our sojourn of but a few years in this world, than we have to secure for ourselves habitations in that future state where we must dwell forever? Why



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the ever impending crisis between these vast forces is that indicated by the potent word of this third creative day, viz.: Let each be restricted within its appointed sphere. When capital is devoted to personal opulence and aggrandizement; when it dwarfs and stunts labor by excessive hours, and starves it by pinching wages; and when thus the working class is crushed groaning to the earth, then let the grasping capitalist beware lest the blind Samson rise in his groping might, seize the pillars of order, and social convulsions such as Russian Nihilism, German Socialism, the Parisian Commune, and the bread-riots of England, pour like a primeval sea of fury over our land, and submerge civilization's fabric in blood and ruin!

But labor has its duties, its limits, and its obligations too. The hope of the working classes lies not in lawlessness, not in infidel demagogues and impracticable fanatics, not in disorderly strikes and illegal acts and combinations; but in virtue, temperance, intelligence, and piety. These, in a country governed by the people, such as ours, will be irresistible. Armed with these, the free and virtuous millions of our laboring classes at the plough, the loom, and the

clerk's desk, can, by persistent effort, wrench from their often oppressive employers a better bill of rights than the sturdy British barons wrung, by the sword, from tyrant John at bloody Runnymede.

This is a world of order. In it some must serve and others rule. Some must plan and command, others work and obey. Some must earn the wealth, and others largely use it. It is God's ordinance, and for this stage of probation, it is just and right. Only then let us have a generous and God-fearing moneyed class, concerned for the public good, and a dutiful, law-abiding working class; both remembering that their interests are not opposed, but identical, and universal contentment, harmony, and prosperity, will be the result.

We learn yet again from the work of this third creative day, *how easily and naturally the world can be destroyed*, when the predestined hour of its end has come. Were this destruction to be by water, how simple would the process be! Three-fourths of the globe are already covered by water, and if the remaining one-fourth were but lowered a few hundred feet, the greater part of Asia and Europe would be sub-

merged by the ocean, and America would be reduced to but a few island peaks projecting above the water.

But Scripture teaches that the world is to be destroyed by *fire*. Thus runs St. Peter's description of the scene. When "the day of the Lord will come, the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein, shall be burned up." (2 Peter iii. 10.) And since geology shows the centre of the earth to be a sea of fire, bridged over by but a thin crust of soil and stone, no less simple would be its destruction by this element.

The voice of God would but need to let loose this imprisoned molten ocean, and with the most awful explosions, and earthquakes, and detonations, it would burst forth, consuming cities, fusing soil and rocks, and licking up the very waters of the sea with its tongues of flame. And the appalling scene foretold by Peter would be literally fulfilled, the heavens above being swept away,—the very skies being consumed by the uprising conflagration,—while below, so intense would be the heat, that the elementary atoms of matter would be melted. How irrational, then,



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LECTURE VI.

THIRD DAY—EVENING: CREATION OF NATURE— GRASSES, PLANTS, TREES.

“And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth : and it was so. And the earth brought forth grass, and herb yielding seed after his kind : and God saw that it was good. And the evening and the morning were the third day.” Gen. i. 11-13.

THE work of the third creative day, unlike either the first or second, was two-fold. In the morning, or forenoon, took place the settling of the oceans into their bounds, and the emergence of the dry land to view—the subject of the preceding lecture. And now, in the latter part of the day or evening, a new creative panorama appears. The new-made earth indeed spreads out before us with its vast plateaus, its indented valleys, its lakes, and rivers, and seething oceans, and its lofty mountain ranges; but all is naked, desolate and barren—only an endless desert waste, without a solitary object to arrest and charm the weary eye.

But a wonderful idea has been hidden in the infinite Mind, and it is now to take an outward, visible shape. And then the fourth creative word reverberates on the ears of listening space: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth: and it was so." (v. 11.) "These three classes embrace all the productions of the vegetable kingdom."* "*Grass*" means the young tender green which covers our lawns and meadows; "*herb*" is a generic term for all herbaceous plants, corn, grain and vegetables; while "*fruit tree*" embraces a vegetation of a larger and higher order, viz., all varieties of shrubs and trees. The statement is specifically made that each of these was created *before its seed*, to refute any theory of vegetation having arisen from seminal principles, or evolutionary developments, and to show that it originated alone from a First Great Cause. And from this we also learn that no slow growth from seed gradually appeared, but that everything sprang into existence at full maturity.

The instant, then, the Creator spoke this

* *Pentateuch*, Keil and Delitzsch, Vol. i., p. 55.

word, what a glorious and incomparable transformation must have greeted the gaze of the astonished angels, the only witnesses! The desolate meadows are robed with the softest and sweetest green; the bleak valleys are covered with waving grain; the bare fields are dotted and starred with flowers; and the naked mountains are fringed with majestic trees. This magnificent metamorphosis makes it for the first time a habitable world. It is now the joyful and glorious earth as we to-day recognize it. It now stands arrayed and ready, a suitable home for the introduction of its future inhabitants, animals and man.)

But the scene is full of richest instruction, and we must study it. We here behold *the origin of life*. We see the birth of that indescribable charm and yet most inscrutable of mysteries,—the vital principle. Not indeed in its higher types of animate and rational, but only in its lowest form of organic or vegetable; nevertheless, life. Previous to this, there have been light, and sky, and cloud, and water, and land, and rock, i. e. the various forms of matter; but now a totally new something confronts us. These grasses and herbs and trees are not



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Take, for instance, the *germination of a seed*. You may plant the costliest gem in the soil, but no power of growth or development is inherent in it. There it will lie inert, quiet and moveless; centuries may pass, and if by chance it be unearthed again, it will be found just the same, only a cold, dead, lifeless stone.

But bury, now, the tiny acorn. It is only a worthless object, brown and lustreless by the side of the flashing gem. But it is instinct with a principle of life. And so, when the moisture of the earth dampens it, and the sun's warm rays touch it, its sleeping faculty awakes, and it begins to quicken, and swell, and strive upward to the light. And soon it bursts its tomb, and its tender little twig rises and grows and hardens; until, fed by the rains and fanned by the winds, it becomes a great and powerful tree. And then its spreading branches shelter the birds of heaven, and its robust trunk defies the fury of the storm, and its cooling shade refreshes weary man and beast; and it becomes the wonder and the joy of the coming and going generations of mankind. Such is the mystery of that principle of vegetable life, which the Creator by a conception of infinite

originality, and by an act of everlasting power, here calls into being.

And how startling is the thought of the impassable door which marks the boundaries of these two kingdoms, the mineral and vegetable, the dead and the living! "The inorganic world is staked off from the living world by barriers which have never yet been crossed. It is a very mysterious law which guards in this way the portals of the living world. No change of substance, no modification of environment, no chemistry, no electricity, nor any form of energy, nor any evolution, can endow any single atom of the mineral world with the attribute of life. It is only when the plant stretches down to the dead world beneath it, and touches its minerals and gases with its mystery of vitality, that it can bring them up ennobled and transformed to the living sphere. And if there is one thing in Nature more worth pondering for its strangeness, it is the spectacle of this vast, helpless world of the dead cut off from the living by the law of life alone from life, and denied forever the possibility of resurrection within itself."*

But do we not see here a striking analogue

* *Natural Law in the Spiritual World*, Drummond, p. 71.

of the chasm between the natural and the spiritual man. Do not these facts of nature correspond with the teaching of Scripture of a "death in trespasses and sins," and with the declaration of Christ: "Ye must be born again." (John iii. 7). The natural man is morally dead; the converted man is animated by the principle of spiritual life. And never can the soul emerge from the kingdom of spiritual death, and pass the barriers set between it and the higher kingdom of life, unless the Spirit of God come down and breathe upon it from above. There must intervene a new moral creation. Then, touched by the higher power, vitalized by divine energy, the soul will awake to the new sphere, grow conscious of the new spiritual world—begin to live!

We observe here, further, the *creation of beauty*. If we could have been witnesses of this primeval scene, what would have been the first impression that this grand transformation would have made upon us? Where only naked rocks, and barren earth, and spreading wastes of water, had stretched in every direction, suddenly charming verdure and lovely bloom greet our gaze. The oak lifts its towering, yet sym.



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which so feasts the eye and ravishes the imagination.

And a very grave mistake does that teacher or parent make who never cultivates or gratifies this inborn faculty in the pupil or child. We should not rear the young as though life was only drudgery, and sombreness, and austerity, and rigor. But we should have a place in our homes for the beautiful. Softening and genial and elevating upon a child are the delicate harmonies of music, or the exquisite forms and pencilings and colorings of art. And if poverty and straitened circumstances deprive us of these, still in the humblest home there may be the decoration of neatness; the sweetness of cleanliness; the charm of order; the grace of kind words; the loveliness of a gentle disposition; and that ornament of a comely soul which is the highest type of all, viz., spiritual beauty.

Quite too much is there of naked utility, of routine labor, of stunting tasks, and of sharp ruggedness, in this harsh world. And O, what a priceless gain would it be if our homes, our growing children, our social circles, and our business marts, had more in them of that humaniz-

ing element of beauty, which greets us in the sweet and kindly face of Nature.

But this exquisite drapery covering the earth was also meant for *use* as well as for ornamentation. The grasses and herbs were designed for the sustenance of the animal tribes, and the vegetables and fruit trees were largely to make up the food of man. The *sanitary uses of the vegetable kingdom* are also of the highest order. Man lives by taking into his organs of respiration the life-giving oxygen from the atmosphere, and exhaling forth the death-dealing carbonic acid gas. Were this latter to accumulate on the earth, the result would be the annihilation of the human race.

But plants breathe and feed upon the air just as do men, drinking it in from every outstretched, leafy hand. But they are so marvellously constituted that what is poison to animals and man is life to them. And so they absorb this death-dealing carbonic gas, and grow and flourish on it, and give out in turn the life-generating oxygen required by man. Thus are they a mighty system of sanitation by means of which the atmosphere is purified of noxious elements, and its otherwise deadly ingredients transformed

into healthy and beneficial agencies. Thus says the eminent geologist, Prof. Dana: "The order of the creation must, for scientific reasons, have taken place as described in the Bible. Science accords with Genesis in that light must have first existed, and plants must have existed before animals, to feed them and to *absorb the carbonic acid* in the air."

And so the *forests* are vitally connected with the precipitation of rain. The entire destruction of forests would arrest the fall of rain and turn a garden country into a desert. So important, therefore, is their preservation to agricultural interests, that, as a timely illustration of this fact, the Legislature of the State of New York, warned by scientific men, has recently appointed a committee to report measures to prevent the further destruction of the Adirondack forests, which cover a tier of the northern counties, lest the diminution of the rainfall throughout the State seriously endanger the harvests.

A further use of vegetation is the *production of coal*. In this primitive era to which this third creative day refers, the earth's climate was warmer and more moist, and the vegetation was richer and ranker than in succeeding periods.



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for his life, fuel for his comfort, and every requisite for his varied circumstances and necessities as they may arise.

Again, the study of the vegetable kingdom develops facts the most curious and interesting, bearing *endless testimony to the Creator's wisdom*. Each plant is a study of wisdom, of power, and of wonder—a miniature world in itself. Is it blind instinct or a divine command that makes the root invariably strike downward to the earth's dark, damp recesses, and the stem expand upward to the warm, loving sunshine? What an admirable order, too, is there in the arrangement of the various parts? The leaves will never be found inserted by chance, but always bear a symmetrical relation to each other. The stamens of the flowers have a regular numerical division—five, or a multiple of it, as ten or fifty, running almost through the entire flora, the single pistil universally standing as a graceful pillar in the centre.

A perfect system also exists for the *reproduction* of the plant. The seed is carefully enclosed in capsules where it can develop free from harm until ripe, when it bursts its casement. Darwin's researches here have thrown new light

upon the wondrous arrangements devised for the propagation of flowers. He finds that it is necessary that the pollen, or fine dust on the top of the stamen, must be conveyed to the pistil of another flower, and that this amazing task is regularly carried on by countless insects, of which the principal one is the bee. The bees, says this great naturalist, are the pollen-bearers—the recognized local carriers, from morn to night speeding on the road—by means of whom this great system of nature is maintained. While seeking honey for themselves, they are unconsciously conveying the pollen which adheres to their horned heads from one flower to another, and thereby fertilizing the plant and sowing the seed of our future harvests.

The extinction of the bee thus in certain localities has been followed by the sterility and extinction of plants.* What unbounded *variety*, too, do we find in the kingdom of vegetable nature? Countless are the various groups and types; polar, temperate and tropical climates having their distinct flora; and every traveler to

* "If the genus of humble-bees became extinct or very rare in England, the hearts-ease and red clover would become very rare, or wholly disappear."—Darwin's *Origin of Species*, p. 71.

'distant parts makes new discoveries. And what symmetry in the branches of the tree ; what endless shapes and forms and contours of grace in the leaf ; what gorgeous and incomparable dyes in the color of the flowers ! And yet, unlimited as is the diversity, a principle of *unity* binds all together, so that the hundreds of thousands of individuals can be classified under many varieties, and these varieties under fewer species, and the species under still fewer genera and orders, which, wearing the same leading characteristics, indicate oneness of plan, unity in the creative agent, and accordingly point to one eternal Mind as their author.

The evidence of *design* in many plants is very striking. No clearer proofs of intelligent purpose could be noticed in the most elaborate edifice constructed by a master architect, than are seen in the contrivances found in many plants. One of the most surprising of these is the *Nepenthes*, or *Pitcher Plant*, of the East Indies, sometimes seen in our greenhouses. By a wonderful provision, the large broad leaf is curved, and swells out at the middle and draws together at the top, so as to form a complete pitcher-shaped vase, holding about a half



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marks of an intelligent design, of *intention* on the part of their Maker, as they are also proofs of supernatural wisdom.

As Darwin closely observes these wonders of nature, so profoundly is he impressed with the curious fitnesses and surprising marks of design disclosed in the vegetable kingdom, that he sums up the result of his life-long investigations with this tacit confession of a superintending intelligence of infinite skill. He says: "The more I study nature, the more I become impressed with ever-increasing force that the contrivances and beautiful adaptations, and the complex and ever-varying organisms of plants, all fitted to perpetuate life, transcend in an incomparable manner the contrivances and adaptations which the most fertile imagination of man could invent."* And gazing at all these intricate contrivances and wondrous designs of Nature, so eloquent of divine goodness and skill, may we not exclaim, in unison with the pious emotions of the Psalmist: "O Lord, how manifold are thy works: in wisdom hast thou made them all." (Ps. civ. 24).

Finally: A close observation reveals the strik-

* *On Fertilization*, p. 71.

ing fact that the vegetable kingdom is a type of the moral kingdom, or that *Nature is a parable of the human soul*. Each growth of the field is a symbol of some quality of the human mind or heart. This feature is unquestionably a thought, a definite idea of God; and he who studies nature without bearing this in mind, misses its highest lesson. The gnarled oak is thus the symbol of sturdy strength of will; the graceful palm, swerving neither to the right nor left, is a figure of the rectitude of the righteous man; the drooping willow is an emblem of mourning; while the flowers represent the sentiments and graces of character, as the rose is the symbol of love, the lily of purity, and the sweet violet, low hanging its head, of modesty.

The Scriptures accordingly make constant use of these vegetable tribes to set forth the lessons and truths of virtue and religion. In their pages Christ is the nourishing vine of man's spiritual life; (John xv.,) the Church is the peerless rose of moral grace; (Songs of Solomon ii. 1,) the palm-tree by the ever-flowing river typifies the flourishing of the elect; (Ps. xcii. 12,) the fading grass pictures the story of the vanity of life; (Ps. xc. 5,) and the

olive-tree symbolizes a peaceful, happy home. (Ps. cxxviii. 3.)

Our blessed Lord also based many of his most striking sermons on parables drawn from nature. With him the gorgeous lily shames the emptiness of earthly glory; (Matt. vi. 28,) and the golden wheat points us to the bread of life; while the weed, the tare, and the thistle, warn us to beware of the insidious influences of vice and the evil One. (Matt. xiii. 25.) In the mustard seed's growth He instructs us to see a type of the rapid progress of God's kingdom on earth; (Mark iv. 31,) while the early putting forth of the fig-tree's foliage is a sign of the nearness of His second coming. (Mark xiii. 28.) And St. Paul shows us in the burial and decay of a seed of grain, and a new plant arising therefrom, a figure of the mighty miracle of the resurrection of the body, and the new and glorified form resulting from the death and decay of the old. (1 Cor. xv.)

And the most important of all these lessons is that to be drawn from the great natural law laid down by God in this third creative word, viz., "Let the fruit tree *yield fruit after his kind,*" (Gen. i. 11,) which St. Paul shows is the



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LECTURE VII.

FOURTH DAY: CREATION OF THE SUN, MOON, AND STARS.

“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years.

“And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And 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 God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good. And the evening and the morning were the fourth day.”—Gen. i., 14–19.

WAS not the first creative word of God, “Let there be light?”—and if then light was created on the first day, how is it that the work of this fourth day is the creation of the sun, moon and stars, which therefore could not have existed anterior to this time? The difficulty is only apparent. It is explained by the Hebrew terms employed.

On the first day God said, “Let there be *Or*, light,” *i. e.*, light generic, primal, essen-

tial, original. But on this fourth day He says, "Let there be *M'ôrôth*, lights," *i. e.*, light-bearers, luminaries, receptacles and vehicles of light. There was light before the fourth day, but it did not proceed from the sun, moon or stars. There is a light in the Godhead wholly independent of His creatures. A pillar of light went before the Israelites in the wilderness, but it was not borrowed from the sun. The light that shone around Jesus in His transfiguration was one of surpassing splendor; but it was quite independent of our orb of fire. And the time is coming when God will lighten His people without the light of the sun in the heavenly city, for it is written, that "it has no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof." (Rev. xxi. 23.)

If, then, the more brilliant radiance of heaven and the endless day of eternity will be produced without the aid of the sun, we need not be troubled by the difficulties of skeptical scientists to know whence light arose during the three creative days preceding the sun's appearance in the firmament. Even natural science shows that light is evolved by many and var-

ious means entirely apart from the sun, as electrical, phosphorescent, and chemical light, or that from motion and heat.

The light, then, with which God bathed the new-made Universe on the first day, was the elementary light, the light material, the source and fountain out of which all subsequent light came. This general dispersion of light was sufficient for the still incompleting globe, and for the growth of the primal grasses, plants and trees.

But when the earth was now ready for the appearance of living beings, it was necessary that light be provided in a more regular and specific form, and then this fourth day was set apart for the creation of the sun, moon, and stars, called here particularly *light-bearers* in distinction from *light-fountains*. That is, they were to be the reservoirs and distributors of the elementary, original light proceeding from the person and throne of Deity. And that this prevalence of light in a primary form existed anterior to the shining of the sun's rays, finds even a scientific basis in the different order of vegetation which appears to have flourished on the globe in the earlier, as distinguished



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blush of color, and every blade of grass becomes a shimmering spear of sunshine.

The world now, for the first time, stands revealed to view, and all nature rejoices to greet her king. Than the birth of the sun there is no more majestic and glorious physical event in creation's drama.

“ But yonder comes the powerful king of day
Rejoicing in the east. The lessening cloud,
The kindling azure, and the mountain's brow
Illumed with fluid gold, his near approach
Betoken glad. Lo! now apparent all,
Aslant the dew-bright earth and colored air,
He looks in boundless majesty abroad,
And sheds the shining day that burnished plays
On rocks, and hills, and towers, and wand'ring streams,
High gleaming from afar.”

The discoveries of astronomy have revealed in the starry heavens the most imposing sublimities known to science. Nowhere does the human intellect find itself so astounded and overcome with awe as in these stupendous revelations.

The ancients devoted themselves with much ardor to the study of astronomy. It was a favorite science of the Chaldeans, Egyptians, Phœnicians and Greeks. Nevertheless, it has only

been in modern times that there has been any notable progress.

It was not until the sixteenth century that, almost contemporary with the moral revolution by Luther, Copernicus overthrew the old Ptolemaic theory, and discovered the true system of the universe, thereby causing a revolution in astronomical science.

Then came the laws of Kepler showing the rules governing the motions of the planetary bodies; next followed the invention of the telescope, bringing the heretofore invisible depths of space within view; and finally the brilliant discovery by Newton of the law of gravitation, brought astronomy to that degree of perfection which has made possible the wonders which it now unfolds. An inquiry into these shows a marvelous accord with Genesis, and the teachings of the inspired volume.

Astronomy thus declares the *reign of law* throughout the Universe. No chance or blind confusion, but order pervades everything. There is a definite system of the Universe. Creation is a symmetrical edifice from the corner-stone to the apex. The solar system is composed of the sun stationary in the centre,

with the planets, the earth and its moon revolving around it. These revolutions, as Kepler discovered, are in elliptical orbits, governed by fixed laws of mathematical exactness. Above and over all these motions is the law of gravitation, that law of laws, which controls and regulates all.

This sovereignty of law is universal. Whenever any new planet or star has been discovered, it at once falls into line with the established order, and is found to move in obedience to the laws already discovered.

And this accords with the declaration of Scripture that God is the King and Lawgiver of the Universe; that He sits upon the throne and grasps the everlasting sceptre. "It is He that sitteth upon the circle of the earth." (Is. xl. 22.) "The Lord has prepared his throne in the heavens; and his kingdom ruleth over all." (Ps. ciii. 19.)

Astronomy likewise demonstrates the *wisdom* of God. How amazing is the perfection of this system. Vast and complicated as are the manifold parts, what an admirable plan runs through the whole! There is no jarring or clashing, but every arrangement is so dexterously adjusted as to work in absolute harmony.



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behold the mechanism of the Universe, the intelligent design, uniting these ponderous members into a systematic whole, the mighty plan building these myriad parts into an harmonious edifice of creation, how must we not adore the amazing skill of their Divine author, and exclaim with the apocalyptic song, "Great and marvelous are thy works, Lord God Almighty." (Rev. xv. 3.)

Again, astronomy affirms the *unity* of God. The system of the Universe is dominated by one idea: over all this diversity reigns a beautiful simplicity. One force, that of gravitation, governs the whole material creation, from the smallest pebble falling on the earth to the greatest worlds sweeping through space. When the first gleam of this sublime principle flashed upon the mind of Newton, he was so overcome with its grandeur, that he was forced for the time to suspend his calculations.

Not only does it bind in unity and order our solar system, but it extends to the remotest space. It is now discovered that in some spot in the constellation Hercules there is a central sun, about which our sun with its system and all the fixed stars are slowly revolving. This

then is the very centre or “midnight throne” of the Universe; and the force of gravitation proceeding from this star binds together and regulates the orderly motions of all the stellar bodies throughout space.

And what an amazing illustration is this sublime fact, of God, the central sun of the Universe; and of that Scriptural doctrine, which in direct opposition to the Polytheism of the most advanced peoples of antiquity, declared the Divine Unity, thus; “Hear, O Israel; the Lord our God is *one* Lord.” (Deut. vi. 4.) “There is *one* God, and there is none other but He.” (Mark xii. 32.)

But the most astounding revelations of science are those of the vastness, the *immensity*, the boundlessness, of the material Universe. The distances and magnitudes in our solar system are so incalculable, that our earth diminishes to comparative insignificance. While the distance of the earth from the sun is 90,000,000 miles, that of the planet Neptune is 2,745,998,000 miles; Jupiter is 1233 times the volume of the earth, and the sun itself is 1,252,700 times the earth's size!

And yet, amazing as these are, when we leave

our solar system, and turn our gaze to the fixed stars in the further depths of space beyond, we find that these wonders are but a point to what is beheld. While about three thousand stars are visible to the naked eye, the number seen through the telescope is literally innumerable. The astronomer Herschel observed in the Milky Way 116,000 passing the field of his telescope in a quarter of an hour. And nebulae or clusters and clouds of stars, so crowded as to seem but a luminous haze, not resolvable by the most powerful telescope, are seen back of all these. The fixed stars, then, each one of which is the centre of a solar system, appear to be in number incalculable.

But yet more amazing are their distances. The distance of Sirius, the brightest of the fixed stars, is 120 billions of miles, or 1,000,000 times that of the sun; so that light, with the velocity of 12,000,000 miles a minute, would be twenty years in reaching our earth, while the light of the smallest star visible to the telescope would require 120 years to traverse the distance.

When we consider these facts, and then think what worlds and distances and wonders evidently lie beyond the reach of our strongest



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glittering finger, the infinitude of God, thus “Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea.” (Job xi., 7-9.)

With a reverent acknowledgment of this truth, which happily has characterized all the great astronomers from Copernicus to Newton, the great Italian astronomer, Secchi, thus sums up the result of his conclusions: “Every new improvement in art brings a new improvement also to science, and the astronomer, profiting both by art and science, is finding new revelations of the greatness of God, and giving new cause to exclaim with the royal prophet: ‘O Lord, how manifold are thy works! in wisdom hast thou made them all’; and thus, as the heavens declare His glory, and the firmament showeth forth His handiwork, so if the day astounds us with its wonders, the night opens up to us the very treasury of science.”

The first of the creative acts of this fourth day relates to our solar system alone, and particularly to that planet on which we live, the

earth. It describes the creation of the sun and moon, and specifies the *purposes* which these celestial luminaries were to subserve. These let us now consider. "And God said, Let there be lights in the firmament of the heaven *to divide the day from the night.*" (Gen. i. 14.) They were first, then, to regulate the intervals between light and darkness, so that there should be the definite periods known as day and night. And what a blessed regulation is this—how necessary to man's well-being and happiness!

What brighter conception than that of DAY? The incoming of the morning; the awakening of all Nature; the roseate flush of the heavens; the voices of animate beings;—how these stir within us the joyous sense of existence, and lift our souls in grateful worship to Him who is the fountain of all life!

And then, how the Day calls us to *activity*. It reminds us that life was meant for the exercise of our powers of mind and body. It calls us to go and labor to secure our daily bread. It points us to tasks to be performed, and to duties which must be discharged. It teaches us that not idleness, but industry, is the first law of this world; that we are here for a purpose,

and that we must set about with an ardent spirit to its accomplishment. And above all, it tells us that we are servants of our Creator, and that in, along with, and above our secular occupation, we must do a work for God, a work for righteousness, a work for eternity.

And how beneficent, too, is NIGHT. . When our daily toil is ended, when the spirit is worn with its chafings and struggles, and when the vitalities of the body are exhausted, how soothingly to wearied nature gather over us the shadows of eve? And, when all is hushed and still, when the bustle of the noisy street has ceased, and when the voice of the reapers is silent in the field, man seeks his bed for repose.

And then comes that mystery—sleep—and wrapped in slumber's deep embrace, the poor forgets his hardships; the injured ceases to smart under his wrongs; the mourner feels no more his aching heart; and all this active, struggling, clamoring world, obtains sweet release from fatigue, vexation and care.

But this recuperation of life's drooping energies is only one of night's uses. For night, with its darkness, its silence, its pause and its unconsciousness, is a striking symbol of *death*. And as



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will then become distinctly visible. As death's deep shades settle over our eyes, the glittering vision of the immaterial universe will open upon us. And that which we had feared would be a wall to our sight, will but prove a door to such sublime realities of existence, and to such scenes of infinite glory, and to such experiences of an eternal state, as surpass all that this life can conceive or imagine. Beautifully is this truth expressed in Blanco White's noble sonnet:

“Mysterious NIGHT! when our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue?
Yet, 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus with the host of heaven came,
And lo! creation widened in man's view.
Who could have thought such wonders lay concealed
Within thy beams, O Sun? or who could find,
Whilst fruit and leaf and insect stood revealed,
That to such countless orbs thou mad'st us blind?
Why do we then shun death with anxious strife?
If Life conceals so much—wherefore not Life!”

A further purpose to be subserved by the heavenly bodies is thus specified by the creative fiat: “And let them be for *signs*.” (Gen. i. 14.) The remarkable fact is here disclosed that they

are to be used by God to indicate to men the approach of great Providential acts. The ancient world, as we know, was much given to astrology. It was deemed that one of the occult sciences most intimately connected with religion.

Accordingly, wise men, philosophers, those who were of a grave turn, and who, dissatisfied with the present, lifted their eyes to the beyond, and sought to get back some answer from the eternal sphere, gave themselves up to questioning the sun, the moon and the stars. They seemed to think that these celestial bodies were tablets on which the fingers of the Invisible would sometimes write presages of things which He was about to bring to pass.

And here we learn, as is so often the case, that a ray of truth lay at the bottom of this superstition. Most likely, the ancient science of augury, astrology, and interpretation of marked changes in the stars, arose from a widely circulated tradition of this very language in Genesis. At all events, God does here say that these celestial orbs shall "*be for signs*" to the sons of men; that they shall be beacons of warning, that they shall serve as portents of coming extraordinary events.

And that God, at far distant seasons, and on the occurrence of signal historic epochs, has so used them, is certified by Scripture. The sun thus stood still over Gibeon, and the moon ceased her circuit over Ajalon, as signs of terror and death to the foes of Joshua. (Josh. x. 12, 13.) And to rescue the judges Deborah and Barak, "the stars in their courses fought against Sisera" (Judges v. 20), evidently terrifying him by awful prodigies in the sky.

And so, again, when the second epoch of human history was to begin by the birth of Jesus, a star appearing in the eastern heavens inaugurated the new era. And at the crucifixion, the sun was the great witness, by the pall overcasting his lustre, attesting the wrath of God at the daring deed. St. John, too, in his apocalyptic visions of revolutions on the earth, constantly sees them fore-announced by wondrous portents in the celestial bodies.

And although there has now been a long pause, yet will men once again see alarming omens breaking forth in these stellar signals. For Jehovah, speaking of the last days, distinctly says in Joel: "And I will show *wonders in the heavens*, blood and fire and pillars of



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our day of twenty-four hours. So it is by the sun, that faultless chronometer of God, that we regulate our watches and clocks. Let them be constructed with the utmost precision, they are still all more or less imperfect, and soon vary from the true standard, and we must ever and again bring them to the sun and adjust them by that infallible keeper of time through all the ages.

The sun, too, regulates the seasons; and how beneficial his influence thus upon agriculture and all useful trades and arts! When his kindly beams betoken Spring, the farmer goes forth to his plough; the icy bands are loosed on the canals and rivers; the closed highways of commerce are reopened; the mechanic, with cheery hand and plane, begins his building; and busy life, alacrity, and industry, prevail everywhere.

And then, when his fiery summer rays announce the season of ripening fruit and grain, with what shoutings of joy the golden harvests are gathered and laid by to provide a plentiful store against the rigors of coming winter.

And of indispensable use is the sun for the great art of navigation. By his aid, and that of

the stars, is the noble vessel alone able to keep her steady course upon the pathless sea, until the boundless deep is passed and the shore of another continent is seen. The storm may carry her far from her course in the vicinity of fatal rocks and reefs, but when the sun reappears, by means of observations taken with nautical instruments, the longitude and latitude may be accurately ascertained and the very spot of the ship's locality fixed, and even the number of miles distant from the land closely determined.

Altogether apart, then, from their supreme design, viz., to give light upon the earth, and to be lamps set in the heavens for the guidance of men, is this their further beneficent purpose, "to be for seasons and for days and years," i. e. to serve for the true notation of time and to preside over the succession of the seasons.

The close of the narrative of the work of the fourth creative day passes at one bound from the solar system to the outlying Universe. "He made the stars also." But their *purpose*, unlike that of the sun and moon, is not stated. This leaves us to infer that beyond the glory of their nightly view, and the revelations they

make to us of the immensity of the creation, we have nothing directly to do with them. Practically, they do not affect us. That they were not meant simply to give us light seems beyond question; for the moon, so utterly insignificant beside them, gives us far more of that than all of them a hundred times put together. Their faint light, therefore, is altogether too inadequate a use to account for their existence. As far as we can judge, God never would have made millions of suns—for that is what the fixed stars are—and set them at an infinite distance, to do less than one little moon would have sufficed for. Then, too, it is observed in the planets nearest us, that they have seasons and day and night, and atmospheres and hills and valleys; and three of them have moons—for example, Jupiter, which has four—to give them light by night; which fact seems irrational to explain in any other way than that they were meant for the use of the inhabitants. And if, then, these innumerable stars which God made are worlds populated by rational beings like our own, how we sink into insignificance; and, trembling with awe, we are impelled to cry out with the Psalmist: “When I consider, Lord, thy heavens, the moon and the



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still in certain respects does man immeasurably transcend these all. Most finely has Pascal expressed this sentiment: "Man is but a reed, the weakest in nature, but a *thinking reed*. It is not necessary that the entire Universe arm itself to crush him. A breath of air, a drop of water, suffices to kill him. But were the Universe to crush him, man would still be more noble than that which kills him, because he knows that he dies; and the universe knows nothing of the advantage it has over him."* Our dignity is not, therefore, to be measured by duration or space. While, then, awed by the inconceivable vastness of the Universe, let us still remember our spiritual pre-eminence. Insignificant indeed are our bodies, but one soul outweighs the value of a thousand worlds. And cultivating this, developing moral qualities, growing in character and principle, and increasing in spirituality, man can far transcend the almost illimitable glory of the material creation.

* *Thoughts*, chap. ii p. 170.

LECTURE VIII.

FIFTH DAY: CREATION OF ANIMALS.

“And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that they may fly above the earth in the open firmament of heaven.

“And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

“And the evening and the morning were the fifth day.

“And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind: and it was so.

“And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.” Gen. i. 20-25.

THE Mosaic record of the Fifth Day opens with the creation of the inhabitants of the ocean. “Great whales,” as our version renders it, were first made. The Hebrew word is “*Tanninim*,” literally the long-stretched, i. e. whales, crocodiles and other sea-monsters. The atmosphere was next given its occupants. *Birds,*

who were to fly in the open firmament of heaven, were created. This closed the fifth day, and on the morning of the Sixth Day, (which I have included, because it continues and completes the same class of creatures,) living inhabitants for the first time appeared upon the solid surface of the earth.

These are divided into three classes, (1) "cattle," by which is denoted domestic quadrupeds in general; (2) "creeping things," i. e. small land animals, moving without feet or scarcely perceptible ones; and (3) "beasts of the earth," the freely roving wild animals. We observe the *ascending scale* of the creation. The fishes, the dwellers in the watery deeps, are the lowest form of organic beings, and they come first. Birds, exhibiting in their organism a more fully developed structure, come second; and land animals, as they have the most complex structure, and occupy the highest place in the economy of the animal world, appear as the culminating class.

It is of the utmost moment to note the *harmony of the Mosaic and scientific records as to this ascending order*. For, geology, which has resurrected 30,000 species of fossil animals from



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strous animals populating the primitive era before the appearance of man. And so the fossil remains of these pre-Adamic times, many of the bony skeletons of which are completely put together in our museums of Natural History, show them to have been of enormous size, as compared with present living species.

There were in those remote periods fish-monsters with the head of a lizard, the teeth of the crocodile, the vertebræ of a fish, and the paddles of a whale, moving with incredible velocity, and with eyes more than a foot in diameter. So there were hideous, bat-like reptiles, soaring through the forests with wings which measured, when spread, twenty feet; and huge mammoths, mastodons, and colossal, elephant-like animals, now extinct, traversed the soil. Says a geological treatise: "With flocks of such immense creatures flying in the air, and shoals of no less monstrous sea-serpents and huge ichthyosauri swarming in the ocean, and gigantic crocodiles and tortoises crawling on the shores of the primeval lakes and rivers; air, sea and land must have been strangely tenanted in these early periods of our infant world."*

* *Bridgewater Treatise*, Vol. 1, p. 229.

But how marvelous is this harmony between the Mosaic and the scientific records of creation? And how strong an evidence is this of the authenticity and inspiration of the book of Genesis? "Moses was necessarily ignorant of geology, and its kindred sciences, and yet he describes with precision and accuracy the order in which our planet was furnished with light and life. He wrote not for the purpose of instructing the Israelites in the science of cosmogony, but to prove that the universe was the work of the God who had led them forth from the land of Egypt. But the omniscient Spirit of the Almighty, who directed his pen, did not permit it to record a fact that was inconsistent with those physical truths that have now been developed by human research after the lapse of more than 3000 years. The Mosaic record of the creation, in thus revealing the hidden events of the past, becomes, as it were, a prophecy, the fulfillment of which is before our eyes satisfactory and conclusive; and it thus becomes the corner-stone of that edifice of the inspired Scriptures, which contains the knowledge of God's will, and of his divine purposes toward the children of men."*

* *Dr. McCausland*, on the Creation,

In this work of the fifth and the morning of the sixth day, we behold a great advance step in the creation. With fishes, birds and animals, a totally new feature is introduced. If the living plant was far removed from the dead rock, greater yet is the chasm between plants and animals, Now for the first time the miracle of *organic life* appears. Beings having an individual existence, possessed of sensation and the power of voluntary motion, and endowed with various organs, and appetites, and faculties, are made to populate the globe. If the secret of plant life baffles our acutest search, that of the life in animals is yet a more insoluble mystery and wonder. Contrasted with the vegetable kingdom, the animal has a larger range and an intenser kind of life. Compare, for example, a bird with a tree. The tree is alive to the moisture which it drinks in; to the sunlight which bathes it; to the breezes which kiss its leaves. But to how many things is it dead which are embraced in the larger life of the bird? It is fixed in one spot, while the bird circles joyously through the skies; it hears not the ripple of the stream flowing by its root, while the bird answers in song to its murmurs; it knows nothing of the sweet



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the glorious sky, even the living plants and flowers are not blessed. They are more under the iron sway of inevitable laws. They have no power of propagation or multiplication in themselves. They have no consciousness of favor or displeasure.

But with the animals it is different. Here a higher type of life, a voluntary power of action, and a wider range of liberty appears. These can injure and be injured. These can love and be loved. These can pine or flourish. These, therefore, need divine protection and blessing. And accordingly, God looking down upon them and seeing them animate, pities them, feels for them, and His divine goodness and love go out toward them.

And so He blesses them, at the same time enjoining them to multiply and fulfill His will. And this blessing is His eternal pledge that the gift of life shall be so ordered as to promote their safety, well-being, and happiness. Out of free goodness has He created them, and they shall rejoice in the light of His countenance.

Nothing is a more interesting and instructive study, than to note at large the characteristics and features of this animate creation. We

remark first, *the vast extent of the animal kingdom*. The ocean, the air and the land, are filled with these creatures. They are of every conceivable figure, shape, color, and peculiarity. Naturalists have enumerated of tótotally distinct kinds, 700 species of reptiles, 2,000 species of quadrupeds, 6,000 species of birds, 10,000 species of fish, and 300,000 species of insects.

And vast as are their numbers, no less great is the extent of their differences. They range from the lowest polypi clinging like sponges to the rock, to the almost human organism of the ape; from the ponderous whale, sometimes a hundred feet in length, to the infinitesimal animalcule, 30,000 of which swim side by side in a single drop of water; from the delicate humming-bird, fluttering on the petals of a flower, to the hardy ibex of the mountains; and from the tiger of the tropics to the walrus of Arctic ice. Some are endowed with prodigious strength; others are possessed of remarkable celerity of movement; others have acute power of vision; and others, again, ravish us with their melodious gift of song.

And yet, vast as is the extent of the animal kingdom, and endless as are their diversities,

the naturalist Cuvier shows that these hundreds of thousands of species can all be classified under four great divisions or primary types, in which certain leading features, common to all, are found. These are: Class I. Mammalia, (animals that nurse their young); Class II. Birds; Class III. Reptiles, and Class IV. Fishes. How clear a proof of a plan and system in their formation, and of a unity of ideal in their construction, which indicate a single divine Mind as their Author!

A remarkable aspect of the animals is the faculty of INSTINCT,—a certain natural intelligence with which they are endowed. Such is the sense of *direction*, as the bee takes the straight route to its home. The power of *memory* is displayed, as the elephant will remember a wrong for years. The feeling of *acquaintance* and friendship is manifested in their herding and flocking together. The sense of *affection* is plainly evident. The bear has been known to lose her life in the effort to protect her young; and the affection of the dog for his master and his frequent inconsolability at his loss, are well known. The love of *pleasure* is seen in the lamb sporting and frisking on the



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His scales are his pride. In his neck remaineth strength. When he raiseth up himself, the mighty are afraid. His breath kindleth coals, and a flame goeth out of his mouth. He maketh the deep to boil like a pot. He laugheth at the shaking of a spear. Upon earth there is not his like, who is made without fear.” (Job xli.)

The bees are wondrous *builders*. In the architecture of their homes they have shown the skill of great engineers. In the angle by which their hexagonal cells are joined together so as to utilize every particle of space, they have ages ago solved a problem of the higher mathematics which science has only lately discovered.

Whole volumes could thus be filled with incidents illustrating the sagacious traits and habits of animals. Nothing in nature is more wonderful than this law of instinct, this blind intelligence of the irrational creatures, by which they correctly and inevitably perform their mission. And yet a bridgeless chasm separates it from human reason. It is simply the inscrutable wisdom and the invisible hand of the Almighty prompting their unconscious acts. And when we wonder at their sometimes al-

most human intelligence, we must therefore admire their Maker, the marvels of whose glory and skill they so plainly declare.

The power and goodness of God are also strikingly seen in the *fitnesses and adaptations* of the members of the animal kingdom to their various circumstances. Thus the finny tribes of the sea are supplied with so peculiar a breathing apparatus that they draw life from the watery element which is death to every other creature. And so the feathery race, by their hollowed bones and expanded wings, fly with ease and celerity in the firmament, where the quadruped would find locomotion impossible.

The beasts of prey are endowed with entirely different teeth from cattle, who are intended to feed upon the grasses. The eye of the eagle has a remarkable adjustment by which he can make it act like a telescope and reveal the minutest object at a mile's distance, and then instantly change it to a microscope for inspection of close objects. Animals meant for burrowing in the earth have a proboscis curved downward; whereas the giraffe, which feeds upon leaves, has a lofty neck that it may crop

the foliage from the trees. The chamois goat can leap with perfect safety from crag to crag of his mountain fastnesses, barely large enough for his horny hoof to rest upon; whereas the camel—that fleet ship of the desert—has a soft foot fitted to tread the sands, and can go for long periods without water. The bat hangs in a dormant state during the winter, while many birds at the approach of this severe season migrate to warmer skies and remain till spring, when they return.

It is a well-attested fact that animals and fish in dark caves are destitute of eyes, as these organs would be useless. Darwin remarks that the colors of leaf-feeding insects are green, of the Alpine ptarmigan white like the snow, of the grouse red, like the heather amid which it lives, and of the pheasant brown, like the woods it inhabits—which feature is undoubtedly meant to preserve them from view in their native haunts, and thus to protect them from danger.*

The Torpedo, an electric fish, is provided with a battery, which in the perfection of its structure, and in its ingenious application of the laws of electricity, is quite the equal of the most

* *Origin of Species*, p. 81.



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and adaptations, how can we repress our admiration at the wisdom of the Supreme Artificer who has thus marvelously fitted them for the peculiar circumstances and conditions surrounding them? And equally are we moved to adore the beneficence which leads the Creator thus to care for the needs, and to guard the welfare of the countless numbers of unthinking animals. And what a beautiful illustration we have here of that kindly and daily *Providence* which Scripture declares that He exercises over them, as it is written: "He giveth drink to every beast of the field: the wild asses quench their thirst." (Ps. civ. 11.) Again: "The young lions roar after their prey, and seek their meat from God." (Ps. civ. 21.) And again: "So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. These wait all upon thee: that thou mayest give them their meat in due season." (Ps. civ. 25.)

And how irresistible then is the argument which the Saviour draws from this fact, thus: "Consider the ravens, for they neither sow nor reap, and God feedeth them; how much more are ye better than the fowls." (Luke xii. 24.)

If this great host of animals, filling sea and earth and sky, and so diverse in their necessities, are daily fed and sustained without any forethought of their own; how irrational, unjust and unworthy are our thoughts of God, when we entertain doubts of his provident care over our lives! But rather let us confidently trust that He who feeds the wild beasts and hears the ravens cry, will guard against distress, and provide with food and raiment, and guide until the end, those whom, far above the brutes, He has made in His own image.

What was the *motive* of God in making the animal kingdom? Evidently, to embellish and decorate the creation, to add fresh life and interest to the earth, and thereby to give glory to the work of His hands. Another motive certainly was that they might rejoice in the possession of existence. The animal tribes, taught by instinct to obey the laws of nature, generally enjoy health and vigor; and we have but to observe the fish darting in the waters, or to hear the merry warblers of the sky, or to note the deer bounding over the plain or skirting the forest's edge, or to watch the clouds of insects sporting in the sunshine, to see the ex-

uberance of animal spirits, and to behold what a measureless sum of innocent pleasure their existence has conferred.

But the supreme motive of God in their creation undoubtedly was for the *service of man*. This was a part of his divine commission, viz., "To have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. i. 28). And most faithfully does the animal world serve man and contribute to his various necessities and comforts. The toiling bee gathers his store of honey, the bird is the insect scavenger by which trees and crops are saved, the ox provides his meat, the dog watches while he sleeps, the horse, the ass, the camel and the elephant, bear his burdens, the fishes supply his table, the seal furnishes him with furs, the ostrich decks him with feathers, and the sheep clothes him with wool.

And in view of all these priceless obligations to the animals, does not man also owe a debt of justice and kindness in return? Ought we not to have a considerate care and regard for those who render us such faithful and constant service? The Scriptures therefore say: "Thou



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be the avenger of their mute cries against injustice, oppression, and cruelty.

And no more enlightened mark does our nineteenth century give of the real progress of civilization, than that it has witnessed the birth of a society for the "prevention of cruelty to animals." Such a society is in accord with the maxims of the Bible, and breathes the true spirit of Christianity, and every sincere philanthropist will rejoice at its success, and wish for it large usefulness in reducing the evils which it aims to suppress. Let us then show kindness to the brute creation, not inflicting thoughtless injury even upon the worm that crawls beneath our feet, knowing that "The Lord's tender mercies are over all his works." (Ps. cxlv. 9.)

"He prayeth well who loveth well
Both man, and bird, and beast ;
He prayeth best who loveth best
All things, both great and small ;
For the dear God who loveth us,
He made and loveth all."

There are characteristics of the animal world, which give color to the conjecture that it has felt *the shock of the fall*. There is a wail, a pathos, and a frightful undertone in the voices

and cries of the animals, which seems to be the echo of some great tragedy. The howls of the beasts of the forest, shrieking, bellowing and roaring upon the startled night, seem to the ear like an awful dirge of lost souls. Their savage ferocity to, and their disposition to prey upon one another, their lives of blood, cruelty and rapine, make us doubt whether they were originally so created.

In this connection it is a remarkable fact that the green herbs alone, and not one another's flesh, were on the sixth day prescribed as the food of animals, and that it was not until after the fall that man, driven out of the garden, was allowed to eat animal flesh. Since, then, the serpent was instrumental in the fall and was cursed, it is possible that the animals fell along with man, and that this world-wide catastrophe effected the present rude change we witness in their dispositions and habits.

This opinion would seem to be confirmed by the softening influence which contact with civilized man exerts upon their native ferocity. But the strongest proof of it is found in the prophecies of the millennial era. For it is foretold of that age: "The wolf also shall dwell with

the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them." (Is. xi., 6.) If, then, the animals are to share in the blessings of Christ's redemption, by this gentle and kindly change in their savage natures, it is altogether probable that they had felt a share in the injuries of the fall.

A most interesting question belonging to this subject, is whether the higher animals *are endowed with immortality*. That they were created on the sixth day with man; that they have instincts resembling his affections and mental powers; and that they are so intimately connected with his destinies and fortunes here, have inclined even some eminent Christian thinkers to lean toward their possible immortality. Their participation in the fall, and their part in the renovation of the earth, would look the same way.

Support is also given to this hypothesis by the Cherubim, described in Scripture. These mysterious creatures were placed at the garden of Eden to keep the way of the tree of life. They were also carved in gold, set over the ark of the mercy seat, and Jehovah appeared over their extended wings. Again, Ezekiel sees a



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the things of the moral and eternal world, imply, almost with the force of an imperative, non-existence after death. Made altogether for earthly gratifications and uses, when dead to these, they can be alive to nothing else.

The Scriptures, moreover, clearly teach that animals lack souls, and cease to be in death. Thus they speak of "the beasts that perish." And again the pointed contrast between their and man's destiny is thus made: "Who knoweth the spirit of man that *goeth upward*, and the spirit of the beast that *goeth downward to the earth*." (Ecc. iii., 21.) Wonderful and diversified as are the instincts, and beauties, and habits, and lives of animals, yet they do not know that they exist; they do not apprehend the glory of Him who made them; they do not aspire after a future state; and so for them, in the Creator's wisdom, there is reserved no fadeless boon of immortality.

LECTURE IX.

SIXTH DAY: CREATION OF MAN—FALLACY OF EVOLUTION.

“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

“So God created man in his own image; in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

“And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed, to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

“And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.”—Gen. i. 26–31.

THIS narrative is the most memorable of written annals. It tells of that event upon which all human joys, hopes, aspirations, and even existence, depend. It is a history, and the

only one,—for we have not the faintest historic trace beside,—of the origin of man. The door of antiquity is here pushed ajar, and we are permitted to look far back into primeval time. We here see how it was that man came to be. We here find the solution of that most thrilling of all questions which a thinking being can put to himself: Whence sprang I? how have I come to exist? from what has the human race had its origin? how has this globe been peopled with all these generations of inhabitants, flourishing on its surface for awhile, and then strewing it with their bodies, like the falling leaves of autumn?

The most wonderful of all beings is man; the most intricate in structure; the most admirable in his faculties; the most striking and beautiful in his appearance; the mightiest in his undertakings and achievements; the most instructive in his history; the most exalted in his joys; the most grand and immeasurable in the tragic depth of his sorrows; the wildest in his fears, and the most daring and unbounded in his death-mastering hopes. Can there then be a study of more surpassing interest than the *origin of man*, especially when we remember how vast



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And now then alone, when all is ready, when everything is set in order, and when the world has been furnished with every pre-requisite, does the distinguished guest appear—does that wondrous creature arrive—for whom all this creative edifice of beauty, and glory, and power, has been preparing.

We notice, also, a *peculiar solemnity at the creation of man*. When the other works were made, there was the simple command, as for example: “Let there be light.” (Gen. i. 3.) But on this occasion there is the appearance of deliberation and consultation, as if something of more than ordinary importance was about to be done. “And God said, Let us make man.” (Gen. i. 26.) This seems like the calling of a council in eternity, before whom the proposition is laid.

There has been much discussion as to who are meant by the plural “us,” used here. Is God addressing the angels around him, and inviting them to assist him, when he says: “Let us make man!” More probable is it that there is here a reference to the trinity of persons in the God-head. The “Us” who are consulting together over coming man, are the Father, the Son, and the Holy Ghost. The agency of the

“Spirit of God,” described in the second verse, and the agency of the Son in the work of creation, as recorded in the New Testament, confirm this view.

All, then, looks to the advent of a most extraordinary creature. Piece by piece and stone by stone, has the fabric of creation been rising, every successive story showing a marked advance in beauty, wonder, and inventive skill. But now divinity is to make its supreme effort. The capstone is to be laid upon creation's column. All former works are to be surpassed; yea! that which is to be the culmination, the epitome and the completion of all that has preceded, is now to be made. God is to put forth the last and crowning exercise of infinite wisdom, and then to rest from His creative labor, rejoicing in the perfection of His works.*

“Let us MAKE man,” (v. 26) are the words

* “God had *man* in view when He created the world. It was not for the plants or animals, but for man, that God was concerned. This notion is expressed by Scripture when it represents God as taking counsel with Himself, and this counsel as resulting in the creation of man. Herein is also involved the fact that something new was introduced with man; that he specifically differs from the other corporeal beings by whom he is surrounded; that they are but preliminary to him.” *Fundamental Truths of Christianity*, p. 100.

with which Deity enters upon the task. That is, the origin of man was by creation. The modern doctrine of *evolution*, of which we hear so much, is directly repudiated here. What is this greatly paraded theory of evolution? Darwin, its great author, thus states it: "There is," he says, "grandeur in this view of life, with all its powers, having been originally breathed into *one form*; and that, while this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning, endless forms most beautiful and most wonderful, have been, and are being evolved."* That is, from the lowest possible form of Protozoic life, by insensible changes and developments, and through interminable millenniums and cycles of time, at length came a higher animal, therefrom all the animal tribes, and finally man himself.

That this theory is directly intended to overthrow the scriptural doctrine of God's creation of man, is clearly evident from the animus of its chief exponents. Thus says Prof. Tyndall: "It is now generally admitted that the *man* of to-day is the child and product of incalculably antecedent time. If to any one of us were given

* *Origin of Species*, p. 425.



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their form, and to cause them to produce the particular color and richness of hue they may desire. Pigeon fanciers, by studying the laws of production, and by selecting pairs with like characteristics and avoiding other characteristics, can succeed in developing and making prominent certain features, until a variety is produced which differs by marked peculiarities from the original type. This much is freely admitted, and this is the whole theory. Now, the question is, whether this is sufficient to account for the formation of man?

The answer is that two great laws so qualify the principle of evolution and confine it within such narrow limits, as to make it quite impossible that it could have the least bearing upon man's origin or nature. The first of these laws is that *evolution cannot produce life*. It cannot cross the barrier separating inert matter from vitality. It cannot produce a single living germ where there was none before. This fact has been so completely demonstrated by incontestable experiment, as to leave no further ground for argument. Prof. Huxley positively states that the doctrine of Biogenesis, or life only from antecedent life, is "victorious along the whole line at the

present day.”* And Virchow, the great German scientist, whose name is recognized as an authority in scientific circles everywhere, speaking of the lamentable failure of all recent efforts to establish the possibility of spontaneous generation, declares it preposterous to assume “that this theory, *so utterly discredited*, should in any way be accepted as the basis of all our views of life.”†

Now, since we cannot account for the origin of man by evolution, without bringing him across this gulf between matter and organic life, and since this is a possibility “utterly discredited,” or, as Humboldt calls it, “the scientific levity of leading the organic from the inorganic, and man himself from Chaldean mud,”‡ we see how this first basis of evolution falls.

The second great law, standing athwart the path of evolution, is the impossibility of *the transmutation of species*. Even if the barrier of the origin of life were surmounted, this would still remain an insuperable obstacle. This law fixes the precise bounds to the changes that can be caused by extraneous and surrounding in-

* *Critiques and Addresses*, p. 239.

† *The Freedom of Science in the Modern State*, p. 39.

‡ *Letters to Varnhagen*, p. 117.

fluences. These may cause such modifications as to produce varieties of the same species, but they can never produce a new species, i. e., an essentially distinct plant, or a new kind of animal. Now, if all the different species came from one parent form, and if new species were continually being evolved from the old, the species would not be separated from each other by sudden, wide; totally distinct characteristics, as the oak from the rose, the dove from the owl, or the dog from the horse; but they would be differentiated by imperceptible gradations. All would be closely connected, and pass by insensible steps into one another.

But what are the facts? The several hundred thousand species are separated by wide-drawn bars. Sudden and totally distinct peculiarities sharply distinguish them apart. And history shows this has always been the case; for on the ancient monuments of Egypt we find the identical, unchanged animals that exist to-day. The Egyptian lion, bull, crocodile, dog, cat, ibis, and hawk of 3,000 years ago, are precisely identical with our present species.

But going back of written history and reading the rocks, the record is just the same. "In all



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the existence of the theory of evolution, is admitted by the advocates of the doctrine to be unsubstantiated by a single undoubted fact, although they have searched every nook and corner of nature to find it. No one more felt the need of the fact to vindicate the theory, and no one was more untiring in industry as an observer, than Darwin himself, and yet it is he from whom the fatal admission is forced.

And here again the rocks have their story to tell. For fossil human skeletons, which, in full accordance with this Mosaic record, are only found in the most recent alluvial formations, are just as perfect in every respect as man at present, showing no ground for the development theory. And now, that all the tribes of apes, monkeys, and gorillas, from the most distant quarters of the globe have been ransacked, still not the remotest traces have been found of the missing link, which Prof. Max Müller says "we can well afford to miss, the link between ape and man."*

Such being the incontrovertible facts, on what grounds do these great skeptical scientists undertake to assert man's origin by a process of evolution? Simply on the ground of unwar-

* *India : What can it teach us ?* p. 39.

ranted inference. Not daring to dispute the testimony which contradicts their theory,—by mere suppositions, guesses, and hypotheses; by bridging over impassable chasms with baseless conjectures; by filling up gaps with imaginary facts; by substituting at caprice the missing links that are not forthcoming; and by making the most astounding inferences from utterly unproved and untenable premises to absolutely unwarranted conclusions, they arrive at a foregone and prejudged result.

Any unprejudiced reader, who examines the literature of the subject, we believe, will reach this same conviction. And that we are not too strong in our condemnation, is shown by this verdict of one of the foremost European scientists, Mivart: “With regard to the conception as now put forward by Mr. Darwin, I cannot truly characterize it but by an epithet which I employ only with much reluctance. I weigh my words, and have present to my mind the many distinguished naturalists who have accepted the notion, and yet I cannot hesitate to call it a *puerile hypothesis*.”*

* *Lessons from Nature, as manifested in Mind and Matter*, Chap. ix, p. 300.

Thus this imposing structure of evolution, like "the baseless fabric of a dream," falls to the ground. Nature and science, law and experiment, theory and fact, history and revelation, and, not the least, common sense, are against it. The refutation of no edifice, reared by skepticism in ancient or modern times, is more crushing and complete. And thus are we led back again, with more than ever renewed assurance, to the Scripture account that man exists alone by divine creation. Evolution has but done us this good service to make more incontestable than ever the fact that matter cannot produce mind, that thought cannot be deduced from chemical action, and that reason and the moral sentiments cannot be evolved from the flash of electricity. Evolution within its rightful limitations may be a noble theory, and may explain many secondary natural diversities, in such a manner as to excite a deeper reverence for the wonders of God in natural law; but as a tentative explanation of the presence of man on the globe, we may dismiss it with Carlyle's ignominious epigram, "The Gospel of Dirt."

And we see here then how much basis there is for the attitude of some modern rationalistic



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Let us attend, now, to the particular description which the biblical record gives of the creation of man. "And God said, Let us make man in our image, after our likeness. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. So God created man in His own image, in the image of God created He him." (Gen. i. 26, 27, and ii. 7.) We note here several particulars. First, that God forms man *out of the dust of the ground*, that is, makes him out of clay, or earth. This indeed is the source of his name. "Adam" is the Hebrew for red, ruddy, or earth colored, in allusion to the reddish hue of the soil. The Asiatic races, where mankind was cradled, are ruddy or copper-colored, or the fair or white races, in contra-distinction from the black or negro ones.

The making of man out of earth refers to the *bodily* side of his being. This feature he was to have in common with the animals. Yet even here broad distinctions marked him as quite a separate being. The absence of the natural covering of hair or feathers had by other creatures; that inextinguishable mark of superiority

shown in the erectness of the form; the singular expressiveness of the mouth; the majesty of the over-arching brow; the attractive beauty of the features; and the endless variety, and adaptiveness, and cunning, and delicacy, of the movements of the hand—that member which is peculiar to the human frame—are conclusive proofs that man is quite removed from one of the ordinary animals. Yea! contemplating the human form divine, we may say with David: “I am fearfully and wonderfully made.” (Ps. cxxxix. 14.)

Still, the body was the inferior element, the link of connection with the animal world, and therefore the easy seat of sin, and of a perishable mould. To this, its inferiority, there is clear reference in those subsequent words of God to Adam: “Out of the ground wast thou taken; for dust thou art, and unto dust thou shalt return.” (Gen. iii. 19.)

Another significant particular is found in the words: “And the Lord God *breathed into his nostrils the breath of life*; and man became a living soul.” (Gen. ii. 7.) Up to this point man had been but unconscious clay, of marvelous workmanship indeed, but like an exquisite

musical instrument as yet silent, but now the breath of God comes forth and stirs the strings into living sweetness and harmony. God had indeed given life to the plants, and life to the animals—but how different is this human life?

We have in a previous lecture, by the illustration of the bird and the tree, seen how much larger was the scope of life, or how much more living the animal was than the plant. Extending the same illustration, we see how much larger, richer, and deeper human, is than animal life. To how many things, and to what a boundless world of thought, being, and reality, man is alive, with respect to which the animal is totally blank, or dead! So complex and intricate is his organism, so elaborate his physical and mental structure, so much higher is he in the scale of being, that man has a hundred faculties wanting to the animal, by which to enter into living communication with the world around him.

Accordingly, nothing escapes him; every object in nature ministers to his delight or use. A thousand things which the bird never sees in the sky, or stream, or flower, are visible to him, and touch, with a responsive thrill of pleasure, the vital spring within his bosom. In fact, so



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ical one, which will altogether vanish in death, as one blows out the light of a candle.

But the soul, being an emanation from the fountain of divinity, will live forever. A beginning has it had, but an end it shall never have. To man is given the peerless boon of immortality. Time may grow hoary with age; nature may fade into a springless autumn and renew her bloom not again; yea! creation itself may die, and primeval chaos reign again over the shoreless waste; but never shall the soul of man expire. Instinct with the breath of infinity, incorporeal and therefore indestructible, no material convulsions can touch its immortal principle, and while God Himself survives, it will not cease to be!

The third and most striking particular is contained in these words: "And God said, Let us make man in our image, after our likeness. So God created man in His own image—in the *image of God* created He him." (Gen. i. 27.) This is man's true pre-eminence, that which makes him the top and crown of the creation—that he bears the image of his Maker.

This divine image or likeness to Deity consists in the gift of *understanding*, the power of

knowing, the faculty of reason. Animals have instinct, but they are incapable of any rational process. They neither, therefore, make mistakes nor achieve successes; they neither retrograde nor progress. The bird builds her nest, the spider spins his web, the beaver constructs his dam to-day, just as did their progenitors 6000 years ago. But civilized man in this age is far removed from his brother of antiquity; and this because man is endowed with intelligence. He knows himself; he learns facts; he looks into causes; he deduces laws and general principles; he acquires aptitudes; he puts forth effort and care; he has the art of manipulation, and can turn himself to this and that endeavor; and thus, learning by experience, and profiting by the past, he increases his wisdom, piles up arts and sciences, and ever advances in knowledge and power.

Reason indeed is a God-like faculty; and when we see it in a great thinker like Newton, sweeping the very range of immensity, and discovering the hidden laws of nature, and mapping out the furthest cycles of space; or in a colossal genius like Descartes, looking into the deepest intricacies of metaphysics, and unrav-

elling the profoundest secrets of mind, we tremble before this sublime mirror of the Infinite Reason.

And yet not even in this is found man's highest resemblance to his Maker. For the most perfect type of the divine is the *moral faculty*. Holiness above all is the imprint of the image of God. The moral attribute is the Deity's highest perfection and glory. And so man then only wears the likeness of God when he discerns between right and wrong; when he evinces rectitude of will; when he subjects his bodily passions to the welfare of his soul; when he obeys the sentiment of duty rather than the caprice of pleasure; when he cares not for himself alone, but seeks the good of others; and when he loves and serves and glorifies his Creator as supreme. Virtue and piety are man's chief excellence, the noblest ornament of his nature. The fiery splendor of mental genius pales before the pure glory of goodness, even as the fitful comet's glare dies out before the golden light of day.

When we see an Enoch walking with God; when we view a David soaring heavenward upon the pinions of spiritual song; when we contem-



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may fitly exclaim with the Psalmist: "For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor." (Ps. viii. 5.)

Having thus wondrously equipped man, the Creator now gives him a correspondingly *notable commission*, embodying the purpose he is to fulfill. It runs thus: "And God blessed them, and said, Be fruitful, and multiply, and replenish the earth and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. i. 28.) To subdue, then, the forces of nature, and to rule over the animal tribes, i. e., to be king of all this visible creation, and to wield this vast dominion for his own well-being and to the glory of his Maker, was the sublime sceptre which God placed in the hands of man. And although the wild beasts were so ungovernable, and although the powers of nature are so fierce and apparently irresistible, and man so seemingly insignificant beside them, yet what insurmountable obstacles have not the superiority of mind, and human ingenuity, and unflagging industry, triumphed over?

The animals have been tamed of their native ferocity and made docile servants and assistants in the execution of his achievements.

Slow, toilsome and painful indeed has been the course of discovery and the march of improvement, but what marvels of progress do not the ages show? The earth was given into man's hands a wide wilderness, a boundless solitude, an unpeopled forest, resounding with the howls of wild beasts seeking their prey. But he has made its crested oceans the highways of his white-winged ships, he has hewn down its primeval forests and built thereon populous cities, the abodes of wealth and art and culture; he has hung suspension bridges over its broad rivers, and scaled with railways its Alpine summits; he has applied the mechanical powers, and delved deep into its mountain-beds and brought out shining coals, gems, and metals. He "has made levers move his loads, wheels and axles weigh his anchors, pulleys raise his weights, inclined planes move his blocks, wedges split his ledges, screws propel his ships," water run his mills, steam move his engines, electricity speed his messages, and the telephone transmit the very sounds of his voice.

On every side, now, do brilliant inventions, and whirring machineries, and busy laboratories, and mighty civilizations, and fertile and blooming landscapes, prove that man is truly making himself lord and master of that domain of creation which was committed to his sovereignty.

Such then is the *origin of man*—the source of our human race—not by evolution from unconscious nature, but by creation through a personal God. Such too, is the *character* of man, not a mere perishing animal, but a living soul, inspired with the breath of divinity and imprinted with the image of God. And such, too, is the high-born *commission* of man, to be a worker, an achiever, a sovereign, wielding a sceptre over the animal tribes, subjecting to his sway the hidden laws of nature, and reigning on the earth as the vicegerent of the Almighty.

All human beings are of this last and highest workmanship of Deity. To every soul, as one made in the likeness of God, pertain all these wondrous powers, and all these vast responsibilities. The Divine image has indeed been seriously blurred by the fall. But though marred, it is not effaced; and every human being feels those strange and boundless stirrings



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moral manhood, heroism and beauty, not disappointing the high destiny to which we were born.

Man is at once the end of the creation and the summary of nature. All things were made for him, and all created objects find their highest expression in him. In man creation both attained its perfection and found its ruler. And with him accordingly closes the creative series. The end to which God has labored is reached. The edifice of creation stands forth complete from foundation to turret. And it is worthy of its Divine Architect.

The Creator himself, as he looked upon it as a whole, and upon man its crowning work, felt enkindled within his spirit the sentiment of admiration: "And God saw everything that he had made, and, behold, it was very good." (Gen. i. 31). And the angels, who were probably created a short time anterior to this period beheld it with an outburst of enthusiasm. For when Jehovah is speaking of the time when He "laid the corner-stone" of the creation, He says of the witnesses, without doubt meaning the angels: "When the morning stars sang together, and all the sons of God shouted for joy!" (Job. xxxvii. 8.)

Let men then gaze upon the glory of creation with reverence, study its wonders with a devout spirit, and the more science reveals of its myriad phenomena and august laws, the more be led to bow in lowly homage to the Author of its wondrous frame, and at the same time the more realize the grandeur of that being who is at once the epitome of the creation and the image of the Creator.

“From harmony, from heavenly harmony,
This universal frame began ;
When nature underneath a heap
Of jarring atoms lay,
And could not heave her head,
The tuneful voice was heard from high,
Arise, ye more than dead,
Then cold and hot, and moist and dry,
In order to their stations leap,
And music’s power obey,
From harmony, from heavenly harmony,
This universal frame began ;
From harmony to harmony
Through all the compass of the notes it ran
The diapason closing full in man.”—DRYDEN.

LECTURE X.

CREATION AND SPHERE OF WOMAN.

“ And the Lord God said, It is not good that the man should be alone ; I will make him a help-meet for him.

“ And the Lord God caused a deep sleep to fall upon Adam, and he slept ; and he took one of his ribs, and closed up the flesh instead thereof.

“ And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man.

“ And Adam said, this is now bone of my bones, and flesh of my flesh : she shall be called Woman, because she was taken out of man.

“ Therefore shall a man leave his father and his mother, and shall cleave unto his wife ; and they shall be one flesh.

“ And they were both naked, the man and his wife, and were not ashamed.

“ And Adam called his wife's name Eve, because she was the mother of all living.” Gen. ii. 18–25, and iii. 20.

IN the first chapter of Genesis, there is given a *general* account of the creation, ending with that of man on the sixth day. What is there written applies to both sexes, i. e. to mankind in common, viz.: “ So God created man in his own image, in the image of God created he him, male and female created he them.” (Gen. i. 27.) In the second chapter is recorded a *par-*



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one a man and the other a woman. "The nature of man having been thus divided into two, each half feels a longing for its corresponding half."* The harmony of this narrative with the Scriptural one is at once apparent. Beyond doubt it was derived by tradition from the creation, and thus corroborates the historical accuracy of the Mosaic record.

From this account of the process of woman's creation we learn first, *Man's headship as related to Woman*. In a certain sense, his position is superior, and hers is subordinate. God makes man as an independent creation, but woman he makes "out of man." (Gen. ii. 23.) Woman is also made for man and brought to his side, to promote his happiness. Thus, therefore, says St. Paul: "Man is the image and glory of God; but the woman is the glory of the man; for the man is not of the woman, but the woman of the man. Neither was the man created for the woman, but the woman for the man." (1 Cor. xi. 8, 9.)

This is the uniform Biblical view of the relation of the sexes, as where God says to Eve after the fall: "And thy desire shall be to thy

**Plato, Symposium, 14.*

husband, and he shall rule over thee." (Gen. iii. 10.) And in illustration of the same principle it is written in the New Testament: "Let your women keep silence in the churches." (1 Cor. xiv. 34.) That is, man is to stand forth as the representative head of the human race. His position is the more public; that of woman the more retiring. And in accordance with this, man has been given a ruggedness of nature which the better befits him to bear the brunt of life's struggle.

He is the physically stronger, she of the finer mould, as witnessed by her greater attractiveness of person and her rarer gift of song. Man is endowed also with the more massive intellectual powers, he being a stronger thinker, a profounder reasoner, and a more original creative genius. Whereas, the mental powers of woman are of the more receptive and delicate kind; she excelling in fancy, in imagination, in lively description, and in glowing imagery.

Men are more inclined to scientific labors; women take a livelier interest in the arts. Feeling, sentiment, and romance, preponderate in the woman; intellect, argument, and business, in the man. Men are stronger in logic; but

women surpass in practical insight. Men arrive at a conclusion by laborious steps of reason; women reach it by a flash of intuition. "We have the stronger mind, they the better disposed soul. Our mental constitution exhibits greater, but coarser features; the spiritual life of woman is more finely worked out. We employ ourselves with the things of the outer world; woman lives more within herself, in the inner world of her own spirit and its manifold and gentle sentiments. For this reason, the inmost nature of woman is far more difficult to penetrate; while we men are soon seen through by a woman, and lie open, from the very first, to her observation."*

So the virtues of man are of the positive kind; courage, enterprise, strength of will, energy of command. Whereas, the virtues of woman are more of the passive temper; as love, faithfulness, fortitude and piety. The temptations of men are likewise of a stronger and more dangerous kind, to doubt, to ambition, to tumultuous passions; whereas those of woman are to the lighter and more subtle vices; to vanity, weakness, and the snares of pride and fashion.

**Luthardt's Moral Truths of Christianity*, p. 39.



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tific movements, and set the world forward on its course.

But we learn none the less, from the biblical narrative of the creation of woman, that she is *essentially the equal of man*. Although his is a position of relative superiority, and hers of relative dependence, yet, in essential respects, there is, after all, a true equality. This is shown by the manner of her formation. She was "taken *from man*, bone of his bones and flesh of his flesh," i. e., made of the same substance and material with him. As has been well said: "Woman was not made out of man's head to be his ruler; nor was she made from his feet to be his slave; but out of his side to assist him; and from under his arm, and from near his heart, to be defended and beloved by him." Plato well observed that while maintaining the general inferiority of women, yet we must admit "that in many things many women were superior to many men."* And herein lies the secret of their true relation to each other. It is not that they are precisely alike, but that they are opposites.

Each one excels in that in which the other is

* *Republic*, ii, 280.

deficient. There are faculties and virtues that are peculiar to each and distinctive of each. And thus they are the complement of one another, together forming the perfection of human nature. If man has greater reason, woman has stronger faith; if he fights battles in the field, she orders and adorns the home circle; if he has the acuter intellect, she has the more accurate judgment; if he rules her by force of will, she sways him by the gentle sceptre of love.

So that, while man by divine ordinance holds nominal lordship over creation, who does not know that woman is the silent power behind the throne? Each one then surpasses in an appointed sphere. The one excels in manly virtues, the other in womanly graces; and may we not say that the graces are diviner than the virtues? The differences of the sexes are not then, those of a radical inequality, but only of a mutual fitness and adaptedness. "It is woman's physical weakness which constitutes her claim on man's physical strength. It is woman's purity which constitutes her claim on man's reverence. It is woman's womanliness which constitutes her claim on man's manliness." *

* *Studies in the Creative Week*, Boardman, p. 233.

One therefore must lean upon, and at the same time uphold the other. As Douglas Jerrold finely says: "The soul's armor is never well set to the heart unless a woman's hand has braced it; and it is only when she braces it loosely that the honor of manhood falls." And St. Paul thus clearly defines this mutual relation and inter-dependence: "Neither is the man without the woman, nor the woman without the man in the Lord; for as the woman is of the man, so is the man also by the woman, but all things of God." (1 Cor. xi. 11, 12.)*

We learn further, from this sacred narrative, that the purpose of the creation of woman was for the *holy estate of marriage*. "And the Lord God said, It is not good that the man should be alone; I will make him an help-meet for him." (Gen. ii. 18.)

* Goethe's remarks on woman are as sagacious as they are characteristic. He says: "Women are silver dishes into which we put golden apples." Again, speaking of a loving nature as more attractive in woman than a strong understanding, he says: "The qualities that we love in woman are very different from the understanding. We love in her beauty, trustingness, playfulness, her character, caprices, etc., but we do not *love* her understanding. We respect her understanding when it is brilliant, and by it she can be infinitely enhanced in our eyes; but it is not capable of awakening our love." "*Conversations of Goethe*," Eckermann, pp. 50 and 342.



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angels and God, companionship and love, fill their cup of happiness to the brim. As Milton depicts the scene—

“ In their looks divine
The image of their glorious Maker shone,
He, for contemplation and for valor formed,
For softness she, and sweet attractive grace,
So hand in hand they passed the loveliest pair
That ever since were linked in love’s embrace,
Adam the goodliest man of men since born,
The fairest of her daughters—Eve.”

The Scriptural view of woman then is that her sphere in this world was designed to be that of marriage. She was intended to be man’s “*help-meet*”—the complement of his deficiencies; the joy and crown of his home; the sharer of his burdens and pleasures; the participant in his failures and successes; and the companion of his heart in that mystery of wedded oneness, which even death itself cannot rend asunder. It is as wife and mother, as queen of the home circle, that woman fills out the truest measure of her being; that she finds the fullest range for the wealth and treasure of her affections; and that she shines forth as the most beneficent orb of our human race. Home is woman’s true empire. Here, where spring the

beginnings of character and power, as the moulder of thought and the fosterer of morals, she can make or unmake the destinies of the world.

In that chapter of Proverbs where the graces and values of a true wife are so aptly summarized, King Lemuel exclaims: "Who can find a virtuous woman, for her price is far above rubies." (Prov. xxxi. 10.) Jean Paul Richter writes: "Unhappy is the man for whom his own mother has not made all other mothers venerable." And as thus woman was originally designed to be a wife and mother, even so is marriage her true position now. The very equality in the numbers of the sexes, the males being slightly in excess of the females, proves this to be, still heaven's law.

A young man needs a woman at his side that her faith and purity may elevate him; that the endearments of her love may soften his ruggedness and cheer his depression; and that her practical common-sense may be the equipoise of his character. And so, too, every woman needs the strength, the protection, and the devotion of man. And it is one of the most deplorable aspects of society to-day—the giant cause

of more evil, mistakes, vice, and misery, than anything else—that in obedience to merely conventional reasons and considerations, so many evade this high, holy, original, and eternal law of the Creator, that man and woman were made to live together in the estate of marriage.

From the account of Eve's creation, as well as from their testimony throughout, it can be seen that the Scriptures give no countenance to that modern social movement entitled *Woman's Rights*. For, it proceeds on the theory that the talents, and fitnesses, and spheres, of men and women are identical—a view directly opposed to that of the Bible. Dr. Bushnell, therefore, aptly terms this movement a “reform against nature.” Its noisy and fanatical advocates are really woman's worst enemies. Gladstone truly says: “Woman is most perfect when most womanly.” The effort, therefore, to confound her position with man's, to invest her with the ballot, to send her to the plough and workshop, and to arm her with the sword, that she may contend with man for her rights by force on the hustings and in the battle-field, is certainly an attempt to unsex her, to invert her natural sphere, and to wrest from her the



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and occupations, too, have in the course of trade been opened up to female skill, which are suited to their delicate taste and handiwork. And, certainly, every woman has as good a right to engage in these employments as her male companion. But it is a gross injustice that when she performs the same amount of labor, and does it as well in teaching or any pursuit, as a man does, she should, as is so often the case, have to do it at far less wages. Human selfishness and avarice, thus, even in this enlightened age, are still guilty of crying wrongs to those gentler ones, whom it is society's bounden duty to defend, protect, and honor.

The *history of woman* is one of the saddest in human annals. As since the fall, the sense of right ceased to guard her, man used his physical strength for her oppression. Accordingly, in savage and semi-civilized countries, women always have been, and still are, but the slaves of men; serving the purposes of sensuality and doing all the hard bodily labor, while their brutal masters live in idleness or amusement. Among all savages, men are simply the tyrants of the female sex. Their condition, too, has been little better in civilized Pagan nations.

Egypt was almost exceptional in this respect, as the influence of Thermutis, the daughter of Pharaoh and foster-mother of Moses, and as the far-famed, beautiful queen, Cleopatra, attest. But in ancient *Assyria*, as Herodotus relates, damsels were a legitimate prey to the stronger sex; and once in a year were severally disposed of in the market place to the highest bidder. In *Persia*, in all ages, women were regarded simply as chattels without rights or natural sympathies; the harem was their prison, and the annual tribute of the vanquished in war was often paid to the victor by a thousand virgins.

Even in cultivated *Greece*, her situation was little better. Says Sir William Lecky, in his *History of European Morals*: "In general the position of a virtuous Greek woman was a very low one. She lived in a secluded part of the house, had not even a seat at the table when male guests were there, and was under a life-long tutelage, first to her parents who disposed of her without her consent, then to her husband, and in her widowhood to her sons."*

In glaring contrast to the wife, was the courtesan, who was the free woman of Athens. She

* Vol. II, p. 276.

was the priestess in the temple, and the centre of Greek social life; artists, poets, historians and philosophers, gathering to do her homage, even Pericles thus paying homage to the brilliant Aspasia, and Socrates to the beautiful, but infamous Theodota.

It was no better in *Rome*, where the husband had absolute power over his wife, where morals were notoriously vile, and where the husband could divorce his wife at will; as Cicero, the best by far of the Romans, dismissed Terentia, simply that he might receive a larger dowry with another wife. Says Gibbon: "A Roman father might sell his children, and his wife was reckoned in the number of his children; the domestic judge might pronounce the death of the offender, or his mercy might expel her from his bed and house; but the slavery of the wretched female was hopeless and perpetual. By his judgment or caprice her behavior was approved, or censured, or chastised. She acquired and inherited for the sole profit of her lord; and so clearly was woman defined not as a *person*, but as a *thing*, that if the original title were deficient, she might be claimed, like other movables, by the *use* and possession of an entire year."*

* *Decline and Fall of the Roman Empire*, Vol. iv., pp. 343, 347.



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the wife of Abraham ; Miriam, the prophetess and sister of Moses ; Deborah, the judge ; Hannah, the mother of Samuel ; the beautiful idyls of Esther and Ruth ; the deference of king Solomon to his mother Bath-sheba, rising from his throne and bowing low before her, as she enters ; the modest and lovely personality of Mary the virgin ; and the Magdalenes, and Eunices, and Lydias, and Dorcases, apostolic co-laborers, "whose names are in the book of life;" and above all, our Lord's marvelously delicate and appreciative treatment of woman, gazing upon her last on the cross, and appearing to her first in His resurrection majesty—this exalted estimate of woman in the Bible, God's authoritative word, and in Christianity, the one only pure and infallible religion, is that agency alone to which she owes the freedom, the elevated position, and the delicate and universal honor, which civilization to-day gladly accords as her rightful crown.

But how wonderfully also this attitude of the Bible toward woman, corroborates its claim to inspiration ! How are scientific skeptics to explain the true and honorable view of woman which Moses, in the midst of all the injustice

and degradation and horrors characterizing her condition among the surrounding nations, takes of her as man's "helpmeet," as "bone of his bone," and as "one flesh," i. e. of essential equality and claim to common rights with him. Certainly, that the first chapter of Genesis, written 3000 years ago, should give woman that rightful place by the side of man, which the most refined civilizations of earth are only to-day according her as the last achievement of modern progress, is to be accounted for on no other hypothesis than that its words were indited by the Spirit of the Almighty.

Once more: *The devotion of woman to Christianity* is one of her most beautiful traits, and has shed lustre upon humanity, while it has had a most important part in placing the sceptre of the world in the hands of the lowly Nazarene. The noble Roman lady, Perpetua, gave the first instance of this piety, when in the beauty of her youth she was thrown to the lions rather than deny that Jesus was God. The empress Helena, who, as both the historians Eusebuis and Theodoret affirm, was the means of the conversion of her imperial son Constantine, was the agent of the change of the Pagan world to Christianity.

A century later, the wealthy and accomplished Paula, by her devotion to St. Jerome, enabled the Bible to be translated into Latin—the universal language of Europe—which became one of the most powerful means for the propagation of the faith. In the opening of the 5th century, Monica, through her faith and prayers, converted her son Augustine, the loftiest personality of the early ages; and thereby Catholic Christianity became ascendant over heretical Arianism in the west. And in the close of the 5th century, the young and beautiful Clotilda, queen of France, after years of patient endeavor, gained the baptism of her husband, the brave and powerful Clovis, by which event the conquering German races and the mighty German empire bowed to the standard of the cross.

And so is woman still the firm believer in the Bible, the faithful disciple of Christ, and the devoted friend of the holy Christian Church.

This is largely owing to woman's nature, which with its quiet inward tendency, its transparent depth, and its intuitive sagacity, more unerringly, perceives God as the First cause, than does man, who with his plodding reason



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LECTURE XI.

CREATION OF PARADISE.

“And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

“And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

“And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold.

“And the gold of that land is good: there is bdellium and the onyx stone.

“And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

“And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

“And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

“And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

“But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”—Gen. ii, 8–17.

WHAT sacred associations, what pleasing thoughts, and what touching memories,

cluster about the spot and scene here described! The garden of innocence—the arbor of peace—the bower of bliss—the only Paradise ever found on earth! And how soothing, from the noises, and strifes, and shadows, and sins, of the world's restless stage, to turn back to this bright oasis of primeval happiness! Here rests the smile of the Creator, here lies the golden age of mankind, here the heart's dreams glow into living realities, imagination finds the embodiment of its fairest visions of fancy, and hope at last attains its blest incarnation.

Aye! well is it for us all to remember that there was an Eden, that it is no taunting myth of old, but an actual historical fact, a veritable experience in the life of the race. And while it is so pleasing a task, none the less fraught with priceless lessons, stimulating to the moral sense, and imbued alike with warning and encouragement, is it to look back to the world's bright morning and study this primitive scene.

THE NAME OF PARADISE.

“And the Lord God planted a garden in Eden.” (v. 8.) Here it is evident that Eden is the name of the district of country in whose

bounds lay the sacred spot. It is not therefore the particular, but the general appellation. But the immediate, proper name is found in the term "garden." The original Hebrew is *Gan*, signifying more than a garden, viz: "a park, orchard, place planted with trees; a place surrounded and protected by a fence or wall."* When the seventy translated the Hebrew scriptures into Greek, they rendered the "garden" of our English version by the Greek *Παράδεισος*, whence we have the common English name Paradise. This term the Greeks had imported from Persia, where it was used to describe "the pleasure-gardens and parks with wild animals around the palaces of the Persian monarchs."†

This gives us the key to the real meaning of the name "garden," as here used in Genesis. It denotes, what we would characterize in modern phrase by "park,"—an arborescent, flowery enclosure. Paradise, then, a place of surpassing beauty, and a metaphor for pure and exquisite pleasure,—the rendering made in the Septuagint three hundred years before Christ,—is the true, proper name of the abode inhabited by our first parents.

* Gesenius' "*Hebrew Lexicon*."

† Rosenmüller, "*Biblical Archæology*," vol. i, p. 174.



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When, now, we remember the physical changes that have taken place in this long period, the well-known elevation and depression of continents, and especially the violent disruption brought about by the deluge, it seems highly probable that these four rivers, whose sources even now are so close together, and which are the only important streams in the vicinity, were originally joined in one, and are the identical rivers here described.

Although, then, the precise spot, in all probability, can never be positively identified, yet the general locality thus becomes known with sufficient certainty. Paradise was in a well-watered region of central Asia, in the neighborhood of the Caucasus, not far from the scene of the creation, between the 35th and 40th parallels of latitude, corresponding to the North of Palestine and the South of Italy. The temperature was equable, the climate mild, the soil fertile, and the locality well adapted for the diffusion of man to the four quarters of the habitable globe.

THE NATURE OF PARADISE.

The character of the place is to be inferred from the particular description given of it here,

as well as inspired references to it scattered throughout the Scriptures. The very names are highly significant of its nature. It is in the land of Eden, the Greek *ἡδονή*, signifying pleasure, delight. And it is not merely a field, or ordinary part of this country, but a “garden,” a park, a lovely bower, a Paradise in it. The literal meaning of its names, then, is very expressive of its character, viz., a “paradise of delight.”

And such is the particular description of it. “And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food.” (v. 9.) That is, the eye was to be charmed by graceful forms and attractive colors, and the taste was to be regaled by the most palatable of foods. Accordingly the physical senses were to be gratified by the indulgence of every pure and proper desire. Paradise was then a place of pleasure—of enjoyment—of happiness.

The various scripture references to it show that such was the historical tradition of it current among the Jews. Thus it is frequently called “perfect in beauty, the garden of God,” Ezek. xxviii, 12, 13. So Lot lifting up his eyes

and captivated by the beauty and fertility of the valley before him, with the Jordan winding like a band of silver through it, says it is “even as the garden of the Lord,” (Gen. xiii. 10.) And thus, again, the magnificent foliage and symmetrical beauty of the trees of Paradise are used as similes of glory and majesty, thus: “To whom art thou like in glory and in greatness among the trees of Eden?” (Ezek. xxxi. 18.)

When, then, we consider the Eden, or delightful land in which it lay; the majestic trees and pleasant fruits and exquisite flowers which decorated its lovely enclosure; the four-parted river which watered it, and its eastward outlook, so that its landscape was irradiated by the rays of the rising sun—we see that Paradise left nothing to be desired to fill the cup of the soul’s supreme delight. In this is seen the wondrous goodness and love of the Creator toward His creatures, and also, that happiness is man’s natural estate, and that it is one of the supreme ends of his being; the aim for which, when moderated by virtue and not pursued to the detriment of other ends, is not to be censured, but commended.



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The word "to dress," *ābad*, is the Hebrew generic term for work, and coupled with the accusative of land, as here, means to till, to cultivate the soil. That is, the particular employment of Adam was *agriculture*. The culture of the ground, thus, was the first and noblest of all the arts. The Almighty, then, by his appointment, and Adam, the founder of the race, by his practice, have given an ennoblement to manual labor, to bodily toil, to working with our hands, that no false sentimentality or frivolous conceit can ever take from it.

In our tasks and responsibilities, we, however, need some one with whom to consult, and to join in social recreation; and so the Lord brought Eve to Adam to be "a help-meet for him" (v. 18.) And when the setting sun closed their mutual labors and cares, in "the cool," literally breeze of the day, i. e., in the evening, the Creator Himself "walked in the garden." This expression shows the delightful ease and familiarity attending these visits. In a gentle, friendly manner, the Eternal One came walking with Adam and Eve through the rose-embowered paths of Paradise, helping and counselling them in their tasks, and transporting

their thoughts with converse on the glories of heavenly things. And thus, prepared by the active occupations of the day, and the pious communings and heavenly companionships of eventide, they were ready for pure, peaceful, refreshing sleep.

“ Thus they, the representatives of man,
 Were placed in Eden—choicest spot on earth;
 With royal honor and with glory crowned,
 Adam, the lord of all, majestic walked,
 With godlike countenance sublime, and form
 Of lofty towering strength; and by his side
 Eve, fair as morning star, with modesty
 Arrayed, with virtue, grace, and perfect love;
 In holy marriage wed, and eloquent
 Of thought and comely words, to worship God,
 And sing His praise.”

THE PROBATION OF PARADISE.

In the midst of the garden, God had placed the “tree of life,” and he put there also the “tree of knowledge of good and evil.” Permission then was granted to Adam and Eve to eat of every tree, with the one exception: “But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die” (v. 17.) The Christian fathers saw in these trees a *sac-*

ramental character and parallel. Thus says St. Augustine: "The Tree of Life was a sacramentum,"* because external eating of it was to be a means of life to the soul. And so the other was a sacrament of death, for the tasting of its fruit was to be a means of spiritual death. Certainly here is a most interesting parallel to the sacramental eating and drinking in the Lord's Supper, where the earthly elements, according to their reception, viz., with or without faith, are made a means either of life or death.

And that God forbade tasting the tree of death shows that he had made man immortal, and that he would not have died had he remained in a state of innocence, but after a time would most probably have been translated to heaven. So we read in the Apocryphal Book of Wisdom: "God made not death: and He created man to be immortal, and made him in the image of His own essence. Nevertheless, through envy of the devil, death came into the world." (i, 13, 23.)

But why did God place there this "tree of the knowledge of good and evil," and attach such a penalty to touching it? "If the tree is good,

* *De Gen.* viii.



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that very denial to be a means of probation to every man, that he may attain self-control, and win that peerless crown of spiritual freedom, by which the soul rises superior to all carnal fetters.

THE TYPOLOGY OF PARADISE.

The Garden of Eden, above and beyond its immediate design, was undoubtedly meant by the Creator as a type. As such, it has far-reaching lessons for all time and for the whole human race. Let us then look at its typical significance.

Paradise was the type of *a happy home*. It was the ideal of all that centres in this exquisite conception. There was Marriage, which lies at the basis of the domestic institution. The Lord himself brought Eve to Adam; and the twain, standing before Eden's matrimonial altar, reared beneath arching trees and bending blossoms, were joined by His Almighty hand in the indissoluble ties of holy wedlock.

There was Love. "And Adam said, Therefore shall a man leave his father and his mother, and shall cleave unto his wife" (v. 24.) Here is that fondness, devotion, and mutual clinging the one to the other, which is the blessed secret of wedded bliss.

There was Innocence. No blight of sin had as yet marred the divine image, which shone in manly majesty on Adam's forehead and in winning womanly beauty on the brow of Eve. Not a shade stained the spotless purity of their bodies or souls. They knew no guile, and were conscious of no shame (v. 25).

There was Industry. The garden must be "dressed and kept." Order and neatness reigned in Eden. And in these daily duties each bore a mutual share. On Adam lay the responsibility, but Eve was his loving "help-meet," his willing adviser and assistant.

Such was the home of Paradise! On it lay the smile of happiness, over it rose the rainbow of peace, and around it stood the enclosure of the protection of God.

Exquisite symbol of a Christian home, and of the pure and holy joys to be realized at the domestic fireside! Sin, infirmity, and evil, indeed lie at the door, ready to break in upon that happy scene; and too often we open it with our own wanton hand and admit these murderers of wedded bliss. But every home can be made, and should be, a Paradise, where the loving inmates walk hand in hand amid the flowery

paths of peace, with joy discharging their mutual tasks, and looking trustfully to the Father of all to guide life's pilgrim way.

“Sweet is the smile of home; the mutual look
Where hearts are of each other sure:
Sweet all the joys that crowd the household nook,
The haunt of all affections pure.”

Paradise, again, is a type of the *future era of the Church*. The Church of Christ has her times of trial and her seasons of darkness and gloom. Often the night is long and trying; but there breaks before her a light of promise. And by this she sees a coming golden age. The Church will have her blossoming, her Edenic era. Storms at last will spend their fury, and obstacles cease to embitter her path, when “the set time to favor her is come” (Ps. cii. 13).

Thus do we read; “For the Lord shall comfort Zion, he will comfort all her waste places; and he will make *her wilderness like Eden, and her desert like the garden of the Lord*; joy and gladness shall be found therein, thanksgiving and the voice of melody.” Is. li. 3. The promise is very specific, and the idea none the less beautiful and comforting. With all the blessings and triumphs already marking the career



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and the other in the Apocalypse, is readily traceable. As the Tree of Life stands in the midst of the garden of Eden, so are we told "of the Tree of Life, which is in the midst of the Paradise of God." (Rev. ii, 7.) As "the Tree of the Knowledge of good and evil," in the garden of Eden, brought death to him tasting its forbidden fruit; so, by contrast, the tasting of the heavenly tree shall remove this death-curse, for "the leaves of the tree are for the healing of the nations." (Rev. xxii, 2.) And as the beauteous river of Eden flowed through its enclosure, so "a pure river of water of life, clear as crystal, proceeds out of the throne of God and of the Lamb." (Rev. xxii, 1.) And so the "gold and bdellium and onyx stones," (Gen. ii, 12), enriching the boundaries of Eden, are bright foregleams of the glory of the celestial "city of pure gold, and garnished with all manner of precious stones." (Rev. xxi, 18, 19.)

From early times, accordingly, the devout Hebrew saw in the garden of Eden an emblem of the heavenly paradise. Thus, "Let his soul be in Eden," and "Let him have his portion in Paradise," are forms of prayer wont to be used by pious Jews before the coming of Christ.

And the Talmud frequently applies the term Paradise to that immortal heaven to which the soul escapes on its release from the body. But inspiration directly affirms this analogy, when St. Paul tells us "that he was caught up into Paradise" (2 Cor. xii, 4), and when our Lord himself employs the same figure of expression, viz., "To-day shalt thou be with me in Paradise." (Luke xxiii, 43.)

Above all, then, do we see in the garden of Eden a type of the heavenly Paradise, the home of the saints, the garden of the Lord, the temple and city and land of the blessed. In its varied scenery pleasant to the eye, and in its fruits goodly to the taste, we have an emblem of that fadeless Edenic bloom which shall robe the heavenly heights, and of those joys of which the celestial inhabitants shall ever taste, and yet never grow satiate. And as the Lord walked in the earthly Paradise, so in the heavenly "they shall see his face." (Rev. xxii, 4.) And as love and peace and joy reigned in the bowers of Eden, which looked eastward toward the glorious orb of day, so will the soul, in the celestial Paradise, ever beholding "the Sun of Righteousness," drink the full cup of

rapture through the hours of a day never to set.

“ There the morn shall wake in gladness,
And the noon the joy prolong ;
There the daylight lives in fragrance,
Mid the burst of holy song.
There the bond is never severed ;
Partings, claspings, sob, and moan,
Midnight waking, twilight weeping,
Heavy noontide, all are done.”—BONAR.



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found Scripture truths not to be fully fathomed by human thought. But we can see that it is a resultant of the fact that God is a spirit, that He should both bring His work to an end and rest. As a spirit He works toward an end, and having attained it, rests because His work is complete and there is nothing more to be added. Perfection is not to be improved upon.

Nature, indeed, never rests; nature never is complete. From day to night, from night to day, swifter than a weaver's shuttle, nature never finds a beginning which is not an end, or an end which is not a beginning. It is, then, the announcement of Himself as spiritual and supernatural, when the Creator of the heavens and earth beholds His work that it is good, and rests in the completeness of what He has done; rests not because He is weary, but because His work is worthy of Him and needs no further repetition. "As a human artificer completes his work when he has brought it up to his ideal and ceases to work upon it, so, in an infinitely higher sense, God, having completed the creation of the world, entered into the rest of His all-sufficient, eternal Being."*

* *Delitzsch on Pentateuch*, vol. i, p. 68.

But this rest of Jehovah was also that of *self-gratification*. It was the pause of retrospect and pleasurable contemplation of His work. Having finished it, He ceased from activity and gazed with complacent delight upon its perfection. And what an instance we see herein of our formation in the divine image! The work of man is not to be aimless, planless, or incomplete. But it is to be ordered according to a purpose, to keep a definite end in view. And when that end is reached and completeness crowns the effort, how natural to pause and behold our achievement with delight.

One of the sublimest passages in literature, thus, is the brief one at the close of the "Decline and Fall of the Roman Empire,"* in which the author describes his feelings at the completion of his life-long labor, which also was to secure for him earthly immortality. And every earnest man, every thoughtful worker, who has been engaged in some judicious work, and who has been building up some useful edifice, when, feeling that he has successfully completed it, he pauses and takes an exultant retrospect of his achievement, more or less fully repeats this rest of Jehovah.

* Vol. vi, p. 542.

We are to bear in mind, however, that this rest was not absolute. It was only relative, i. e., rest from the particular work of creating; rest as contrasted with the active energy which had just been exercised. God now rests from making the world and its inhabitants out of nothing, but He does not rest from upholding what He has made. Nature and her laws, the harmony and order of the universe, the food and sustenance of his creatures, He yet looks after. That is, He rests from creative, but not from Providential activity.

THE SABBATH OF CREATION.

“And God blessed the seventh day and sanctified it; because that in it He had rested from all His work which God created and made.” Because of His beatific rest, in the completion and perfection of the Creation, on the seventh day, God “blessed” (*Bārak*) it and “sanctified” (*Kādash*) it. The first of these terms means an outpouring of divine favor and grace on the day, and the second is designed to draw a distinction between it and the six creative days. They are common and secular; it is pure, sacred, holy.

And herein we find the germinal principle of the Sabbath, the original basis of its institution.



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the seventh day, on the part of the heathen nations of antiquity. History shows that many peoples widely remote from each other, and in different ages, and separated by customs, language and barbarism or civilization, as the Egyptians, Assyrians, Romans, and Hindus, maintained this distinction of the seventh day. Now it is the only reasonable inference to conclude that this uniform practice resulted from a widely disseminated tradition of this divine sanction given to it at the creation. 2. In the history of the Hebrews, we find them observing the day in the gathering of manna (Gen. xvi. 26). As this was before its particular institution in the Decalogue, its observance must have been based upon this, its original institution at the Creation. 3. When the law was given at Sinai, the use of the word "Remember," in reference to the Sabbath, pointed back to a foregoing institution, and implied an already existing observance. "Remember" presupposes an acquaintance with the Sabbath. From the history of the creation that had been handed down." *

4. In Ex. xx, 11 and xxxi, 17, the injunction to keep the Sabbath is directly declared to have

* *Delitzsch on Pentateuch*, p. 119.

its primary basis in this original institution, v. 13. "*For in six days the Lord made heaven and earth, and rested the seventh day; wherefore the Lord blessed the sabbath day and hallowed it.*"

While, then, there is not found here any definite institution of the Sabbath, or any specific command for its observance, yet there is beyond all doubt disclosed the primordial root of the sanctity of the day. And in this feature we find a *universal reason* for its general and perpetual obligation; a reason that maintains its force over and above changing dispensations, and abides in force to the end of time. Subject to modifications, as befits the order of revelation and the occasions of the race, it may be, but its essential authority the creation Sabbath cannot lose to the end of time. *

* "The Old Testament Sabbath—as commemorating the completion of the great work of the Creation—was hallowed *in the first place and for all men*, by the typical act of God's resting." Guericke's "*Christian Antiquities*," p. 123.

"The Creation of the world closed with the Sabbath. If every seventh day was appointed for its observance in Israel, this *corresponds with the constitution of human nature*, in which the proportion of seven to one is founded." Luthardt's *Moral Truths of Christianity*, pp. 101 and 303.

"The observance of a Sabbath, or day of religious rest, *dates*

THE JEWISH SABBATH.

To the Israelites at Sinai, the Sabbath was first proclaimed as a definite institution. The general creation Sabbath here assumes a particular form. Inference now gives way to specific commandment. "Remember the Sabbath day," writes God with his finger on the table of stone, "to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."—Ex. xx. 8–11.

Here we have a claim, a commandment, and its reason. God claims the Sabbath as his own:

from creation, and is grounded upon it; it therefore concerns all men." Wordsworth; *Holy Bible with Notes*, p. 11.

"The law that one day in seven shall be set apart for the service of God, has existed by Divine command, from the foundation of the world, and its obligation is a part of the original law of nature. It is of *perpetual and universal obligation.*" C. P. Krauth, D. D., *On Augsburg Confession*, p. 82.

So Chrysostom, Theodoret, and other of the Christian fathers,



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God's day, as a season consecrated to thought and study on His perfections, and to His praise by the rites of public worship, was likewise designed to promote the interests of man's higher nature, his spiritual being. By turning away from things earthly and temporal, to things heavenly and eternal, his soul would bask in that spiritual sun, which would nurture within him the bud of grace, and cause it to burst into the flower of holiness. Thus, while the Sabbath day was nominally to be given by man to his Maker, it was really the Creator's noblest gift to his creature.

This Sabbath was definitely *Jewish*. It was by minute specifications adapted to the nation and the age. It was framed to meet the fitness and needs of man in the early era of the race. Numerous individual precepts exemplified the general commandment. It was to be celebrated by public rites in the tabernacle and later in the temple. The law was to be read and expounded to the congregation of the people. There was to be a special offering—the week-day offering being doubled on the Sabbath. Cooking, baking, and even kindling a fire (not a necessity in the mild climate of Pal-

estine), were forbidden. There was to be no traveling or interchanging of visits, but all were to remain at home. (Ex. xvi. 29.) These regulations, too, were to be enforced by the sharpest penalties. The violation of them was to be on pain of death—witness the stoning of the man caught at gathering sticks to kindle a fire on the Sabbath. (Num. xv. 33.)

THE CHRISTIAN SABBATH OR LORD'S DAY.

Christ the Son of God came with authority to establish a new covenant which should displace the old. Not that there was by this means to be a moral retrogression; but its intent was a progress, a development, an advance to a higher plane both in revelation and in obedience. The new was to be a "better covenant" (Heb. viii. 6) than that which it abrogated.

Is, then, the obligation to keep the Sabbath annulled or weakened by the Christian dispensation?

To answer this interesting question, two classes of passages must be correlated. One is represented by Heb. vii. 18: "For there is verily a *disannulling* of the commandment

going before for the weakness and unprofitableness thereof." Here the abrogation of the Judaistic legal code is positively asserted. The other class of passages is represented by Gal. iv. 7: "Wherefore thou art no more a servant, but a son." Here the purpose of the abrogation of the commandment is given, to wit, not that we should be relieved from obligation, but that instead of it being the enforced and technical obedience of a "servant," it should be the free and loving offering of a "son." A son is exempted from the prescribed duties of a servant. He is allowed larger liberty to exercise his independent judgment, but he is not intended to abuse that liberty by disobedience. But really far more than a servant is he to obey, to regard and to seek to do his father's will. In Rom. vii. 6, we find both these ideas conjoined: "But now we are delivered from the law, that being *dead* wherein we were held, that we should *serve in newness of spirit*, and not in the oldness of the letter."

From this it is clear, beyond question, that the Jewish Sabbath is dead, having passed away with the ceremonial system of which it is a part. But the moral force of the Sabbath, the uni-



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ing: "The Son of Man is Lord of the Sabbath." (Mark ii. 28.) He also ridiculed the casuistic Rabbinical traditions which had overgrown it, and the micrological technicalities with which its observance was enforced. He reproached the Pharisaical system respecting it, as straining at a gnat and swallowing a camel. He likewise healed on the Sabbath, announcing the law: "Wherefore it is lawful to do well on the Sabbath." (Matt. xii. 12.) And unfolding the true intent of the institution of this day, not to put a yoke of bondage or a burden of servitude, but to confer a benefit on the race, he affirmed the great law that "The Sabbath was made for man, and not man for the Sabbath." (Mark ii. 28.)

In the light of these teachings of Christ, the early Christians resolved to change the day from Saturday, the seventh, to Sunday, the first day of the week. Thus they showed their independence of legal obligation to keep it, and yet their belief that its observance was founded upon an eternal and universal principle of piety toward God, and of good to the race.

SUNDAY, the *Dies Solis* of the Roman Calendar, dedicated to the worship of the sun, but sanctified by Christ's resurrection, was now to

become *ἡ ἡμέρα τοῦ κυρίου*, the Lord's Day. Accordingly, we find the apostles meeting on this day (John xx. 19); the Holy Ghost outpoured on it at the Pentecostal feast, (Acts ii. 1); the Lord's Supper observed upon it (Acts xx. 7); and St. John (Rev. i. 10) distinctly terming it "the Lord's day." The earliest Christian literature likewise bears testimony to its observance. Tertullian, for example, thus recognizes it: "Business is to be put off on this day, lest we give place to the devil." * So also Barnabas, † Irenæus, ‡ and the Roman governor Pliny. §

But particularly Justin Martyr gives an account of its observance in an Apology or plea against persecution in behalf of the early Christians, presented to the Roman emperor Antoninus Pius about 150 A. D. The statement is of such remarkable interest that we give it in full. It is as follows:

"On the day called Sunday, all who live in cities or in the country gather together in one place, and the memoirs of the apostles or the writings of the prophets are read; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then, when prayer is made, bread and wine and water are brought, and there is a distribu-

* *On Fasting*, c. 14.

† *Adv. Hæc.*, 4, 16.

‡ c. 15.

§ *Ep.* x. 97.

tion to each. And they who are well to do and willing give what each thinks fit ; and what is collected is used for the succor of widows, or orphans, or the sick, or strangers, or those in prison. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, *having wrought a change in the darkness and matter, made the world : and Jesus Christ our Saviour on the same day rose from the dead.*" *

The early Christian Church, then, kept a Sabbath, its observance by the second century being universal.† But it was widely discriminated from the Jewish Sabbath by the following marked particulars: 1. The obligation to keep it was moral, not legal. 2. The manner of its keeping was, therefore, not to be regulated by definite precept, but to be left to the exercise of individual liberty, enlightened by a Christian conscience. 3. No penalties of a statutory kind, or other than moral, were to be visited upon its non-observance. 4. The day and its name were changed. 5. The basis of its obligation was changed from a memorial of the primeval creation, to that of the new moral creation wrought by the resurrection of Jesus Christ from the dead. 6. It was to be rather a day of joy than a Sabbath of Judaistic or Puri-

* First Apology, chap. lxvii.

† Guericke's *Christian Antiquities*, p. 129.



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That the Lord's Day be hallowed is then an obligation resting upon a universal principle announced at the creation, corroborated at Mt. Sinai, sustained by the practice of the primitive Christians, and confirmed, as St. Augustine expressly affirms, by apostolic authority.* And can we then have for it any higher sanction?

THE SABBATH IN ACCORD WITH NATURE AND SCIENCE.

The laws of physiology show that man needs his working days to be alternated by a day of rest. In every twenty-four hours his system, run down by exertion, requires to be refreshed by spending one-third of the day in sleep. And so, at longer intervals, after a number of days of toil, he needs a longer period for recuperation. He requires then a day in which his fatigued body shall be reinvigorated by rest and repose; and in which his mind, harassed by the wear and tear of business, and fretted and out of tune by the stress of ordinary routine, shall be di-

* Ep. ad Januar., liv. § 1.

So Dr. Krauth, on Augsburg Confession, p. 81. "The confessors maintained that the Jewish Sabbath is abrogated, but that so far as its ends and obligations were original and generic they are unchangeable, and that to meet these ends and obligations *the Christian Church through the Apostles* had appointed the first day of the week as Lord's Day."

verted by a difference of occupation, and given a changed bent of thought and energy.

This need, instead of diminishing, only grows the greater with advancing civilization, and with the greater tension of mind and body occasioned by the marvelous advances of invention, and the increasing intricacy of machinery, and the more complex and harassing nature of work and business in the present than in the past. And unless such reasonable rest and relaxation are given the system, a prematurely impaired constitution and an early death will be the inevitable penalty.

Lord Macaulay thus eloquently enforces these physiological reasons for observing the Sabbath: "The day is not lost. While industry is suspended—while the plough lies in the furrow—while the exchange is silent—while no smoke ascends from the factory—a process is going on, quite as important to the wealth of nations as any process which is performed on more busy days. Man, the machine of machines—the machine compared with which all the contrivances of the Watts and Arkwrights are worthless—is repairing and winding up, so that he returns to his labors on the Monday

with clearer intellect, with livelier spirits, with renewed corporeal vigor."*

But more especially does the social, moral, and religious nature of man require the Sabbath. The weary soul needs it to repair its wasted energies and to re-trim its exhausted lamp. Business and toil give no opportunity for the nourishment and care of the heart and conscience. Ignorance, moral stupor, and the atrophy of all the finer sentiments of man's higher and immortal being, are the result of spending life in unremitting toil and drudgery. But the return of this holy day is a break in this plodding routine, in which the spirit, directed to thoughts of God, righteousness and eternity, regains its moral tone and elasticity, and gives due prominence to the world to come, and to its future eternal state.

How beautiful, then, this day—interjected amid earthly noises, distractions and cares,—on which peace, and love, and purity, breathe their benedictions upon the soul, and the smile of God hallows all nature, as the worshipper goes to the sanctuary to behold on wings of faith the opened doors of heaven!

* Speech in Parliament on the *Ten Hours Bill*.



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having to regulate in a nation the labor and the days, the toils of the body and the exercises of the soul, the interests of hygiene and of morals, political economy and personal subsistence, had recourse to a science of numbers, to a transcendental harmony, which embraced all space, duration, movements, spirits, bodies, the sacred and the profane. The certainty of the science is demonstrated by the result. Diminish the week by a single day, the labor is insufficient relatively to the repose; augment it in the same quantity, it becomes excessive.”*

How paradoxical are the positions to which scientific opponents of revelation thus find themselves driven! While contending that man has been evolved from the lowest animal forms of life to the highest human type, yet to escape from incontrovertible historic facts, and to account for the existence from immemorial ages of the wisest institutions without acknowledging the intervention of a Creator, they are forced to assume for man in his earliest historic stage a degree of wisdom, and a height of culture, incomparably in advance of what he possesses when now he stands in the “foremost rank and

* *De la Celebration du Dimanche*, p. 67.

files of time." In other instances, they have resorted to experiments to thwart this sabbatic law of divine wisdom, but in vain. Infidel France thus once resorted to a device for escaping the Scriptural Sabbath by appointing every tenth day as one of rest, but found itself necessitated by inexorable natural reasons to return to the ancient mode.

The great philosopher, Humboldt, bears this remarkable testimony in regard to this experiment: "I was in Paris during the period of the revolution, when this institution was subordinated to the dry and wooden decimal system. The tenth day was that which we were to call a Sunday, and all ordinary occupations were to be carried on for nine days. When it was found that this was evidently far too long, several kept the Sunday as well, so far as the laws would allow, and then there was too much leisure. Thus we ever oscillate between two extremes, when we leave the appointed medium. I am convinced that the six days is just the right measure."*

Nature and science, then, join to attest the necessity and the perfection of the institution of

* *Briefe an eine Freunden*, 5 edit., p. 282.

the Sabbath. Once more our sacred volume has so perfectly anticipated all the conclusions of philosophy, and discoveries of human wisdom, that improvement upon it is found impossible.

And here, again, every finger of testimony points to *inspiration*. The Sabbath is no human invention, no outgrowth of slowly evolving needs of mankind, but it dates from the creation, and was part of man's outfit when placed by God in the temple of the universe. The holy day of rest and worship was instituted by the Creator, and is altogether of divine origin—the outcome alone of His wisdom and beneficence to mankind. Here, again, the Book of God's Works, and the Book of God's Word are in fullest accord.

THE MODERN AND AMERICAN SUNDAY.

From the creation to Sinai, from Sinai to the Resurrection morning, and from the early Church to the modern times, this institution of the Sabbath has floated down the tide of history, escaping all the rocks of destruction, until we to-day have it as one of the most precious heritages of our Christian civilization. Sunday, or the Lord's Day, is more or less devoutly



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itan Sunday is sometimes exaggerated; and while the system had its undoubted evils, they were by no means as great as the other extreme of irreverent license.

Taken altogether, the American Sunday is more properly and devoutly kept than any other in the world. Labor ceases and there is rest. The factories are silent; the stores are closed; the gold exchange turmoil is stilled; the business streets are deserted; workmen and shop boys and girls, released from toil, enjoy their quiet homes; and the wheels of worldly business pause. Church-going is well nigh universal. On every side churches are open, Sunday-schools are filled with children learning of truth and heaven, and mission work is actively prosecuted among the poorer classes. It is calculated that whereas in Paris, Berlin, and Vienna, only four per cent of the population attend church; in New York City the ratio is at least twenty per cent.

On Monday morning how marked the change! The sacred day of rest is over. "Fires are ablaze in the furnaces, the steam presses in the boilers, the wheels are plunging swiftly round, and the vast machinery of the busiest of peo-

ples is in motion for another six days." Such is the typical American Sunday. Sadly enough must it be owned that there are dark rifts of shadow through this sunshine. But let us trust that this precious legacy of our forefathers may neither be lost nor impaired, and that through all coming time the benediction of this holy day of rest and worship may not cease to smile upon our beloved land.

And then, instead of incurring those dreadful national judgments denounced by Jehovah upon Sabbath-breaking, this blessed promise, so remarkably illustrated in the varying fortunes of the chosen nation, will be fulfilled in our history as a people:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the *mouth of the Lord hath spoken it.*" (Isaiah lviii. 13, 14.)

SUNDAY AND THE STATE: SUNDAY LAWS.

The American government rejects the union of Church and State. It by no means follows, however, as claimed by some, that the state is to regard religion with absolute indifference, or, what this amounts to, that we are to have a godless state. That there is a bond of *moral* union between Church and state is quite undeniable. God, who is the author of both, has made them by a natural necessity to stand in closest relation. Even the pagan Cicero declares that religion is the "chief prop of the state." And accordingly the Romans had a national religion and upheld the public worship of the Divinity by legal enactment.

Our Lord in his famous apothegm (Matt. xxii, 41), defined their mutual relations, and St. Paul delineates their reciprocal spheres of jurisdiction in a masterly manner. (Rom. xiii.) A Christian state could not exist without the moral support contributed by the religious convictions of the people; and certainly there must be reciprocal obligations on the part of the state to protect, at least in some general way, that religion and worship which are the chief pillars of its own existence. "The state does service to



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brated edict of Constantine, the first Christian emperor, dated 321 A. D., "required that all who were engaged in the arts should cease on the venerable Sunday." The emperor Theodosius, in 386, A. D., prohibited transactions of business, shows, and spectacles, on the Lord's day. England, for a thousand years, has enacted laws, more or less rigid, to maintain the sanctity of Sunday. And even when, in France, the Christian Sunday was supplanted by the decimal division of time, the public offices, schools and workshops were closed by the infidel laws on the tenth day.

That our Christian United States, then, should give legal sanction to this day, is but in keeping with the universal tenor of history, and the general practice of mankind. The early laws of Massachusetts, Connecticut, Georgia, South Carolina and Virginia, accordingly, even made obligatory upon the citizen attendance at church. This, of course, was an extreme of Puritanic intolerance. But our highest American courts have repeatedly affirmed the constitutionality of Sunday laws on the grounds:

1. Of the natural necessity of one day's rest in seven.
2. Of the right of public worship to be

free from disturbance. 3. Of the respect due to religion in general. And 4, Of the necessity to the state of that morality and intelligence inculcated by religion, and without which free institutions cannot exist.

The Sunday laws in the various states are more or less stringent. They suspend ordinary traffic and turmoil. They forbid noise or interference with the quiet of the worshippers attending service in the various churches. But they restrict no one's freedom. No individual is compelled to keep the day in any particular manner. These laws excite the bitterest enmity of free-thinkers and infidels, but are too strongly entrenched, we think, in the nature of government to be overthrown. But as experience shows that all laws are inoperative unless sustained by popular sentiment, so if our citizens grow indifferent to the pious observance of Lord's Day, the more and more will our laws become an impotent statute book—a mere piece of parchment—a dead letter.

SUNDAY AND THE WORKING CLASSES.

One of the pleas most forcibly urged in favor of larger license on Sundays, is that it would be

in the interest of the working classes. It is said that as Sunday is the only day on which they have leisure, therefore libraries, museums, art galleries, etc., should be open, to afford them an opportunity for pleasure and culture. While this sounds plausible, it is really but the artful pretext of the enemies of the laboring man to take from him his Sunday. For, if these places were kept open, it would require the work of a large number of employes, and these would of course have to lose their Sunday, and be oppressed for the mere pleasure of the others. But this, too, would only be the beginning. One step would lead to another. The opening of one class of places would soon be followed by the opening of others. And on this and that excuse of necessity or pleasure, various businesses would, step by step, be resumed, until Sunday would have virtually disappeared. And what then would the working man have gained? Only this, that he would have to labor seven days instead of six, and that, in all probability, for the very same wages. John Stuart Mill, one of the shrewdest political economists, states as the result of his inquiries, that "Operatives are perfectly right in thinking that if all worked on



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cessive hours during the week, they must have a day of rest, if an unremitting drudgery is not prematurely to end their lives. With no leisure during the week, Sunday is almost their only opportunity to cultivate their hearts, and to attend to their eternal interests. Let the working classes then turn a deaf ear to the miserable demagogues who would lead them to so suicidal an act as the destruction of their only day of rest. We hear large boasts in our time that the working people are being divorced from the Church. We believe it to be only very partially true. No greater mistake could they make than this. Christ and the gospel and religious agencies have ever been on the side of the poor, toiling masses. And in no single respect are the interests of the workingman more closely identified with the Church than just on this question of Sunday observance—than in this great battle which the Church is waging to keep grasping monopolies and soulless corporations from encroaching upon the poor man's Sunday, and thereby enslaving his body, making serfs of his wife and children, and depriving him and them of the needful means for culturing their hearts and saving their immortal souls.

THE DANGERS OF SUNDAY DESECRATION.

A feature of our time is the advance of Sunday desecration. On every side we hear the sounds of this movement and the steady forward tread of the columns of the invaders. Museums, art galleries, libraries, and places of public amusement, saloons, etc., are to be thrown open. All the holy safeguards of the day of God are to be cast aside, and traffic and license and sacrilege are to riot on its sacred hours. The menace to our free institutions in all this is not to be disguised.

Some of the greatest living statesmen have sounded the warning. Says Gladstone, in a recent speech in Parliament against the opening of Sunday museums: "The religious observance of Sunday is a main prop of the religious character of the country. From a moral, social and political point of view, the observance of Sunday is a duty of absolute consequence." And that champion of human rights, John Bright, thus supports him: "The stability and character of our country, and the advance of our race, depend very largely on the mode in which the sacred day of rest is observed."

In a democracy, like ours, where power is

lodged in the hands of the masses, and where all depends on their intelligence and piety, the overthrow of the Lord's Day, with the moral checks and restraints it imposes, would, more than in any other form of government, lead to the utter destruction of our free institutions, and usher in the frightful reign of riot and anarchy. "God is as necessary as liberty to the French people," exclaimed Mirabeau. And so every patriotic American should be aroused to the importance of this conflict. The Sunday question is imminent: it is the burning question of the time. With no Sunday, with no religious instruction and training, with no fear of God, there can neither be law, government, safety nor prosperity to the nations of the earth.

We do not ask that the day shall be observed with Puritanic legalism and severity. Nor do we say that all should keep it precisely alike, for we do not think that the same rigid rule holds for all. Our varying circumstances and privileges during the week, must largely regulate our method of keeping it. To one confined all the week in dark, unhealthy, almost nauseous rooms and places of work, a walk in the fields, a communion with nature, a breath of



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enforced. That the clamors of infidels, Socialists and reckless agitators against Sunday, be unheeded. And that this holy day be not desecrated to the service of Satan and the furtherance of vice, but that it be hallowed according to its true intent, so as to make it what Emerson so beautifully describes it, viz.: "Christianity has given us the Sabbath, the jubilee of the whole world; whose light dawns welcome alike into the closet of the philosopher, into the garret of toil, and into the prison-cells, and everywhere suggests, even to the vile, the dignity of man's spiritual being."

Finally, the Sabbath is a

TYPE OF THE ETERNAL SABBATH.

The Christian fathers call attention to the fact that whereas of the six days of creation the formula is always used: "And the evening and the morning were the *first* day," and so on, this phrase is omitted, with respect to the *seventh* day. Thus says St. Augustine: "The seventh day was without evening and had no sunset, because Thou hast sanctified it to an eternal continuance."* According to this conception, man

* De Gen., iv. 18.

was designed to live on a perpetual Sabbath. His whole being was to be spent amid the peace and blessedness of the perfect work and beatific rest of God. "And this day of rest of the new created world, which the forefathers of our race observed in Paradise as long as they continued in a state of innocence and lived in blessed peace with their Creator, was the *beginning and type* of the rest to which the creation, after it had fallen from God through sin, received a promise that it should once more be restored through redemption, at its final consummation."*

St. Paul, accordingly, points to this eternal Sabbath in the passage: "There remaineth therefore a rest (*Sabbatism*) to the people of God." As then the Sabbath or Lord's Day has a retrospective character, pointing back to the blessed rest of creation, so it has also a prophetic character, pointing forward to the blissful rest of eternity. "Blessed are the dead which die in the Lord, for they *rest* from their labors." (Rev. xiv. 13.) On each Lord's Day then, as its smile of peace greets our souls, and as earthly noises and discord cease to jar our

* Delitzsch on *Pentateuch*, vol. i, page 70.

spirits, we should turn backward in thought to the rest of the creation Sabbath, to the new moral creation of Christ's resurrection morning; and forward in anticipation to the eternal Sabbath of God's people in the heavenly land and temple.

When that long looked for Sabbath dawns upon man, then will he "rest" from toil and sin and care—dire evils of the fall; then will he "rest" from the changes and uncertainty of time; then will he "rest" from conflict, discord and strife; then will he "rest" from sorrow, trouble, and tears; then will he "rest" from unsatisfied yearnings, and from incomplete endeavors; and in a perfect activity, a spotless holiness, and a fulness of joy, he will bask in the light of the eternal Sabbath, a day without evening or sunset. It is in this type of the perfect rest of eternity that the Sabbath, so blessed in itself, finds its deepest meaning, its most hallowed sweetness, and its richest crown and glory.

**"The Sundays of man's life,
Threaded together on Time's string,
Make bracelets to adorn the wife
Of the eternal, glorious King.
On Sunday heaven's gate stands ope;
Blessings are plentiful and rife,
More plentiful than hope."**



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of the Bible sings the sweet strain of flowery Eden's joys; here already sighs the melancholy dirge of pain, sorrow, misery, and ruin.

In short, the first page of revelation shows us the formative work of God; the second the defacing work of the Devil. It is a startling fact how suddenly this terrible change occurred. Barely have the two opening chapters closed, and is the account of the creation ended, until, in this third chapter, follows the narrative of the fall.

In their eagerness to divest the Bible of every miraculous and remarkable feature, the rationalistic party select as a particular target for their destructive criticism this narrative. According to their representations it is an instructive allegory, or even no more than a "pleasing fable." They will have it at best to be entirely figurative, with no pretense even to historical reality. On what grounds, indeed, except such as would invalidate all the historical portions of Scripture, does not appear.

The account is related with every air of historical reality; the details, as in keeping with the great importance of the events, are minutely set forth; the personal names of the leading actors

are given; and the identical words of the speakers are recorded. Moreover, the frequent references made to it in the following Scriptures of the Old and the New Testaments, show that both inspired Jewish and Christian writers regarded it in no allegorical light, but as a literal historical account, a sober record of facts. That one of the actors assumed a disguise was necessary to the accomplishment of his design, and serves to strengthen the probability of the reality of the occurrences, except to those who reject everything miraculous in revelation, which is the same as rejecting all possibility of a revelation.

We have here then a simple, veritable history of that darkest and strangest of all problems, the

ORIGIN OF EVIL.

The existence of physical and moral evil, with their nameless attendant woes, all ages and races have been compelled to admit. But while the fact was self-evident, the cause was wrapped in mystery. Could God consistently with His nature be the cause of evil? And if He was not its cause, whence did it come? The ancients in their efforts for a satisfactory explanation, were driven to the hypothesis of dual powers—a God of good

and a God of evil, a spirit of light and a spirit of darkness—engaged in deadly struggle for the mastery on the stage of our world.

But here we have the mystery solved, and the difficult facts explained. God is not in any sense the author of evil. He has no causal relation whatever to its origin. He creates the world and man good, and holy, and pure. He forbids sin, and sets his eternal edict athwart the way of its entrance. But He will not destroy the freedom of the will—which would amount to the destruction of the noblest moral faculty of His creation—to prevent it. And, taking advantage of this liberty, evil originated in the voluntary action of a spirit who had been created holy and powerful; and by like voluntary acquiescence on the part of human beings, it found entrance into the earth. Such is the explanation of this vexed question which is given in the book of Genesis, and which is intended to be set forth by the history of the fall. And to the unprejudiced reader, there is no narrative more logical and consequential as related to cause and effect, or more breathless in interest, or more worthy the hand of inspiration, in the whole Bible.



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heathen mythological accounts. Thus in the system of Zoroaster it is related that Ahriman, the chief of wicked spirits, seduced the first human beings to sin by putting on the form of a serpent. And says the antiquarian scholar, Van Bohlen: "Almost all the Asiatic nations represent the serpent as a wicked being who has brought evil into the world."* This widespread belief, and the well known heathen worship of the serpent in order to propitiate his enmity, are undoubtedly traditions gathered from this account in Genesis, and accordingly are valuable confirmations of the Biblical record.

But was this serpent merely a dumb beast? No! this was Satan in disguise. This fact is indeed nowhere specifically stated in Scripture. But it is repeatedly assumed and implied. When Jesus, evidently having this act of deception in mind, calls him "the father of lies, and a murderer from the beginning" (John viii. 44), and when St. Paul speaks of his power to transform himself into other shapes as he does here; and particularly when in the Apocalypse he is termed "that old Serpent, called the devil," (Rev. xii. 9), there can be no doubt that

* Indien, i, p. 248.

it is *Satan* who here disguises himself and employs the serpent as his agent.

Either anterior to the creation or about this time he had fallen himself, and now he seeks to bring the human race down with him. It is significant, too, that he approached not Adam directly, but Eve, just as he afterwards sought to entrap Job through his wife. This he did because woman is the weaker, and has less strength of will to resist, and is more easily influenced than the more determined man. The will is not with woman, as with man, the ruling faculty. Artfully, therefore, he plies her with the question, "Yea! hath God said, Ye shall not eat of *every* tree of the garden?" (v. 1.) This was untrue, and Eve corrects him by replying that they are permitted to eat of every tree, excepting only the one in the midst of the garden, but of that "God hath said, Ye shall not eat of it lest ye die." (v. 3.) To this the serpent makes the false and cunning answer: "Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (vs. 4-5.) Very subtle was this answer. For it was an appeal to Eve's

vanity, and was coupled with a half-truth, for their eyes were really opened by the act.

And yet why did not Eve start back in horror at the proposition? The serpent was now unmasked; she knows that no dumb beast could thus speak; she may well suspect that this is the stratagem of a wicked spirit. And he has dared to charge her holy Maker with falsehood, and to ask her to sin against His law and goodness! Would we not think that she would hurl back the daring suggestion with scorn from her pure bosom? But *doubt*, that stealthy author of all evil, that moment creeps into her soul, and sin then and there is conceived.

Was it right for God to except this tree and ordain this temptation? Did He not thereby Himself prepare the very opportunity for Adam and Eve to fall into sin? This is the way many argue to solace their consciences now, pleading the force of their temptations, as if they were too strong to be overcome. We answer that the temptation was undoubtedly right and good, because *moral probation was essential to man's spiritual development*. There can be no exercise of free-will, where there is no power of choice between right and wrong. The animals



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is about to plunge herself and all her unhappy posterity, and then she does the fatal deed. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked" (vs. 6 and 7).

Thus was committed the first sin; thus was admitted into our world that baleful spectre which has turned all human history into a tragedy. Thus did Satan so beguile the mother of all living, that

" Her rash hand, in evil hour
 Forth-reaching to the fruit, Eve plucked, she ate!
 Earth felt the wound, and nature from her seat,
 Sighing, through all her works, gave signs of woe
 That all was lost."

This fall of our first parents, like all sin, was utterly without excuse. Yet in their case were various circumstances which made their guilt specially inexcusable. They had in the garden of Eden, and in their lordship of the animal world, and in their love of each other, every

happiness and gratification that the human heart could lawfully desire. Moreover, as they were as yet unfallen and perfectly pure, their power to resist temptation was unmarred and complete. Besides, their discernment was clear, and their relation and intercourse with God were so direct and personal, and the prohibition was so distinct and well understood, and the penalty threatened was so positive and dreadful, that their conduct was without the shadow of extenuation.

Surrounded with a Paradise of delights, and with every possible motive not to violate the precept, their mutual act was the preference of a trifling gratification to the will of the supreme Lord of the Universe; it was an implied denial of God's veracity; it evinced flagrant ingratitude; it displayed contemptuous disregard of consequences; and it was cruelly selfish, inasmuch as it overlooked the results upon their posterity through all generations. In short, it was *sin*, and as such utterly odious, flagrant, and without excuse.

The moment the fruit was tasted, its effects were felt. Some think, therefore, that a noxious power lay in the fruit, which at once poi-

soned their bodies and souls. However that might have been, their eyes, as the serpent predicted, were opened, and they knew that they were naked in body, and that they were guilty and uncovered in soul. That is, they had lost that "blessed blindness," the ignorance of innocence—they were despoiled of that bright robe of original righteousness and childlike innocence, with which God had clothed them. They had yielded to the lust of the eye, and the craving for unlawful knowledge, and this, alas! was the result—only good had they known before, but now their eyes were opened to the baleful knowledge of evil.

Such is the similar unhappy awakening of a young man or woman, when, straying from the purity of loving parents and a happy household, they become acquainted with the ways of the evil world, and the paths of vice. They have plucked the fruit of the forbidden tree, and their eyes are indeed opened; their sphere of knowledge is enlarged; but their robe of innocence too is gone, their peace is broken, and the diadem of their true manhood and womanhood is darkened with sin and shame.



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and I did eat. (v. 12.) And then as the Lord turned to the trembling, weeping woman, saying: "What is this that thou hast done?" she replies: "The serpent beguiled me, and I did eat." (v. 13.) Thus natural is it for transgressors to seek to put the blame for their sins upon some other person or circumstance. Everything and every one is responsible except ourselves, who alone are the true offenders.

And now comes the curse. It is first indeed launched upon the serpent. He is doomed to be cursed above all cattle, and to go on his belly and eat dust as a sign of deepest degradation. (v. 14.) Yet the serpent had no moral nature, and had committed no conscious wrong. But this was done just as with the barren fig-tree, that the serpent might be a symbol, a perpetual reminder of God's judgments in the moral and spiritual world, a type of the fact that evil ever recoils upon Satan, its author.

Next comes Eve's penalty as the chief responsible offender: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee." (v. 16.) A judgment that has

had and is still having its stern fulfilment, not only in the pangs of maternity, but in woman's thousand pains and sorrows, and in the wrongs and oppressions which her often tyrannical master has heaped upon her. But this supremacy over woman here given to man was not meant by God to be a despotic rule, crushing her into a condition of slavery, as was the practice of Pagan antiquity, and as is yet the case in the heathen and Mohammedan world. But it was designed to be a rule on the one hand and a subjection on the other, having their roots in a mutual esteem and love.

And then the Omnipotent turns to Adam, the man whom he had made lord of the creation. Adam had evidently been present when Eve plucked the forbidden fruit, and ate with her, risking all his happiness in sharing her fate, rather than to be happy with God while she was miserable. But because he, having the stronger nature, did not remonstrate with her, but allowed her to misguide him, the Lord holds him, notwithstanding his attempt to shield himself through Eve, as being the one principally responsible. So St. Paul in Romans calls it in general "*Adam's sin,*" "*Adam's transgression,*"

as if he alone had committed the offence. Accordingly, the ground is cursed for his sake; thorns and thistles it is to bring forth, and in sorrow shall he eat of it. (vs. 17 and 18.)

Thus the creation with which man is so closely linked is drawn along with him under the shadow of the curse. "Everything injurious to man in the organic, vegetable, and animal kingdoms, is the effect of the curse pronounced upon the earth for Adam's sin." And the whole creation, by its thorns and thistles, its blights and mildews, its floods and earthquakes, and the evil, obstinate, and bitter spirit that seems to dwell in it, so that only persistent toil can soften its rugged wilds, preaches a perpetual sermon on the exceeding sinfulness, woe, and calamity of sin.

But weightiest burden of all, to Adam is announced the awful penalty of *death*: "Till thou return unto the ground, for dust thou art, and unto dust shalt thou return." (v. 19.) In this terrible word, which must have pierced Adam's very soul to the core, he realizes that after all Satan has deceived them with a falsehood, and that God's dire threat was verily true: "In the day that thou eatest thereof thou shalt surely



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“‘ Earth to earth, and dust to dust,’
 Here the evil and the just,
 Here the youthful and the old,
 Here the fearful and the bold,
 Here the matron and the maid,
 In one silent bed are laid ;
 Here the vassal and the king,
 Side by side lie withering :
 Here the sword and sceptre rust—
 ‘ Earth to earth, and dust to dust.’

“ Age on age shall roll along,
 O’er this pale and mighty throng ;
 Those that wept them, those that weep,
 All shall with these sleepers sleep.
 Brothers, sisters of the worm,
 Summer’s sun, or winter’s storm,
 Song of peace or battle’s roar,
 Ne’er shall break their slumbers more ;
 Death shall keep his sullen trust—
 ‘ Earth to earth, and dust to dust.’ ”

“So he drove out the man, and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.” (v. 23.) In addition to their other penalties, Adam and Eve must also leave Eden. It is not recorded whether or not they prayed to remain. If they did so, their intercession was fruitless. With what feelings they left their happy home we may well imagine. With heads bowed in grief

and shame, the pangs of self-accusation overwhelming them, they departed those blissful bowers, where they had found themselves on creation's joyous morn, never to return.

No more for them now the flowers and self-ripening fruits and the angelic guests of Paradise; but toil, and conflict, and care, and sweat of brow, and unceasing struggle with wild and turbulent nature, and infirmity, and pain, until their worn-out bodies should return to the ground whence they were taken. Thus ever, not content with virtue's joys and seeking forbidden ones, we lose even those we have. Avenging nature drives the transgressor from the early Eden of his health, happiness, and peace.

The fall has ever been one of the deepest and subtlest questions of theology. Its precise doctrinal statement has exercised the powers of the acutest thinkers, and its discussion has given rise to the sharpest controversies that have disturbed Christendom. No view has any authority which is not directly deduced from the Scriptures. These teach that the consequence of the fall was a condition of *total depravity*. "From the sole of the foot to the head there is no

soundness in us: but wounds and bruises and putrefying sores." (Is. i. 6.) "Every imagination of the thoughts of his heart was only evil continually." (Gen. vi. 5.) That is, his whole nature—mind, heart, and will—was corrupted, his state of original righteousness lost, and the image of God effaced.

And they show, further, that *all mankind fell in Adam*, his deed becoming theirs, through his position as head and representative of the human race. Such is the Pauline theology, as defined in Romans, viz.: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (v. 12.) The state of moral depravity, too, or original sin, into which the first pair fell, is *transmitted*, by natural heredity, to their posterity. So that now all are born in sin, the seeds of moral evil being implanted in birth, and developing at the first conscious intelligence into actual sin. Thus says David: "Behold I was shapen in iniquity, and in sin did my mother conceive me." (Ps. li. 5.) So St. Paul: "We all were by nature the children of wrath." (Ephes. ii. 3.) And this depraved state is one of moral helplessness, of spiritual



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to the justice of the Creator, and they are likewise in harmony with the universal facts of experience.

The Scriptural narrative of the fall in general, that is, of man being created originally pure and then falling from this high estate to a lower, is *in accord with the teachings of science*.

If, according to the skeptical and evolutionary conjecture, man had originated in a globule of albumen, or a particle of protoplasm; if, according to Prof. Tyndall, "all the higher types of life with which the earth teems have been developed by the patient process of evolution from lower organisms, and we are bound to trace back the human series to the simplest forms of protoplasm which the microscope reveals;"* if thus our more distant progenitors were "worms," and our immediate ancestors the apes—i. e., if the human race started from the lowest point, and ascended by an ever-rising scale to its present apex of development—then, incontestably, such fossil human remains as are found in the earth would bear witness to the fact.

But precisely the reverse is the case. The

* *Contemporary Review*, vol. xxix, 901, 902.

record of the rocks is here again on the side of the creative narrative. The earliest certain indications of the presence of man in Europe, Asia and America, represent him in the perfection of development which characterizes him in the modern period. "The human remains found in the earth," says Principal Dawson, "belong to the Post-Glacial period, and are *those of fully developed men of high type.*"*

If there were remains of an earlier period, some specimens would certainly have been found. And so, if these had exhibited a less complex and perfect organism than man has now, how these discoveries would have been paraded! But the testimony graven in the caves and tombs and cemeteries of the earth, conclusively shows that man has not been evolved from lower to higher forms, but appeared suddenly, and at once, in the full possession of all his remarkable endowments. Geology so far thus sustains the record of Genesis as to show that mankind has not ascended in the creative scale, but rather the reverse.

This Biblical account of the fall is likewise corroborated by the facts of history. Instead of

* *Antiquity of Man*, p. 80.

a progressive course in excellence, it reveals an *inherent law of deterioration*, a tendency to fall. One need but traverse its pages to find this corroboration of the Biblical moral catastrophe. We find thus, that civilized nations when left to themselves, have often become savages; but savages, left to themselves, have never become civilized. Upward impulses, with man as with nature, come first from above. Divine incentive, and not human impulses and effort, is the only source of improvement. Man, then, in point of fact, has not by "natural selection," or by the imperceptible accretions of untold millenniums, raised himself up from mineral to vegetable, from ape to man, and from barbarism to civilization.

But history, on the contrary, shows that every man and nation, not approached from without, sinks lower, instead of rising higher. Archbishop Whately, in his full discussion of this in his *Origin of Civilization*, proves "that there has been no instance of the human race lifting up itself." And Humboldt and Niebuhr, whom he quotes, sustain him on scientific grounds. A fallen race, and a fallen person, are never raised but by the intervention of a divine Power. Out-



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And yet more notable still, was this great prophecy uttered by the Almighty in His rebuke to Satan under the form of the serpent: "And 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" (v. 15). This is universally regarded as the *Prot-evangel*, or *first promise of the gospel*. By "the seed of the woman," is meant Christ, who as he was without human father, born of a virgin, could alone be truly called "the seed of the woman." And when it is foretold that this seed shall *bruise* the serpent's head, and we compare the identical words of St. Paul in Romans, "The God of Peace shall *bruise* Satan under your feet shortly" (Rom. xvi. 20), we see beyond doubt that it is Christ who is here prophesied. So already the earliest Christian fathers perceived, as St. Irenæus, who writes: "The victorious seed of woman was the incarnate Son of God, who crushed the infernal serpent's head."* Though, therefore, God must be just, yet Adam and Eve and all their posterity are still His children, and He will not drive them to despair.

While then the curse yet mutters on the air,

* *St. Irenæus*, iii. 38.

there are heard the first sweet tidings of the gospel. Scarcely is the monster sin born, until the Redeemer, who shall crush the dragon's head, is promised. The shadow of the Cross then stands like a far-off beacon of hope in the background of Eden; and as the outcasts go on their sorrowful way, Eve sees herself in the coming fullness of time, through Christ her seed, in the end triumphing over the serpent, who now has achieved her fall and that of all her children. Yea! and so wonderfully were the power and grace of God to be shown in behalf of men, that the blessings to be brought by the advent and death of Christ on Calvary were to more than outweigh the calamities of the fall, so that that dire catastrophe has been overruled to man's everlasting welfare.

And wondrously notable is it that as the opening chapters of revelation describe the serpent in Paradise, the temptation and fall, the curse, man driven from Eden, and the flaming sword to keep the tree of life; the closing chapters of the Apocalypse describe the very reverse of the scene. Then we read that there is "no more curse" (Rev. xxii. 3); the serpent is there, but discomfited and cast into the lake of fire;

Paradise is there, not lost, but regained; the tree of life is there, not fenced with flaming sword, but free for the healing of the nations; and Adam and Eve and their descendants are there, no longer fallen and weeping, but redeemed and rejoicing; and Christ is there, not crucified, but reigning and glorified forevermore.

Oh, how the heart must ever thrill at the unspeakable wonders of redemption! And, as the only means of escaping the penalty of eternal death pronounced against sin in Eden, and of avoiding an everlasting fall, from which there shall be no rising again, the undone race must fly to Christ, who was revealed to bruise the serpent's head, to crush the dragon Death, and to bring life and immortality to light by the gospel.

" Now Thou hast avenged
 Supplanted Adam, and, by vanquishing
 Temptation, hast regained lost Paradise,
 And frustrated the conquest fraudulent.
 No serpent more henceforth will dare set foot
 In Paradise to tempt; his snares are broke:
 For though that seat of earthly bliss be lost,
 A fairer Paradise is founded now
 For Adam and his chosen sons, whom Thou
 A Saviour, art come down to re-install
 Where they shall dwell secure, when time shall be



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LECTURE XIV.

THE DELUGE—THE PHYSICAL CATASTROPHE OF CREATION.

“And God said unto Noah, The end of all flesh is come before me.

“And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die.”
Gen. vi. 13, 17.

AFTER the creation and the fall, in the Mo-
saic record, comes the account of the del-
uge. And with this most sublimely terrible
event in the world's annals, closes the first
great chapter in the history of the human race.
It is narrated in the sixth to the eighth chap-
ters of Genesis, inclusive.

THE CAUSE OF THE DELUGE.

Who were *the sons of God*? The general
cause inciting the Creator to this awful destruc-
tion of that work of His hands upon which He
had set His infinite love, power, and glory, was
the increasing moral corruption of mankind.
“And God saw that the wickedness of man was

great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (v. 5.)

Nine generations of men after Adam have now appeared, and somewhat more than 1600 years since the creation have passed. During all this time, while the earth is becoming rapidly peopled, the course of the race has been morally downward, with an ever increasing degeneracy. Further and further have men wandered from their Maker; more and more deeply have they marred the image of God worn upon their brows; and darker and more dangerous have been their profanations of their Creator's eternal laws. To such an extent has this degeneracy gone, and such is the prevailing pollution of morals and manners, that in the strong language of divinity, "All flesh had corrupted his way" (v. 11), and "The earth was filled with violence." (v. 12.)

But while this was the general, yet a particular provocative cause was not found wanting. This was as follows: "And it came to pass, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." (vs. 1, 2.)

That is, it was these unnatural marriages between the "sons of God" and the "daughters of men," which most incensed the Deity.

Who are here designated by the title, "sons of God?" Some have supposed it to mean godly men, the righteous sons of Seth, as over against the worldly daughters of Cain. But the more correct exegesis refers it to the *angels*. These are frequently called in Scripture by this very title. Thus in Job i. 6, we read: "Now there was a day when the sons of God came to present themselves before the Lord," where it is the angels who are meant. So also Job ii. 1; xxxviii, 7; Dan. iii. 25, etc.* The antithesis also between "sons of God," i. e., celestial beings, and "daughters of men," or beings of earthly mould, demands the same interpretation.

So weighty are these grounds that even Keil, while opposing the angelic theory, yet admits "These two points would lead us most naturally to regard the sons of God as angels, in distinction from men and the daughters of men."†

* "The commonest name in the Old Testament for these creatures, who are represented in prophetic vision and poetic fancy as surrounding the throne of God, is the "sons of God," which brings out their near relationship to their Creator." *Schaff-Herzog Encyclopedia*, Art. "Angels."

† *Keil on the Pentateuch*, vol. i, p. 128.



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impiety which exhausted the patience of the Almighty. "And the Lord said, My Spirit shall not always strive with man" (v. 3). And "repenting" (a condescension to a human figure of speech) that he had made man, He resolved to blot him from the face of the earth. Still, even then, as ever is His wont, did God in wrath remember mercy. "Yet," said he "his days shall be a hundred and twenty years," (v. 3) which expression did not, as is sometimes supposed, refer to the length of human life, but to the time that should elapse before the sending of the flood. This interval was given in mercy, that men might take warning at the awful catastrophe threatened, and that they might have opportunity to repent and to avert the suspended doom.

NOAH AND THE ARK; SKEPTICAL OBJECTIONS REFUTED.

In the midst of this world of crime and guilt, there was one notable exception. "Noah was a just man and perfect in his generations, and Noah walked with God." (v. 9.) To save him and his household, therefore, God revealed the idea and pattern of the ark. The intervening

120 years Noah spent in its construction. It was to be built in three stories, and to be 525 feet long, 87 feet wide, and 52 feet high, or nearly the size of the mammoth steamer, the "Great Eastern." This immense space was to be divided into little "rooms"—literally, "nests." Into this ark were gathered, not only Noah, his three sons and their wives, but "fowls," "cattle," "creeping things," and "every living thing"—"male and female," the clean by sevens and the unclean by pairs, to be preserved as the seed of future human and animal life upon the earth.

These preparations completed, the antediluvians meanwhile disregarding the monumental warning as it steadily rose year by year, and mocking at its builder, who "preached righteousness" (2 Peter, ii. 5) to them, the momentous hour arrived. It was the seventeenth day of the second Jewish (ecclesiastical) month, corresponding to our April, and the 600th year of his life, when Noah entered the ark. "And the Lord shut him in" (Gen. vii. 16), closing the door with his own Almighty hand.

Ancient as well as modern rationalism has alleged the impossibility of accommodating pairs of all existing animals within the ark. It

is objected that no room could be had for 700 species of reptiles, 2,000 species of quadrupeds, 6,000 species of birds, 10,000 species of fish, and 300,000 species of insects, and for storing away food for this vast number.

In reply, Tiele, in his commentary on Genesis, computes the ark to have contained 3,600,000 cubic feet, and if nine-tenths of this space were set apart for fodder, 6,666 pairs of animals could be stored away, with 54 cubic feet for each pair. Then it must be remembered that vast numbers, as of the insects, are almost infinitesimal, and would require but little space. Very probably, too, the number of animals then existing was much smaller than now. As all the varieties of the human race have descended from but one primeval pair, so, admitting the process of evolution within the range of species, the present great variety of animals has no doubt branched out and developed from a much smaller number of original types or species.

It would appear, then, that it was physically possible to gather pairs of all primitive species of animals within the precincts of so roomy a structure as the ark. "Hence, every objection that has been raised to the suitability of the



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tical objections to the Biblical histories. How easily could He who supplied the Israelites with manna in the desert, and who fed the 5,000 from a few small loaves and fishes, make provision to house and feed within the ark the seed that should re-people the new world! That He did this without a miracle we may consider probable; and that He did it with a miracle, if that were necessary, is no less certain.

THE NATURE OF THE DELUGE—WAS IT PARTIAL OR UNIVERSAL?

The fullness of time being at hand, the doors of the ark having been closed, the cup of divine fury is now to be outpoured, and so the long-suspended bolt of judgment falls. "The same day were all the fountains of the great deep broken up, and the windows of heaven were opened." (Gen. vii. 11.) That is, from above and from beneath, from the vast vault of the over-arching sky, and from under the ground—the subterranean springs and fountains bursting forth, and seas and oceans over-leaping their bounds and rolling in huge tidal waves over the land—from all sides came the devouring flood. For forty days and forty

nights continued this uproar of the watery elements, until the visible earth was but a wild, shoreless ocean. Higher and higher still rose the waters, until "the high hills were covered," and finally the tops of the loftiest mountains disappeared. "The description is simple and majestic; historian and reader are alike held fast as the account proceeds. The tautologies used depict the fearful monotony of the immeasurable expanse of water." "And all in whose nostrils was the breath of life died." (Gen. vii. 22.)

Imagination feebly tries to depict, and art has vainly sought to portray, the horrors of the universal struggle for life with the resistless tide of waters. But at last every ray of hope vanished, every spot of refuge was submerged, every death-wail was silent, and the but lately glowing world of life and joy was one wide sepulchre—a universe's grave! For 150 days the waters prevailed. Then it was enough. And "God," relenting, "made a wind to pass over the earth, and the waters assuaged." (Gen. viii. 1.) And on the 17th day of the 7th month, the ark rested on the top of Mt. Ararat, the well-known Asiatic peak, called by the Persians

“Noah’s Mountain,” which now becomes the second cradle of the world.

After three months of waiting, the tops of the mountains became visible, and, after forty days more, Noah sent out a raven which did not return. Then he sent a dove, which, finding no place for the sole of her foot, returned. After seven days he sent her again, and when she came back, “lo! in her mouth was an olive leaf plucked off.” After another seven days he sent the dove again, and she returned no more. Then Noah knew that the waters were abated, and on the twenty-seventh day of the second month of the next year he went forth from the ark, having been in it just a year and ten days.

As to the question which has often been raised, whether the deluge was partial or universal, we believe it to have been the latter. This is the impression that any unprejudiced reader would take to be the purport of the Scripture narrative. The language of the divine menace implies this: “I will destroy man whom I have created from the *face of the earth*” (Gen. vi. 7). And the descriptions of the event itself, involve no less. “And all the high hills that were under *the whole heaven*—and the



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in Central Asia and in Armenia, the source of the rivers of Paradise, made it look like a divinely appointed centre from which man could issue forth to re-people the depopulated globe.*

The promise of God is yet another corroborative proof: "I have sworn that the waters of Noah shall no more go over the earth" (Is. lv. 6). Now if the deluge was but partial, so is the promise, and mankind has no security against a second similar catastrophe. We conclude then, that, both from the tenor and particulars of the narrative, and from all the coincident circumstances and results, the Noachian deluge must have been *universal*, and any other theory would involve the biblical account in inextricable contradictions.

Such is the record. Let us now make some observations, and note some lessons. The deluge is

AN ACTUAL HISTORICAL FACT.

There is nothing mythical or legendary about it.

* "Mt. Ararat, as the central point of the longest land-line of the ancient world, from the Cape of Good Hope to the Behring Straits, was the most suitable spot in the world for the tribes and nations that sprung from the sons of Noah to descend from its heights and spread into every land." Raumer, *Palestine*, p. 456.

It is no fiction of the imagination, or romance of the primitive age of mankind, as infidels, and we regret to say, here and there a rationalistic so-called Christian writer, would have it. If any narrative in the Bible has all the characteristics of reality about it, it is just this one. Its awful leading facts, and its minute particulars, clothe it with a life so thrilling and exceptional, as utterly to exclude the theory of human invention. Its historical truthfulness, moreover, is made absolute for the Christian by the consideration that Christ and the Apostles frequently allude to it as a veritable scriptural fact. For our Lord, in St. Matthew, says: "As the flood came and took them all away, so shall also the coming of the Son of man be" (xxiv. 39). And St. Peter writes: "God spared not the old world, but the world that then was, being overflowed with water, perished" (2 Pet. ii. 5, and iii. 6).

But a most interesting historical testimony likewise comes from the fact that the *tradition of a flood* has a place in the annals of all nations of the world. The oldest of these is the Assyrian cuneiform inscription in the British Museum, assigned by the Oriental scholar, Smith, to the seventeenth century B. C. Its corres-

pondence with the biblical account is remarkable. In it Sisit, the Chaldean king, takes the place of Noah. He describes the godlessness of the world, the divine command to build the ark, the flood, the sailing of the ark toward Armenia, the resting upon a mountain, and the sending forth of birds, who twice came back with soil on their feet, but the third time returned no more.

In the traditions of India, Manu acts the part of Noah. The divine being appears to him in the form of a fish, forewarns him of a universal deluge, and instructs him how to build a ship by which he shall be saved. The flood comes, and Manu is borne in his ship to the Northern Mountain, where it rests; and as the waters subside he disembarks, and finding himself alone on the earth, sacrifices to the divinity and receives a companion.*

The Greeks and Romans preserved the same memorable event in the legend of Deucalion and Pyrrha. According to this, Jupiter, designing to destroy the brazen race of men for their impiety, Deucalion constructs an ark. Then Jupiter pours rain from heaven until the whole

* *India* : What can it teach us ? Max Müller, pp. 153-160,



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different local catastrophes. It is altogether improbable and inconceivable, that in such a number of different countries a flood precisely similar in so many minute details could have taken place. Nor can a recollection thus definite and concordant be a myth voluntarily invented. Some nations may, indeed, have borrowed their account of the event from the Biblical narrative. But the three great civilized races of antiquity corresponding to the descendants of the three sons of Noah—Shem, Ham, and Japheth—as narrated in the 10th chapter of Genesis, preserved traditions of it which could not have been borrowed from each other, but which dated back to the most ancient periods of their history.

These then bring independent and concurrent evidence to the fact of such a deluge as that here recorded, having occurred before the ancestors of these races had separated, and in that part of Asia which they inhabited, near the cradle of mankind.

While then the correspondence of these traditions in their large outlines sustains the historical reality and accuracy of Moses in his relation of a primeval flood which destroyed the world,

yet on the other hand, the absence of all disfiguring additions and absurdities, the fullness of detail, and the satisfactory and noble nature of the Biblical record, are again the incontrovertible attendant signs of its inspiration.

The *evidence of science*, corroboratory of the fact of the deluge, is most important. There exists all over the earth, to a greater or less depth below the surface, a layer of abraded materials, detached boulders, gravel and sand, which has been mechanically deposited in its present position by some mighty propelling force. This mixture is termed in geology, *diluvium*—the Latin word for deluge—and seems as if it had been carried to its bed by that great natural convulsion. Besides this, the remains of marine animals, fossil shells, etc., have been found upon the tops of the highest mountains, as the Cordilleras and Himalayas, proving that at some distant past time they must have been submerged under the waters of the ocean.

For a time it was contended that geological facts showed that the deluge had taken place at a period anterior to the presence of man on the globe, and here it was supposed there was a variance with the record of Genesis. But the

more recent discovery of human bones in beds of gravel deposited by the flood prove the existence of man at the time of its occurrence, and confirm the scriptural account. The learned Duke of Argyle, who some years ago was in a state of suspense in regard to the harmony of the two records on this point, in a recent lecture at Glasgow has declared that these later discoveries have effectually changed his mind. He now thinks that the "Mosaic account is not only consistent with all the known facts of science, but accounts for certain phenomena otherwise unexplained." Not only the presence of gravel on some of the highest points of Europe, but also the mammoth remains found in Siberia—a climate in which these animals could not have lived, and whither they must have been carried—have contributed to bring this thoughtful writer to this conclusion.

Such is the cumulative attestation afforded by the universal traditions of mankind, and by the discoveries of science, to the actual occurrence of the deluge, as recounted by Moses. And surely in this venerable archive of the flood, and in the corroborations establishing its veracity, we have new reason again to honor the



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Men learn here, then, that a bolt of destruction impends over the reckless perpetrators of iniquity; that though long delayed, it is sure to fall; and that when the lightnings of vengeance break from above, and the oceans of wrath burst from beneath, pain and horror and death will hem in the flying soul on every side, and there shall be found no way of escape.

The deluge, moreover, was meant to be *a type of the final judgment*. We might infer this from that exalted parallelism characteristic of the Old Testament, by which a present and individual event so often is the symbol and prophecy of a future and general consummation. But our Lord has not left us to inference, but has taught plainly that such was the direct typical significance. He says: "As it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they were given in marriage, until the day that Noah entered the ark, and the flood came, and destroyed them all." (Luke xvii. 26, 27.)

The deluge, then, is God's great monumental warning, set up before the eyes of men, of a judgment to come. It points to a "day of judgment, and perdition of ungodly men"—a "day

of tribulation and anguish," "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God" (2 Thess. i. 7, 8) —a "day of the Lord, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up." (2. Pet. iii. 10.) Then shall the startling blast of the last trump resound, and the guilty world be overwhelmed in a deluge of almighty judgment and everlasting fire, of which the flood of old was but a faint image.

"Day of wrath! that awful day
Shall the bannered cross display,
Earth in ashes melt away!

"Tremble, earth, and sea and sky,
When His coming shall be nigh,
Who shall all things judge and try!

"When the trumpet's thrilling tone
Through the tombs of ages gone,
Summons all before the throne,

"Death and Time shall stand aghast,
And Creation, at the blast,
Rise to answer for the past."

When, then, men peruse the Mosaic record of the deluge, let them be forewarned of the

coming flood of Eternal Judgment? The antediluvians did not believe the prophecy of the flood, but it came nevertheless. And just so, though our modern skeptics will not believe, and make a mock of, the prophecy of the Day of Judgment, it will come nevertheless, and "destroy them all." God have mercy upon every soul, that, taking heed by this first awful catastrophe of judgment, he may escape that second and yet more fearful doom which will unsparingly burn to the lowest hell.

And yet the deluge has its gentler and more attractive side. It is not altogether an exhibition of wrath, but also a display of the pleasing attribute of love. It is a memorable instance of *the preservation of the righteous*. It is written: "The Lord forsaketh not his saints. They are preserved for ever" (Ps. xxxvii. 28). And how faithful to His holy promise was he in the case of Noah! Though the end of all flesh was before Him, and though He was blotting out the very face of nature, yet nothing dare befall "Noah," who "was a just man and perfect in his generations, and walked with God" (Gen. vi. 9). And so, amid the universal ruin, he is saved from every throe and convulsion of



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figuring the Church," writes Augustine.* The union of savage and tame animals was a prophecy, says Origen, that in the Christian Church, as Isaiah writes, "the wolf would dwell with the lamb, and the leopard lie down with the kid." †

No vessel could ever have outridden such an earth-heaving and sky-reaching tempest as the deluge, save the ark. But it was built after God's own pattern; it contained the souls He loved as the apple of His eye; and it carried with its destiny His everlasting purpose. And so, the Church is the "building" and edifice of God, "Jesus Christ himself being the chief corner-stone" (Ephes. ii. 20); its members and inhabitants are the saints in whom He delights; and it carries with it the eternal purpose of salvation. And though many storms have burst upon it, and the very gates of hell have withstood it, and many floods have beaten against it, yet it has not been destroyed, but has ever pressed steadily onward toward its heavenly goal. Under its Jewish form it outlived Philistine incursions, and Baalitish idolatries, and Babylonish exiles; and under its Christian form it overcame Jewish bigotry, and the persecutions

* *Epis.*, 108.

† *Hom.*, 2.

of iron Rome, and the corruption of the middle ages. And not a misgiving need we have now, but that the Church, the ark of God, will pass unscathed the fiery ordeal of modern skepticism, and continue its course, as the blessed agency of human salvation, to the end of time.

Finally, the Bow in the Cloud, which God set up in answer to the altar and sacrifice of Noah, when he came forth from the ark, was a *pledge and foregleam of the new creation*. "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." (Gen. ix. 13.) The rainbow, therefore, was a sign of deliverance, a pledge of safety, and an emblem of hope. It rests upon earth and spans the heavens with its beautiful arch, and thus appears to be a prophetic type of that golden age of reconciliation between God and man, when "the sin-stained earth, having been cleansed by the flood, shall be inhabited by a renewed race, made refined and wiser by the warning."*

It points to a time when God in Christ shall make all things new, and when "a new heaven and a new earth" (Rev. xxi. 1), pure, bright and glorious, shall spring up over the ruins of the

* *Ewald*, History of People of Israel, 1, p. 270.

old. *Then shall the universe, physical and moral, be re-created.* Then shall the work of “the Six Days of Creation” be restored from the cloven foot of Satan, and from the blight of pollution and woe, to its original perfection and pristine beauty. Then shall the foul blots of sin be washed away; and the galling tears of earth’s sorrows be dried, and there shall be no more death,” for the former things are passed away.” (Rev. xxi. 4.) The fall will be effaced—the lost Paradise regained. And over this renewed earth, and its redeemed inhabitants, shall shine the light of the glory of God, and the radiant Bow in the Cloud will stand as the token of the everlasting covenant that no more deluge shall destroy this second and glorified creation.

“Lo! cherub hands the golden courts prepare,
 Lo! thrones arise, and every saint is there;
 Earth’s utmost bounds confess their awful sway,
 The mountains worship, and the isles obey:
 Nor sun nor moon they need—nor day nor night—
 God is their temple, and the Lamb their light:
 Hark! white-robed throngs their deep hosannas raise,
 And ocean-tongued upswells the voice of praise;
 Ten thousand harps attune the mystic song,
 Ten thousand thousand saints the strain prolong:
 ‘Worthy the Lamb! omnipotent to save,
 Who died, who lives, triumphant o’er the grave.’”

—Heber.



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bigoted a partisan of authority that he would not lie down to sleep upon his pillow unless he knew the king had the power to take it from under his head. And so these extremists are so irrational in their hate of the old that they would rather that the edifice of Revelation should be crumbled to the earth, and that the immortal hopes of mankind should be reduced to wreck, than that they should be immutably fixed upon the pillar and ground of the past. And still the old are the vital and magisterial truths. They are of the most universal interest—of the most commanding influence. Great truths are general, and soon catch the observation of men; and those who will only follow that which is novel can find little but what is false. As the sun, the central object of the universe, has kept on shining amid all minor mutations of nature, so the Bible—the oldest Book—is not to be discredited because it shed light upon the generations of the past. It is an eternal witness of the moral unity of the ages. In it the old and the new, past and present, foundation and capstone, find their perfect harmony and blend into one symmetrical whole.

It was not to be expected then that these re-

cent impetuous assaults would have seriously invalidated the authoritative position of the Bible. Nor has the subterfuge under which they have been veiled, viz., the honored name of science, availed to make them successful. But, as we have seen in these pages, the appeal to this tribunal has reacted with crushing force upon those who resorted to it. As we sum up the results, it grows evident that the timidity of Christians, and the presumption of skeptics, have alike been disappointed. The wonderful progress of modern science, which in its impulsive course has overturned so many systems, and swept away so many venerable traditions, has not weakened a line of Scripture, but contrariwise, has marvelously braced and fortified its supports, and shed a new radiance of credibility upon the sacred volume. Not only have the most assiduous researches of scientists failed to detect flaws in the Mosaic record of creation—the cornerstone of the edifice of Revelation, but they have established coincidences of the most remarkable kind, the force of which it is utterly impossible to evade.

As Mr. Gladstone, in his controversy with Prof. Huxley in the *Nineteenth Century Review*,

in his articles, the "Dawn of Creation, and Proem to Genesis," has shown beyond possibility of refutation, there is "a complete accord of Genesis with the five great categories of present life," viz.: first, vegetable life, then the three orders of animal life—fishes, birds, and beasts—and finally, man. The same harmony is seen a step further back, viz.: in the origin of life itself, which science, by affirming the utter impossibility of discovering its natural birth or cause, thereby refers to a positive act of creation. When we come to examine the later Biblical accounts of the fall and the deluge, all the scientific evidence again, as far as it goes, is accordant and confirmatory.

And reaching the period of the Exodus, the testimonies unearthed by archæological studies, researches and explorations, instead of showing irreconcilable facts and contradictions, bring unlooked-for attestation. The English survey of the Sinaitic Peninsula verified the books of Exodus and Numbers as nothing else had done, although scores of learned arguments had been adduced in their defense. The recent discoveries of Assyrian and Babylonian history, as deciphered from the cuneiform inscriptions



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Some infidels have even dared to say that could they be generally circulated, our sacred scriptures would cease to be read. Well, they are now being printed in a collection of twenty-four volumes, by Prof. Max Müller and his learned colleagues; and it is said by those who have carefully examined them, that their publication will quite dissipate the morbid interest entertained in regard to them. They are largely made up of improbable fables and technical details of unmeaning rites of worship, and characterized mostly by "childish babblings," such as few will even have the patience to read, and from which none can gather either wisdom or instruction. In contrast to the clear, divine marks of our Bible, they are painfully and wofully human.

Such then is the result of all these recent aggressive movements of science. And what occasion is there then for this outcry about the necessity of moulding anew our theories of inspiration, reconstructing the lines of our theology, and modifying the subscriptions of our creeds? Dr. Mozley has well shown in one of his University sermons, that it is not the latest, but the oldest form of Christianity, which is most in harmony with the advances and achieve-

ments of modern thought. And so it is but to the old Book, to the old faith, to the old gospel, to the old foundations, and to the old certitudes, that science releads us, and establishes us on a firmer basis than ever. Religion has never had anything to fear, but all to hope, from science.* Christianity has been the foster-mother of science. It has been under the quickening impulses and free inspirations of the gospel that the sciences have been born, and that art has flourished, and that the modern age with all its glories has been made a possibility.

Let then Christians study science, and let scientists give their best efforts to the study of the Word of God. The Bible, of course, is no text-

* We cannot forbear quoting here the following noble sentiment from the great scientific leader, Herbert Spencer, with the regret that he and his materialistic colleagues have not always acted consistently with its exalted views: "He who contemplates the universe from a religious point of view must learn to see that this which we call science is one constituent of the great whole, while he who contemplates the universe from the scientific point of view must learn to see that what we call religion is similarly a constituent of the great whole. It behooves each party to strive to understand the other, with the conviction that the other has something worthy to be understood, and that when mutually recognized, this something will be *the basis of a complete reconciliation.*"—"*First Principles,*" p. 21.

book on the sciences. We cannot expect in a spiritual guide for the soul the technical exactness of a scientific manual. But each in its own sphere mutually sustains and corroborates the other. The Bible is, indeed, a self-witnessing revelation. The fitness of its eternity-deep truths to the immeasurable cries and wants of the spirit of man, attest to every really earnest soul that it is a God-given message. But of all the external proofs of its divine origin, none are more elevated, convincing, and irrefutable than those which science discloses. And particularly when we study the accordance between its ascertained facts and the opening pages of revelation—the Book of Genesis—the evidence of its inspiration is so unmistakable, that only he who will not be convinced can withstand it.

We cannot better, then, sum up the conclusions of this volume than with this eloquent passage from one who is at once a noted-scientist and an eminent Christian: “The two records, the earlier revelation and the later, are one in their sublime enunciations of the history of creation. There is a like grandeur in the progress of the ages. They both contain conceptions infinitely beyond the reach of the



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