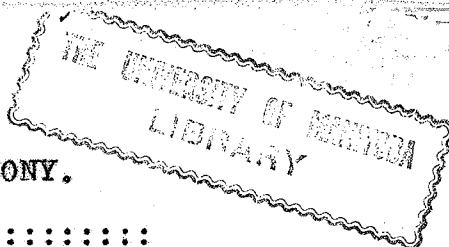


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THE MOSAIC COSMOGONY.

.....By D. Lang.....

As to the origin of the present universe three different theories have had and still have their supporters:-

1. That the world as it now exists existed in this same form from eternity.
2. That the matter but not the form has eternally existed.
3. That both the matter and form are the product of a spiritual cause.

There is little doubt as to which of these theories, the writer of the Genesis account accepted; he was confident in the belief that all things were created by a spiritual being. Often-times the first few words of a paragraph sum up and express in germ, the thought unfolded in that paragraph, so the writer of Genesis gives in commencing the key to all that follows. He wishes to teach man that God is the originator- the first cause of the multiplicity found in the universe, and states the truth in the first verse of the narrative. "In the beginning God created the heavens and the earth!" He was not only an architect who moulded and shaped existent material according to his will - but more than this he called the material into being. He possessed the idea and then by willing gave this idea objective form by calling into being that which would correspond to the idea- for such seems to be the ordinary meaning of the Hebrew word translated "Created".

In order that we may rightly unfold the meaning of any author it is necessary that if possible the purpose of the writer should be discovered and kept clearly in view, for if the primary purpose is to teach religion, we must regard any matter brought from other realms of knowledge merely as illustrations of the religious truth or if the primary purpose is to teach scientific truth we cannot complain if the theology is bad.

What then is the primary purpose of our author? Is it to teach religious truth, or to impart scientific knowledge? or is the aim to teach both; one being used as a means of enforcing the other? We may perhaps best discover this by carefully noting some of the more evident characteristics of the narrative before us.

1. The account given us is very brief- and admits of great expansion. The story of how the universe, so vast and varied came into existence is summed up in a few short sentences. The purpose evidently, is not to give a detailed or exhaustive account of the various stages and processes in creation, but rather to present in synoptical form a view of the whole process by merely naming the different stages. The writer does not mystify by recounting a large number of details, amongst which the mind could be easily lost but instead he presents in a few vivid pictures the whole series of creative acts. The scientist deals with the almost endless variety found in the natural world and strives to find a unity amidst the variety, but the writer of the Genesis account on the other hand starts with unity- starts with God- whom he shows to be the originator of the various forms viewed in detail by the scientist. The one thing of importance for the scientist is a view of the details in nature, the essential thing for the religious teacher is to keep in view the One in whom all the details converge. As the various prismatic colours may be traced back to the single beam of white light, without which they could not exist, so the various manifestations in the world may be traced back to the single source without Whom they would not exist. Martineau has truly said: "Science discloses the method of the world but not its cause, religion its cause, but not its method". The Bible having given the bare text as to the method, it leaves to the scientist the task of writing the complete commentary on the text by interrogating nature. Each scientist brings his quota of knowledge and helps us to understand the brief account given us. The geologist comes from deciphering the story in the rocks and says:

"The beginning was not a few thousands of years ago, but millions of centuries have passed since the beginning". "Very well- read it so. This helps us to understand the words in the beginning". Or again he says to us, "The different periods represented here by days- instead of being twenty four hours duration were in reality, aeons upon aeons"- "Very well read it so, this helps us to decide whether the word day is used figuratively or literally". The evolutionist who has discovered an inseparable connection between the various forms of life in the universe- says to us: "The infinite variety of life now seen in the world did not come into being as separate creations- but all are ramifications from the one minute and original cell? "Let it be so". Whether one cell were first created and then all developed from this cell, or whether all cells were created at once does not materially affect the narrative. It only explains it, There is here a progress it is left to science to show the connection between the various parts of the progressive series". The astronomer tells us, "The sun is not a subordinate attendant of the earth as one might infer from reading the Biblical account, but on the other hand the earth revolves obediently around the sun". Again, "Let it be so". The ~~xx~~ author is writing for those, to whom the correct relationship between the earth and the sun is unknown, and must write to be understood. He makes no definite statements as to their relationship- and deals with them not as a God who views the solar system from a distance but from the standpoint of a man, "viewing all from the earths surface".

2. As has been mentioned, the account is not so much scientific as popular. It was written to be understood by even the most illiterate, and hence was suited to the childhood of our race. All the terms that are used are the simplest possible and may sometimes be lacking in scientific accuracy. For instance, it may not be scientifically correct to say that "the earth was without form and void" because strictly speaking it was not the earth which was "formless and void" but what, through many transformations, afterwards became the earth, however, to use scientific terms (if they could be found in the Hebrew language) to designate this nebulous state, as for example "the surging chaos" or "the uncompounded homogeneous gaseous condition" -to use such terms, would instead of making the subject more clear, inevitably cloud and confuse. The account is free from all technical or scientific terms and is evidently for the one who with opened-eyed wonder looks on the world of phenomena and asks for an explanation. In much the same way, the lover of flowers is content to view his specimen in its entirety, not pulling leaf from leaf and petal from petal to get a scientific account of its anatomy, so the writer of the Biblical account is content to take the universe as it presents itself to his eye, and make known its origin to his readers. The terms may not all be rigidly exact or scientifically correct, but they are the best suited to the purpose of the author, they are the best possible if he follows the methods of all worthy teachers and moves slowly from the known to the unknown.

3. The author has given particular attention to the form of his narrative. Evidently we have before us a poetical composition which compares very favorably with the Poetry of the Psalms or the Book of Job. Many of the distinctive features of Hebrew poetry are found to belong to this first chapter. One striking characteristic which indeed may be said to belong to all true poetry, namely an appeal to the imagination, is evidently a characteristic of this account. There are numerous expressions, given as they are by a christian writer, that can be accounted for, only on the supposition that they are not intended to be literally interpreted, but are a pictorial representation to the imagination of spiritual truths. For instance God who is a spirit is represented in his nature and acts in a manner wholly anthropomorphic. At one ^{time} He is described as "seeing" and so possessing organs of vision as a man, or again, as "walking"- and so possessing feet- or speaking and so possessing the organs of speech, all of which expressions if

literally interpreted would appear to be wholly inconsistent with Christ's representation of God as a spirit and as a spirit only.

Besides appealing to the imagination the refrain which is so common in later Hebrew poetry is also found here. In Psalm 107 there constantly recurs the words, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men" and it finds its counterpart in the constant recurrence of the sentences "The evening and the morning was" or "God saw that it was good".

The parallelism that adds so much to the force and beauty of the proverbs and some of the Psalms, appears here also in striking correspondence between the things created on the first and fourth day, on the second and fifth day, and on the third and sixth day. On the first day there is created the light, on the fourth, the luminaries, generally regarded as the source of light. On the second day God made the firmament and divided the waters, on the fifth were created birds to fly, "in the open firmament of heaven" and marine animals to inhabit the waters. On the third day the dry land appeared and the herbage for animal food, on the sixth were created, "living creatures, cattle and creeping things" to move on that dry land and to subsist on those herbs.

The thought and style, of the narrative are simple, and yet there is a sublimity about the conceptions and the manner of expressing, that lifts them high above the common place and indeed, in many respects makes them worthy of a Dante or a Milton. With a stroke of the pen the writer pictures for us God the omnipotent One, giving forth his mighty fiat- "Let there be light" or "Let the earth bring forth grass"- and when the fiat has gone forth he pictures in the simplest language the rush of an immeasurable universe into being- a universe which, with its multitudinous variety and resplendent beauty "declares the glory" of its Creator. And when each stage in creation is completed there is evoked from the Creator, the complacent approval of the work, "God saw that it was good". Such expressions have a grandeur that is only equalled by their vividness and simplicity. As the single stream of light from the searchlight sweeps along the horizon, it gives us a passing glimpse that enables us to picture to the imagination the scenes before us, and so the author here gives us a passing glimpse and leaves us to complete the picture of those wonderful events- at the time were "laid the foundations of the earth". He like the best of authors, suggests rather than minutely describes, and hence the impressions we will retain from reading the account will depend largely on the acuteness of our faculties and the amount of knowledge brought to supplement the brief account. In other words to appreciate the poetical grandeur of this account, we must have something of the poet's depth of insight and imagination.

We have endeavoured to show that the account here, unlike a text book on Science does not deal with details, but is singularly brief- that unlike a scientific treatise it was intended, as is shown by the absence of technical terms, for popular reading, that unlike ~~the~~ scientific account- which is usually expressed in the commonest prose,- this has many marks of poetic diction. Are we not then, justified in concluding; that the primary purpose, at least, is not scientific but religious; that it is given not to impart a full knowledge of the natural world, but rather to impart a knowledge of its author, the natural world, being used only as a step on which to raise the readers to the Creator? The account, has, apparently been arranged in the form of a great epic poem, that this may be a mnemonic aid in remembering the truths so essential in every theological system.

There is indeed a degree of harmony between the account and the findings of modern science that would preclude the theory that it is a mere fiction framed by some philosophic mind, but before drawing attention to a few agreements between science and the Biblical account which seem wholly inexplicable without a supernatural revelation, let us notice a few of the religious truths which the account is evidently intended to teach.

Let there be a firmament

It is undeniable that it opens up to us a clearer view of God's nature and attributes. It teaches something of the dignity and greatness of man and his relationship to God. And finally it gives us a foreible lesson on the necessity of a Sabbath as a day of rest.

As has been already stated the description of God is couched in anthropomorphic language, and if this language were literally interpreted it would be necessary to regard His nature as a compound of spirit and matter like the Incarnate Son of God, but it is evident from the account that God is separate from and superior to all things material. He is the author and creator of all things- as the Logos was afterwards sent forth that man might be recreated- so now God speaks the word and all things rush into being. If man who fashions the material and produces a machine is superior to his work, how much superior is God, who not only fashions the material, but brings that material into existence. The universe is but an expression in visible form of his reason, affection and will, which attributes in part, at least, make up one idea of pure spirit- and hence the account teaches as did Christ that "God is a spirit and they that worship him, must worship him in spirit and in truth". God who is a spirit, demands the exercise of those powers in man that are likeliest to him - man's reason, affection and will. We might legitimately infer from the fact that God is a spirit that he is intelligent, but though deducible from this fact there are besides many proofs of intelligence in the narrative. In fact there are clearly manifested all the essential elements of personality.

There are many evidences of the exercise of the faculty of reason, as for instance when He looks forward and plans for the companionship of man, or when any work has been completed, there is expressed an estimate of it as "good" or as satisfactory to reason. Self-determination, that power which lifts man above everything created, seems to be in man but it is in the One in whose image he is created, for example the creator looks forward and plans for the creation of man, "Let us make man in our own image", and then by the power of self determination he wills the plan, completed, and his will is executed. Although perhaps it may not be correct to separate willing and doing in God, for in Him "to will and to do" are one and the same thing. Since this separation is present in all man's activity, we can only understand the process when such separation is present, in the case of God. Again the Creator is represented as speaking. This act may not be essential to an intelligent being, yet it becomes a sure proof of intelligence, for only the intelligent can so speak that the combination of words shall convey meaning to a rational being. Since then there is speaking it is clear also that God was intended to be regarded not in the pantheistic sense of an impersonal force pervading all things, but there is in Him other elements essential to personality- unity and personal identity. He is one and separate from the works of his hands, and able to commune as person with person- not only as indwelling presence- but as a personal being.

Again God is represented in the Genesis account as being the creator of all things and the supreme ruler in the universe. There is left no room for any minor deity which could work in conjunction to his will. He who created the day and night, the light and the darkness, becomes responsible for all things, the good and evil alike. It may be difficult for the finite mind to reconcile evil and suffering with the beneficence of God, but since He is the one who is ever all and who was before all, and there is forever excluded the Manichean doctrine of adverse elements in the universe in opposition to one another or the polytheistic conception of a plurality of Gods. Gladstone has well said "The narrative in this great chapter was nothing less than a charter of monotheism".

The cats or the crocodiles might do to satisfy the perverted imaginations and religious feelings of the Egyptians, but for the few who received the Genesis account of creation, there was no room for other Gods.

It is true that in this first chapter the name for God (Elohim)

a dim shadow of what

or in opposition

is written in the plural but this apparently is no indication of a polytheistic tendency amongst the people who first received the account, but this may only have been a term only borrowed from the polytheistic nations surrounding the Israelites, As we have borrowed the Anglo Saxon names of their heathen Gods as names for the days of the week. It has been suggested that the term Elohim is given because it was better suited to express the idea Trinity, and though this term no doubt made it easier for the converted Jew to believe in the Trinity, it could not have had that meaning here as it would clearly be an anticipation of the New Testament teaching on this subject. Nor is it permissible to accept the suggestion that the term is used as expressive of majesty or royalty as this is an wholly modern use of the plural and was unknown to the ancient nations. There is more reason for accepting the explanation that the word used in the plural meant infinitality or immensity, as in the Hebrew the plural of the word water is used to designate the great ocean, but there is little doubt but that the true explanation is the one that has been given. The term was borrowed from the Babylonian account or other heathen source, and to the Jew meant that God who was and is, and shall be, is the source of all things existent and so there was left no room for the question. "Who made this?" or "Who was the Creator of that?" God was one and the only one God was the architect and creator of all. He was the one supreme Being from whom all who worked derived their liberty and their power. Man, the image of the Creator is great, but no Jew could fall into the Roman idolatry of worshiping any hero however great.

There is still a vast space between man's most wonderful achievements, and an act of creation. Man may plan and speculate and talk, but he cannot create, and when man would question God's right to sovereignty in the world and to order all things according to his omniscient wisdom the words which were spoken ~~XXX~~ to Job may justly come home to him, "Where was't thou when I laid the foundations of the earth? Declare if thou hast understanding?

Who determined the measures thereof if thou knowest? or who stretched the line upon it?"

But though God is the one supreme sovereign over-ruling all. He is not the arbitrary tyrannical despot, but he is revealed as the beneficent father who has created all things to add to the comfort and enjoyment of man. The crowning work of creation and who has given man next to Himself supreme rule over the created things of the world. "Over all is the dread sovereignty of God, that sovereignty stoops to us in love, to save our life, to spread our table and dry our tears. It comes down, yet in the very condescension of its majesty, it adds a new ray to its lustre". The dark shadow which man would call God's sovereignty is after all but the obverse side of His immeasurable love.

The writer always keeps man in view, as God is the first cause of all so man is the final end of all. All creation has been preparing for the advent of him who is the image of the Creator. As to the creation of man we are told that his body is formed from the dust of the ground. This is apparently only a more vivid manner of expressing the truth that man's body, like the lower animals is formed by the ~~uncompounded~~ compounding of the various elementary substances found in the world. As to the process of man's creation whether God took the uncombined elements found in the universe, and from them formed man or whether He took elements which he had already formed into lower animals. — This problem we may rightly leave to be settled by the scientist. The account however, as to the moral and spiritual nature of man is clear and definite. He who is like the lower animals in having a body composed of the same elements, is unlike them and is raised infinitely above them, in that God has given to him alone a character that is capable of almost infinite development and a spiritual nature that enables him to hold communion with that Creator. God not only gives to man a body, but he breathes into that body something of his own life. There is added the new principle that makes of man not only a living body, but what is more wonderful

a living soul. Man is more than the last act of creation, for which all else was but preparatory, he is the highest work, the crowning act. Nature in its majesty and beauty has been declaring the glory of God, as the artist is glorified by the production, which speaks of his skill but its voice cannot be heard. Now there comes into existence being who can understand something of the Creator's goodness and greatness, and can voluntarily sing His praises. There may be a great advance from the ascidian, only slightly removed from the vegetable world and the complicated organism of man, but there is greater advance from man physical to man moral and spiritual. It is stated that this moral and spiritual being was given dominion over the creatures and over all the earth. In what does this power of dominion consist? What is the secret of his dominating influence? Is it something that is a necessary accompaniment of the essential dignity of man, or is there a superadded power that mysteriously makes his will supreme in the universe? By carefully analyzing our experience in ruling the animal or inanimate world we must come to the conclusion, that man was given supremacy when there was implanted in him an intellectual, a moral and spiritual nature. He, unlike many national sovereigns rules because his powers left him above everything else in the universe. His inherent worth makes him supreme. By his intelligence he is enabled to fashion weapons and mould his environment so that the swiftest and strongest are outwitted and brought into subjection to his will. By the kindness and love springing from his moral nature he subdues more surely than by force the living creatures below him, and even the animate creation is ready to do his bidding, because he conquers by the irresistible influence of the moral qualities displayed, by his industry, his patience, and perseverance.

The mine brings to him its store of minerals, the forests their wealth of timber, the streams their ceaseless energy because man is ready to give in exchange, the wealth of that intellectual and moral nature, of which he possesses the world monopoly.

Man rules because of what he is not by any transferrable power which he possesses. Is this endowment of a moral and spiritual nature, the endowment that is referred to when it is said, man is created in God's image and likeness? Much discussion has taken place as the character of the similitude between the creator and man, his image. The Latin and Greek fathers generally accepted the view that the two words translated image and likeness, were intended to have separate meanings. The first referred to man's physical body being created, they said, like God in form, and that the latter term referred to man's intellectual, moral and spiritual nature. This view was first rejected by Augustine, and has been for obvious reasons rejected by most theologians since. Some hold that the first of the terms has reference to man's intelligence and the latter of these to his moral and spiritual nature. But since as wise a theologian as Lange takes an exactly opposite view, and would refer the first term to man's moral and spiritual nature, and the latter to his intelligence, it is evident that there is no good ground for making any distinction between the two terms, and perhaps the attempt may be made because we are conscious of ~~xx~~ separate parts in our nature and not because the distinction is obvious in the term themselves.

In the third chapter Adam is said to beget a son in his own image and likeness- and hence it would seem to mean that in the essential features the son was the image and likeness of the father, and so in the creation of man, in the essential and distinctive features, man is like unto God. By his intelligence he is able to understand the plans of his creator, to follow Him in his wondrous workings, and to co-operate with Him in the fulfillment of His purposes. He has a moral nature that is capable of having stamped upon it the righteousness of the Creator. He has a spiritual nature, through which he may hold fellowship and communion with his heavenly Father and receive additional proof of his immortality.

Besides the religious teaching concerning God and man, there is

also a lesson on Sabbath observance, for we have here the institution of the Sabbath as a day of rest. When the different stages of creation marked by six days are completed, there is a cessation of the Divine energy, or perhaps, it is more correct to say, there is a transference of the Divine energy, for there is not inactivity. Since the day when the various material forms were completed, the Divine energy has been manifesting itself, in an unceasing outflow to man, that he might be lifted up through a ~~long~~ process of education, to the moral and spiritual plain, for which his God-given powers fit him.

It is evident that the account here gives a forcible confirmation of the fourth commandment, in bringing before us the example of the Creator in resting when the creative work has been completed. The majority of thinkers recognize however, that man's chief obligation to the observance of one day in seven, as a day of rest comes not so much from the Divine example given here, nor the commands given elsewhere, though rightly they have great weight with the religious world, but the obligation arose from the fact that all things are so created that they require rest. The example, and the commands, but enforce the underlying principle, God's commands are never arbitrary, but the command of a wise and beneficent ruler who may sometimes see fit to withhold the reason for the command, though it none the less exists. After the revolution in France, experience proved to the people of that Country that the highest welfare of man demanded a day of rest. Even the unthinking inanimate machinery seems to require a time of rest in which to regain its normal state. Mechanics tell us, that in the axles and wheels of railroad cars that run continuously, there takes place molecular changes that end in breakage. It is because of that nature which God has stamped on the world at the beginning, it is because of those immutable laws from which nothing can separate itself, that the example is given and the command goes forth, "Thou shalt remember the Sabbath day to keep it holy", and hence though the view is accepted that in this account the days of the week have been taken only as a suitable framework in which to fit the series of creative acts, and do not in reality express time, this does not affect materially the teaching regarding the Sabbath, for it is evident that though God's resting is not the basal reason why man should rest, it is yet like the commands, a means of revealing his will and teaching man what his nature requires.

As we have said the primary ~~purpose~~ purpose of this account is to teach religious truth and not to reveal prematurely and unnecessarily the truths which "were graven in the rock for ever" "with an iron pen and lead", for the deciphering of man, and what is revealed as of scientific truth is evidently tributary to the one definite purpose, and yet no one can deny that the writer intended teaching some science. It is clearly not as the story of the Good Samaritan, only a fictitious illustration of religious truth, but making due allowance for figurative language all must be persuaded of the fact that the writer intended his scientific statements to be regarded as true, and to convey scientific knowledge. Let us notice a few of the more striking correspondences between science and the account, and I think we must concede the fact that though science in its infantile stage offered numerous objections to ~~xxxxxxxxxxxxxxxxxxxx~~ this story so that a Voltaire could laugh at the idea of light being created before the sun, yet as science makes progress it brings out more completely the harmony between itself and a reasonable interpretation of the Biblical narratives.

As to the order of creation: It is evident that if the writer was to represent clearly to the Jewish mind ~~order~~ in the creative acts the one most natural to represent the stages, is to take it in the order of time, and yet there may be difficulties and even inconsistencies in this manner of representation. The periods selected must be short, not periods so indefinitely long that the mind cannot rightly comprehend the numbers, and so the writer has selected days, and yet from the fact that these days are separated

by almost equally long periods of night, the order appears to us to be one that is broken in separate parts, while in reality there is the one continuous and gradual process. Gladstone has likened these days of the writer here to chapters in a book. The chapters though following one another may yet relate what in fact took place, in part at least simultaneously, but yet the chapters are necessary in order to prevent in systematic form a view of the whole subject. They may sometimes overlap as far as time is concerned, but they are necessary in order that the writer may follow separate and different threads of his narrative or discussion. They are necessary to a right comprehension of the subject. So here these days are but chapters to present more clearly in separate sections what in reality is a continuous process. For instance in the first verse it is stated that "in the beginning God created the heaven and the earth." When this general statement summing up all that follows is made, the writer immediately takes leave of the heavens for the time being, and recounts the story of the creation of the earth alone. Surely no reasonable person could argue from this that the heavens were not in process of formation, because the author does not mention them again until he has reached the 14th verse of the narrative. No more should one argue that because animals are mentioned as being created one day and plants another that therefore the narrative is false. In general it is true that the vegetables appeared before the animals, and hence the writer is quite justified in mentioning them as being created on different days, though this may not be faultlessly accurate since there appears in the oldest strata containing vegetable life, the early forms also of animal life, (the crustaceans and corals), and at the same time as the wealth of carboniferous flora made its appearance, there also lived various kinds of fish and even one vertebrate animal (the Labyrinthodon). The creation of light before the appearance of the luminaries was for a time regarded as a sure proof of the fictitiousness of this account, but it has now become one of the strongest corroborating evidences of its truth. Most scientists now teach, that before the sun, moon and stars became visible to our earth, that there was a period of diffused light, a light which was dependent not on the sun, but other influences. Light has now been proven to be in some instances wholly independent of the sun, and exist where the sun has never shone, light being but the vibration of the ether particles, produced by any influence that will cause this ether to vibrate sufficiently rapid. Before then the sun and the larger planets were established in their present relative position to our globe, or the leaden coloured mass of clouds saturated with solid particles, which had arisen from earths surface, had so opened as to allow the light of the sun to penetrate to the surface of our globe, - there existed these influences that caused the vibration of the ether and, "there was light." And we are told by scientists that this light was not continuous as might be expected, but being produced as is supposed by the neutralization of different currents ~~produced~~ of electricity as is the Aurora Borealis, "this light must have had its hours of dawn, of midday splendour, of decline and of complete cessation." Since this is so there is additional reason why the writer should divide this mnemonic poem into periods of days, for there is a striking resemblance in some of the periods, at least between the physical facts and his manner of picturing them.

A difficulty seems to arise, when it is stated (verse 9), that the dry land appeared and that vegetation flourished, even before the sun was visible, but it is now proven beyond a doubt that the land was lifted up gradually from the hitherto boundless ocean, and on this land there sprang up a wealth of vegetation that has since been unknown. The monument of this vegetable life produced in the diffused light and more than tropical heat is found in the coal beds of to-day. This plant life seems to have afterwards entirely disappeared, the molten mass within the earths crust having again gained supremacy and broken out upon the surface.

Genesis makes the appearance of the sun, moon and stars to take place when this carboniferous flora has disappeared- and this again has been substantiated by science. M. Karl Muller the noted scientist has shown that immediately after the disappearance of this first vegetable life- there took place a transformation, especially in color- that can be accounted for only by the action of the sun's rays.

According to Genesis the next development of life in the earth follows on the fifth day, when is produced vast swarms of animal life in the water and air. This is again confirmed by science, the triassic jurassic, cretaceous periods- which followed the carboniferous Era showing remains of these fishes and birds. But what is most strange is that the writer should have known that there preceded the terrestrial animal life - and that birds were produced in the same age as were the fishes- Again as mentioned here science agrees that the creation of land animals and man took place in the same period; that is the remains are found in the last formed strata and that when man had appeared on the earth there was a cessation of the creative energy- in the day of rest- which still continues- there having been created since that time no more new species.

As to the process by which this great variety of life comes into being.- Does the Biblical account agree with the scientific teaching? There is room for volumes to be written on this subject- but we can only briefly mention that although at first reading the account would lead us to believe in the permanence of species, and not in the evolutionary theory accepted by the majority of scientists of to-day, it does not necessarily conflict with the ^{science} account- the manner of process is not definitely stated, the results only are given. It is ~~certain~~ however, ^{that the connecting links have not} been mentioned and hence we would naturally regard them as entirely separate and permanent species- but at present the results of science, unless we take unproven theories, likewise stands on the same ground in this respect, ^{being since} it is unable to furnish the completed chain of links- from the ascidian to man.

Even when the evolutionary theory is accepted- unless there is brought in at the same time Pantheism or materialism- there is no reason why there should be excluded the idea of intelligence, as Creator- for even if man developed from the lower animals, God the only living being, was the source of the life and His intelligence was the guiding principle in the process of development. Evolution does not do away with the necessity of a spiritual first cause, it but lengthens the periods through which that cause acts- Instead of six literal days, through millions of centuries there is the output of Divine energy, that will result in changing the feeble unconscious cell- to man- perfect in his moral and spiritual nature- will result- because man's moral and spiritual nature is still, only in the process of development. Surely this is a more attractive more natural and more correct conception- of the God's working, than the old time idea, and it is only this which evolution demands, that we adopt and hence there is not necessarily then, any antagonism between science and the scripture as to the process. Although we have made only a very few comparisons between the Biblical Cosmogony and that of science -these are sufficient to show that there exists a wonderful harmony between the two, a harmony, that cannot be explained by chance- To say that the account is tradition derived from the ancient people, is no explanation for it, but remove the difficulty one step further back.- To say it is the result of observation and philosophy on the part of some exceptional genius, brings it down to a rational basis but seems to present an almost insoluble difficulty. How could anyone at that early age possess a depth of insight and knowledge- which would enable him to know that light was antecedent to the sun, or that it was at an advanced period that the heavenly bodies performed their functions, or that sea animals were created before land animals, or that there was vegetation before the sun appeared. These and many other co-incidences between the Biblical account and modern science seem inexplicable without a supernatural revelation,- and we seem justified in concluding then, that the primary purpose of this account is religious but there is tributary to this a revelation

of science- in so far only as this is necessary to the teaching and enforcing of this religious truth.

As to the manner of this revelation, man can only speculate- but there has been suggested by Godet, what seems a feasible explanation and what seems to be wholly in accordance with the Biblical teaching. When God wished to reveal to Daniel the four phases through which the history of mankind was to pass before the coming of the Messiah, he made to pass before the mind of Daniel a pictorial representation of these phases in the form of different animals. The first of these was the most powerful of the beasts of prey- the lion, the second was a huge bear, the third the stealthy leopard- and the fourth ^{and} animal, which was unlike any known animal on the earth. These represented the distinguishing characteristics of the four great nations, which would arise successively and hold undisputed sway over the earth. These were the Assyrians, the Babylonians, the Medes and Persians, and lastly the Greeks and Romans. In much the same way Godet suggests there may have been made to pass before the writer of these first chapters of Genesis, six pictures which synopsized the work of creation. The frame work for each of these pictures we might say, was a day. It did not convey the idea of any definite period, but was only the chosen way of setting forth in convenient form a picture of the various stages in the process. Hence if we take this view, it does away with the much debated question, as to the significance of the word day.-

There are still many difficulties in harmonizing the Bible and Science- but the recent developments have not increased the difficulties when the account, ^{and} reasonably interpreted, but have diminished some at least of these- and we may still believe in the truth of the words that "Revelation and Science are two rays which proceed from different sources, the one from heaven, the other from earth but which in combination produce perfect light"