

then separate; not taking two paths, however, for there is an illimitable gulf between. The world of concepts, imaginations, feelings, and emotions, absolutely unallied with matter, is a real world, and ought to be dealt with as such. Positivism shuts its eyes to the positive fact that this ideal world governs the other material world, and is not governed by it.

(2.) Socially, Positivism uses, or would use, the religious instincts—by whatever name known—of mankind for the good of the body corporate. It must have its objective creed; and the only positive thing to believe in, venerate, and worship is Humanity: "The Great Collective Life of which human beings are the individuals. It must be conceived as having an existence apart from human beings, just as we conceive each human being to have an existence apart from, though dependent on, the individual cells of which his organism is composed. This Collective Life is, in Comte's system, the *Etre Suprême*; the only one we can know, therefore the only one we can worship." This being the first article of the New Creed, its last, as the substitute for Resurrection and Immortality, is "Living in the remembrance" of survivors. Here, it must strike everyone, is another proof of a fact that has forced itself upon us everywhere, that no system is without its god: the human mind can no more think without that condition than without the conditions of time and space. Positivism must have its something beyond, and above, and surviving its material nature. What is its abstract humanity but the creature worshipped *παρὰ τὸν Κτίσαντα*, instead of the Creator?

Worship
of Hu-
manity.

Lewes'
Princ. of
Pos. Phil

SECONDARY CREATION, OR COSMOGONY.

The Wisdom of God, accompanying His Power, presides over Creation as secondary, that is, as Formation. It is necessary to establish a distinction between the first production of matter and its subsequent elaboration, if such a term may be used, into the Cosmos, which brings us into the region of Cosmogony or Cosmology. It is important to consider whether the terms used by the inspired writer permit the distinction. Generally, it may be said that *בְּרָא*, *עָשָׂה*, and *יָצַר* in the Hebrew, are used interchangeably for both, answering to *κτίω* in the Greek, and that

Formation
or Cosmo-
gony.

they do not distinguish between the first creation and the second: each being equally the act of omnipotence. But the double expression *Created and Made* seems significantly to indicate a distinction which is not clearly defined; and a careful examination of later passages in which they are used together or separately will confirm this supposition. It must be remembered, however, that this secondary creation, or continuous formation, is in the truest sense production into being, as the infusion into the primitive matter of new forms and types of life, from the lowest trace of it scarcely discernible by science up to the soul of man. Hence the gradual construction of which the Scriptural Cosmogony speaks at length is in reality creation proper to us.

**The
Mosaic
Cosmo-
gony.**

THE MOSAIC COSMOGONY.

The authoritative account of Creation found in Genesis is not, of course, what in modern language would be called scientific. It is given in the form of an express revelation from God Himself, before man or his science existed: given as the basis of all subsequent revelation to Israel, for the Hebrew observance of the sabbath is essentially bound up with it; but given also for all mankind, the Genesis out of which all human history sprang. Receiving it as such, we have first to consider its own teaching: its relation to other systems is a subordinate matter, but must be looked at also in its place.

**All Crea-
tion in
Six Days.**

**Ex. xxxi.
17.**

1. It is important to remember that it furnishes an account of all creation, whether primary or secondary; but with special reference to the latter, in the preparation of the earth for the history of man and redemption. Strictly speaking, there is no distinction between these; the six days' work, we are told subsequently, included the universe: *In six days the Lord made heaven and the earth.* However the days are interpreted they embrace the sum of things. What basis of truth there is in the general theory of evolution, which, as working in the great cosmical forces of inanimate nature, takes the form or many forms of the Nebular Hypothesis, and, as working in animated nature, takes the form or many forms of Development, must be made consistent with this doctrine of creation. But the Scriptural Cosmogony makes

the will of God, expressed in fact, first the origin of all things, and then the Law behind these other laws. Before our Biblical Chaos and above it and around it there was a steadfast and tranquil cosmical system, the result of secondary creation acting through the natural laws which it fixed: it was only the earth that was *without form and void*. And the six days of our account exhibit this truth with special reference to our economy. There was a development from term to term, but each stage marks a new creation in this development. When this evolution of species ended, and all types were consummated in Man, creation closed, and God *rested and was refreshed*; but only to begin again, in a third sabbatic economy, the continuous uncreating regulation of all minor evolutions: *My Father worketh hitherto*. The record in Genesis thus includes both primary and secondary creation. Its opening words alone declare the former: *In the beginning God created the heaven and the earth*. Between that beginning and the chaos of the second verse, when *the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters*, some have interposed a space, giving the widest possible or necessary latitude for the geological ages demanded by modern science. On this principle of interpretation the second verse itself leaves the operation of the forming and fashioning Spirit indeterminate. The light of revelation has risen only with dimness as yet upon the scene. The record has not for its object the details of creation as such; but only so far as they concern the coming history of mankind. This is thought to be obvious from the distinction between heaven and earth in the first verse, and the suppression of heaven in the second. The silence that reigns after the first great declaration is regarded as at once a warning and an encouragement both to theology and to geology: only there can the reconciliation be sought, and there it may be found. But, whatever of truth there may be in this, it still remains that the six days' work of creation blends the primary and secondary in one: the sabbatic commandment in the Decalogue being witness.

Gen. i. 2.

Ex. xxxi.
17.John v.
17.

Gen. i. 1.

Gen. i. 2.

2. The interpretation of the days must conform to this truth. Accordingly, we may understand the sublime description to mean that the enormous cycles of creative activity, the epochs of God

The Days

Secular
Days and
Natural
Days
United.

whose periods are not as ours, are presented to us in our history as human epochs. There is then a double series of days, an upper and a lower, the one corresponding to the other. The upper and heavenly are the great cycles of creation which ended in the sabbatic cycle of the reconstructed economy with man at its head. The lower and earthly are the form they take to us in the representation of literal days, ending on the seventh day, hallowed for ever: each of our working days being used to symbolise its own term in the secondary creation of God, and our literal sabbath His rest. The first day is the most comprehensive, including all down to the production of light: one period of untold duration which it pleased God to call a human day, with its evening and morning. The last day is the long sabbatic rest with God, with man it is the hallowed day of rest. It is quite consistent with this that the record of the first day is left in such obscurity. It is in harmony with the simplicity of the early record to leave the unwritten history of the primitive earth to the researches of science, for which the Spirit of revelation has reserved this honour; and to regard the narrative as specially limiting the *HEXAMERON*, or six-days' work, to the fashioning of the earth as the future abode of man. While the days of the Scriptural Cosmogony are creative days, in the most comprehensive sense of the term, they throw the emphasis on the periods of a new creation, or of a new formation, superimposed each on an earlier and, as it were, perished order of things. In the final creation all was *very good*; hence every trace of the rapine and death which, through some unknown cause, had existed in its earlier epochal stages, were removed, to be detected, now, afterwards, and to be explained. It must be remembered that in this record every day of formation was a day also of absolute creation. No theory of evolution or development that seems to trace a regular succession of forms through which organic existence has passed, in obedience to a plastic law originally impressed upon matter, can be made consistent with Scripture. The days of the first chapter of Genesis are creative days: they spent their cycles and ended, the cycles being shorter and shorter, but each having on earth its memorial day. The last in which creation ceased is running its course now, and will run on to the new creation.

Gen. 1 31.

3. The glory of the Mosaic Cosmogony is its testimony to God, Who reigns supreme in it from beginning to end, whether as the Elohim of the first chapter, or the Jehovah-Elohim of the second. He is the Absolute Creator of a universe which is not Himself, evolved according to laws which in this record are exhibited as successively communicated by a series of fiats or impulses. The beginning of each great development is marked, and nothing more. So long as we hold fast this principle we shall find the original document unassailable: if we attempt to harmonise the order of the days with the exact results of scientific discovery we undertake a needless and a doubtful task. Science has nothing to object against a Creator of matter and of life: it knows no other origin of existence phenomenal. Whether, and at what points, the creating impulse infused new energies into the order of nature, science is utterly powerless to say. But the Bible distinctly, most distinctly, gives its answer: what science may call permanent causes were necessarily introduced: no induction has ever proved the contrary, however sometimes longing to do so. The reign of law is a favourite scientific notion: the adaptation of everything to its specific function, and the invariable submission of all things to its rule. The Scripture is no less precise: *He commanded and they were created; He hath also stablished them for ever and ever; He hath made a decree which shall not pass.* The beautiful idea of Development has also full justice done to it in Scripture: a development that proceeds through its evenings and mornings, each good but leading to that which is finally very good in the consummation of man, and followed by a rest of creative activity which science admits, but admits sometimes to pervert. At this point we are met by two different classes of objection: one to the order of the development as given by Moses; the other to the general principle of successive impulses.

Natural
Theology
and
Science.

Ps. cxlviii.
5, 6.

THE ORDER OF THE MOSAIC CREATION.

1. The record of Genesis divides the creation into two parts: the inorganic and the organic. Each begins by the creation of light: on the first day, light cosmical, the radiating force of light and heat, with its medium of ether; on the fourth day, light as con-

Order of
Creation

nected for man with visible light-bearers. No valid objection arises here: science knows nothing of the amazing quantity of light which is dispersed from the sun and stars, an infinitesimal portion only of which is intercepted by attendant planets; nor can it give any account of the origination of light and heat in the sun. On the second day, the earth was individualised as such, by the creation of its atmosphere: against this also there is no scientific argument. On the third day the earth's surface was constituted, and vegetation began. The Biblical relation of land to sea is in harmony with geological conclusions. But the question is, whether all the previous conditions of the terrestrial economy were sufficient to bring plants into existence without a creative fiat. Science admits a VITAL force in the plant: how many forms or types were created we are not told; herbs and trees are distinguished, but what *after his kind* may include we cannot determine. In the order of nature, as well as in that of Scripture, plants, the food of all animals, must precede the animal creation. Geology has failed to prove that the fossil representations of the vegetable world are not, in some parts of the earth, below the remains of any animals. With the fifth day animal life began, for which the partial organic life of the vegetable prepared the way; and on the sixth day the inhabitants of the earth were formed, including man, but created according to a larger variety of types. The whole account is in the simplest form of words; but bears witness to a profound method. Each era preludes that which follows; each day is prophetic of the next; and while man is included among the mammalia his pre-eminence is asserted, as we shall hereafter see. The whole bears precisely the relation to science which we should expect in a record dated before science was known: giving the great outline which He alone could furnish Who was there from the beginning, and which He gave to a chosen people to be the first fragment of revelation.

Omission
in the
Record.

2. He alone was there from the beginning; but as the days moved on in their slow procession His works were watched by other intelligences whose creation belonged to the first day; though of that the record gives no distinct account, being intended for man alone. What the book of Genesis may be in other worlds

we know not. Our record is limited to ourselves. But we mark the enasms in it which we cannot supply : or which we can supply only by dangerous speculation. The great convulsion in the spiritual world is omitted : the fall of the angels, and its possible connection with the destiny of our earth. It has been a favourite hypothesis to assume that between the first verse and the second there is a break ; that the words *the earth was without form and void* indicate a disorganisation and ruin which had come upon all things for reasons unknown ; that the six days were periods of re-adjustment, or of a first restitution of all things answering to that *restitution of all things* which will take place at the end. But *תהו* does not necessarily mean ruin : *He created it not in ruin, תהו, He formed it to be inhabited.* Moreover, this theory does not solve, it only evades, our great difficulties. In the strata of the earth's crust there lie the remains of animals which had lived under the dominion of disease, and rapine, and death : a prelude of human history which is as deep a mystery, and must remain so, as that other prelude, the sin of angels.

Gen. i. 2

Acts iii.

21.

Isa. xlv.

18.

EXTRA-BIBLICAL COSMOGONIES.

Gentile
Cosmo-
gonies

In almost all the religious annals of mankind there are to be found traditions of the creation, which, for the most part, are entirely independent of the Hebrew Scriptures as to their origin, while their form is often strikingly parallel with the Mosaic account. They are found among nations to which the Hebrew Scriptures could never have penetrated, from the ancient Aryan tribes to the islands of the Pacific. Yet a few points, common to all, seem to indicate one primeval Cosmogony, of which, as we believe, the Biblical is the genuine text. In the Indian Vedas the Eternal One thought "I will create worlds," and water came into existence, with the germs of all life ; but we read of the original chaos, the formless mist in which being was mirrored, and the creative word. In the Persian Zendavesta, Ormuzd, the god of light, as well as Ahriman, the god of darkness, arose out of the abyss of primitive being ; the former fashioned the world in six long successive periods, a remarkable parallel with the account in Genesis. With this agrees most strangely the Etruscan cosmogony from quite a