

# THE TRUE AND FALSE THEORY OF EVOLUTION<sup>145</sup>

Rev. Chauncey Giles<sup>146</sup>

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146. Rev. Chauncey Giles (1813–1893) never really fit the profile of an intellectual or a scholar. He was born in Massachusetts in 1813. Chauncey grew up as a hard-working New England boy, attended the Mt. Anthony Academy in Bennington, Vermont, and Williams College. He did not complete the course, yet he, in 1876, received the degrees of B. A. and M. A. as of the class of 1836.

He spent a number of years as a struggling school teacher. As early as 1844, the writings of Emanuel Swedenborg were brought to his attention, and appealing to him as consistent and reasonable, they became the controlling interest of his life. In 1853 he moved to Cincinnati, as pastor of the Church of the New Jerusalem, his true calling. After eleven years, to New York and then in 1877, Giles became pastor of the New Church Society in Philadelphia. There he began printing weekly discourses in a publication called the *Helper*. Giles made several trips to London and to Paris where he helped a group trying to establish the New Church of Jerusalem in France consuming much of 1878. For the next few years he continued spending several months a year in Europe. In 1875, he was elected President of the General Conference of the Church of the New Jerusalem in the United States and continued in that position until his death in 1893. For a number of years, he was also editor of the *New Jerusalem Messenger*.

## INTRODUCTION

The interest which Evolution has awakened in the minds of the most acute and profound thinkers in the scientific and religious world, shows its intimate connection with the growing tendency to regard all things as connected and related, and moving on in the paths of an immutable order. It is the effect of this intelligent, scientific spirit brooding over the chaotic theories of creation, causing a deeper penetration into its mysteries, and a more determined effort to solve the enigmas of the universe. That great good must result from this more extensive and accurate knowledge of the material world, and its relations to man and all the forms of life which exist in it, is evident to every one who is acquainted with the history of human progress in the knowledge of nature and man.

But the first effect of this awakened interest in the laws and processes of creation seems to be injurious to religion and the belief in the existence of a supreme, intelligent, and personal Creator who controls and guides all things to effect the purposes of His love, according to the methods of His wisdom. The scientist gets so near to nature, and becomes so absorbed in watching the complex but orderly processes by which all things are created and sustained, that he has no thought of anything above and beyond what is cognizable by his senses. The causes he discovers are so powerful and specific in their application that they seem to him to be adequate to the effects. He sees law, order, the immutable relation of cause and effect existing in everything around him. He finds abundant evidence of the slow but gradual changes which have been constantly going on in the material world; he can trace the natural connection between one thing and another, and he concludes that he has discovered all the substances that exist, and all the forces that operate in the creation.

He sees that every step in the ascent from lower to higher forms, in the production of the vegetable and animal kingdoms, and in the development of human intelligence, has been taken by means of a preceding one. Why should he admit that this universe was created in a moment of time by a spoken word? He sees a chain of living creatures, with but few missing links, running through the creation from the lowest to the highest forms of life; he has abundant testimony that the lowest was first created, and he naturally concludes that each link in the chain was formed from it. The scientist has

all the appearances of nature in his favor. All his senses testify to the truth of his theory. He can count the factors; he can see the process of creation. Why should he admit the existence of an unknown factor?

Reasoning from these premises, he sees no need of interference with natural laws to produce any of the results which are manifest to human intelligence. Consequently, he rejects the idea of a special creation, and, consequently, of an intelligent personal Creator. That is one reason why he seeks to disprove the doctrine of distinct species, and to show that plants, animals, and men are all evolved from one substance by forces inherent in that substance. But he does not escape from the necessity of a Creator in this way. An intelligent Creator is as essential to the product of a given effect which is reached through a long chain of causes and effects as by one act. The more numerous and complicated the factors, the louder the demand for a guiding and controlling intelligence. Every round in the ladder of ascent, from the primordial cell to man, is a distinct step, a special creation, and demands a Creator. A complicated machine that works with precision, and every movement of which conduces to the ultimate effect, is a far more conclusive proof of an intelligent inventor than the simple implement of the savage. Every wheel and spring was a special formation, though shaped in all its particulars with direct reference to the use it is to perform, and the co-operation it is to give, to every other part of the machine. We grant that the universal presence of law and order, of cause and effect, and the gradual creation and perfection of all forms of life, are conclusive evidence that the universe of material objects and living beings was not created in a moment by an Almighty fiat. But these facts do not abolish the necessity for an omnipotent and infinite Creator who provides the instrumentalities and constantly uses them. They are His ways of accomplishing His purposes. And when those purposes are correctly understood, it will be seen that they immeasurably increase the demand for one.

It seems to be taken for granted by many Christian scientists that we must adhere to the commonly received doctrine that the material universe was created out of nothing by a spoken word, by the fiat of omnipotent power, or give up the idea that it is the product of an intelligent, personal, Divine Being. This is the reason why the doctrines of Evolution are regarded with so much suspicion, and are so strenuously opposed by theologians. They cannot surrender the idea of a personal and omnipotent Creator. This would

banish the Lord from the universe and practically deny His existence. They acknowledge that the scientist reasons logically from his premises; but they deny the premises. This is a fatal mistake. They would be in a much better position to discover the truth, if they accepted his premises and his facts, but denied his conclusions. The scientist arms himself with a vast number of familiar and indisputable facts. He traces the progress of creation from step to step; he shows the agency of natural causes in the products of life and the development of living beings. He sees no need of an intelligent Creator, and, therefore, he rules Him out of the universe and denies His existence. His fatal mistake consists in taking a part of the premises for the whole. He draws his conclusions from the appearances disclosed to the senses whose testimony is known to be unsafe and illusory in the most common things.

The Christian can accept all the facts of the scientist. He could do it if there were no "missing links" in the chain of natural causes and effects from the lowest plane of creation to the highest, and find increasing confirmation at every step of the presence of a Divine power and the guiding hand of a Divine wisdom. There is no ground for conflict between a true science and a true theology. They are the essential parts of a true knowledge of God and His works. They are a light to each other, which is essential to a correct understanding of both. Science without God is but half of the truth. It is a body without a soul; and God, without a true knowledge of the laws and functions of nature and of human life, is but a formless, substanceless abstraction. Science needs theology to lift it above the low level and the narrow limits of the material world, the theatre of natural causes and effects. Theology needs the aid of science to bring it down from the abstract and formless to the concrete, and give it body, form, substance, conceivable qualities and relations. Science ought to be the handmaid of theology, and it is due to the misconceptions or ignorance of both scientist and theologian that she is not. The facts of Evolution which science has discovered and brought to general notice, when correctly understood and divested of the false conclusions to which its ardent votaries have blindly rushed, will establish upon the basis of immutable law the principles which a superficial and partial knowledge assumes to have disproved. They will bring the Lord near to man as a personal and constant factor in the creation, instead of banishing Him from it. They will teach man how to see the Lord's love and wisdom and constant care for His children in all the works of His hands.

Evolution has forced Christianity into a false position, or taken advantage of a false position already assumed, and with the adroitness of a special advocate, or the unconsciousness of the full force of its testimony, it has gained acceptance for witnesses which do not testify in its favor. This is a fact which should be clearly understood. For the want of it many misconceptions about the theory have gained credence. Many honest minds have been led to believe that it was established beyond doubt, and even its most ardent advocates seem to have been deceived by it. The essential principle of Evolution, which distinguishes it from all other theories, is *that matter has no origin, and that it contains within itself all the substances and forces, and all the organic forms and qualities of plants, animals, and men.* Growth, development, and progress of all kinds are cited as examples of Evolution, and proof of its essential principle. It evolves the spiritual and supernatural from dreams and natural phenomena of whose causes men in their undeveloped state were ignorant. The idea of God and the obligation to worship and obey Him are evolved from reverence and regard for ancestors who had been removed by death. All that the evolutionist needs to create a religion, a spiritual world, and a Supreme Being, is some hint or fancy of an ignorant savage. We have lectures on the evolution of the steam-engine, of the various sciences and of Revelation in the Sacred Scriptures. Indeed, evolution is driving the old words, progress, improvement, development, out of use and usurping their places. If it simply took their place and meaning, there would be no serious objection to the change. But it carries with it a principle or an assumption which does not belong to the common words, and then cites them as witnesses in favor of a doctrine which they never taught. There is a fallacy in this method of proof which has deceived many Christians, and probably many of the scientists themselves. Progress in knowledge upon any subject, natural or spiritual, is not the evolution of some indistinct hint or vague fancy about it. It is made by gaining new ideas; by the light of new truths which did not originate in the imperfect notions of ignorance. It is as impossible to evolve knowledge from ignorance as it is to gain light from darkness. Knowledge upon any subject is enlarged and perfected by more knowledge. The supposition that ignorance or error can by any process of increase or development or evolution, become truth, is as absurd as the doctrine of the creation of the universe out of nothing. Improvement in the arts and industries and methods of business and mechanical appliances is

not the evolution of any principle or force that was inherent in them. It has been made by the application of truths and forces which were not in them. The promise and potency of the steam-engine do not exist in iron, or of a palace in clay and marble. A vast number of the facts which are cited in proof of Evolution are of this nature. They are not germane to the subject, and should be ruled out of court.

If we admit the premises that every step in the progress of creation is taken by causes which inhere in matter, and that the highest is evolved from the lowest, as power from inertia, life from death, there is no escape from the testimony of the facts. But we are not compelled to admit the premises or deny the facts. We admit, without hesitation or exception, that creation is a gradual process, in which natural means co-operate with other forces; that every step in it is connected and related as cause and effect; and still we emphatically deny the fundamental principle of Evolution. Gradual advancement by natural instrumentalities is not limited to any special theory of the first cause and origin of creation. It is valid against the doctrine of instantaneous creation by omnipotent fiat; but it applies with equal, if not more, convincing power to the idea of an intelligent, personal and Divine Author, who acts from the ends of infinite love, and creates and employs an infinite variety of means to accomplish His purposes. Those who believe in the Divine origin of the creation may frankly admit all the facts of the advocates of Evolution. They may even gratefully accept them as a most important service to religion, and beautiful illustrations of the methods of infinite wisdom, while they utterly repudiate the essential theory they are summoned to prove. The theory leaves out of account the most important factor, the constant presence and persistent action of the spiritual and Divine substances and forces from which matter itself and all its forces are evolved, and by which it is constantly moved to action and molded into form. Still we believe that the scientist has rendered an invaluable service to an intelligent and undoubting belief in the existence of a supreme, personal Being, by demonstrating the manifold, infinitely complex and orderly means by which He manifests His love and wisdom and attains His ends. The scientist himself is a most important agent in this work, and he is rendering a service to humanity of which he is wholly unconscious.

There is another principle which has led to many misconceptions and errors concerning the constant agency of the Lord in the creation; and that

is, the nature and functions of law. Law is regarded as a force in itself; as having some independent and self-derived power of creating and destroying. Men talk of the laws of nature as though they were independent powers which controlled and guided all the movements of material substances. Even those who believe in the existence of an intelligent and personal Creator, practically admit that He has committed the universe of matter and mind to the government of certain laws, while He stands, as it were, aloof, like an inventor from his machine, and only interferes to prevent its destruction when it becomes deranged, or to destroy it when it ceases to perform the use for which he made it. Law is endowed with intelligence and power; and, in the minds of those who regard everything from a material point of view, and measure everything by the appearances of the senses, it is put in the place of the Creator. The Lord is banished from the universe, and law is elevated to His throne.

But the truth is that law possesses no power, and consequently does no work. Law is simply the way in which an intelligent power acts. Civil law has no power of its own inherent in it. It is a direction of the manner in which the members of a community or nation must act. It points out their relations to one another, and makes known the penalties of violating them. It possesses no more power in itself than a machine or an iron railway. All its power lies in the minds of intelligent beings who enacted it. In the same manner the laws of matter and spirit are the ways in which the Creator works to accomplish His purposes. They are the paths in which He moves; the methods of His infinite wisdom, by which He attains the ends of His infinite love. Instead of banishing Him from the universe, therefore, they are the paths in which He enters it, and they are the evidence of His constant presence and active energy in creating and sustaining His works. Instead of removing Him to some immeasurable distance from men and nature; where He sits in solitary grandeur, contemplating an accomplished purpose, they are testimony presented even to the senses, that He is actively present in the least as well as in the greatest things, creating, sustaining, and perfecting His work. He is revealing to men His love and wisdom in the order, harmony, and infinite variety of His methods; in the beauty and grandeur of the universe, and the boundless wealth of His provision for human happiness. He is brought near to us. We see Him acting in every

movement; we see Him working in every flower that blossoms, and in every human effort to enlighten and improve the condition of humanity.

There are many fatal defects in the common doctrine of Evolution as a theory of creation. It sets out from a false position which enters into all its reasoning, and necessarily results in false conclusions. It makes that first which is last; mistakes effects for causes, and appearances for substantial truths. It deduces the greater from the less, the higher from the lower, power from inertia, organization from crude matter, reason from instinct, and instinct from attraction. It makes disorder the cause of order, and death the origin of life. If, compelled by the absurdity of their position and the violation of all logical and philosophical modes of reasoning, its apostles reluctantly admit the possibility of the existence of some power behind matter and distinct from it, they do not allow that this unknown Somewhat has any part in the work of creation. Consequently, so far as it relates to the theory, it is the same as though it did not exist.

By this practical denial of an intelligent Creator, the essential factor in the creation is rejected, and the attempt is made to account for the existence of all things and beings without any purpose or adequate cause. This attempt to account for the creation without a Creator, is as irrational and absurd as it would be to account for a machine while denying the existence of a mechanic, or a house, by describing how one brick was placed upon another and beam was fitted to beam, without a builder; or for all the works of human intelligence and power, without the agency of an intelligent human being.

Everything is regarded from the circumference, and judged by its appearance to the senses. The center is formed from the circumference, which is contrary to all the laws of order in the creation. The principle is as absurd as it would be to deduce the sun from the planets, heat from cold, and light from darkness. There are many plausible and attractive features in this theory of creation. But to accept it we must ignore facts and principles which have been recognized by a common perception in all ages and among all nations; we must reverse the order of logical thinking, and banish from the universe all intelligible purpose, all love and wisdom in its creation. This would make it truly blank and desolate.

The doctrines of the New Church give us a theory of evolution which is free from any of these defects. It begins at the highest and describes every step of descent to the lowest. It takes its position in the center, in the first



uncreated and infinite Cause which is adequate to every possible effect, and traces the evolution of every plane and link in the creation, shows the relation of the whole to every part, and of the least part to the whole. While it shows the ineradicable and infinite difference between the Creator and His works, it points out with equal clearness His intimate and constant connection with them. It contains the new doctrine of discrete degrees or planes of substance and forces by which the creation descends by distinct steps from its origin in God to its lowest forms; but shows that there are no breaks, no missing links, no impassable gulfs which separate one degree of the creation from another. Everything is created with a definite purpose and has a distinct meaning. It avoids the absurdity of an instantaneous creation by a dictate of omnipotent power, and demonstrates in the most logical manner, that the universe of matter and mind, and everything and being organized for the reception of life, is evolved from the Creator by vast and complicated processes, extending through many ages; and that this evolution has been effected, according to the laws of an immutable order, by a wisdom which sees the end from the beginning and in the beginning, and the relation of every force and substance and act and infinitesimal part to the whole.

The following lectures were written for the purpose of stating some of the fundamental points in this theory, and giving some illustrations of its truth by facts and forces which lie within the limits of common observation. They were written from week to week amid the pressure of many duties, and sent to the printer immediately after delivery. No one can be more sensible of their imperfections than the author. The themes are too great and involve too many profound problems, to be fully set forth in a few discourses. The most that the author has been able to do is to give some hints of a theory which he believes meets every demand of science, of reason, and every devout believer in the existence of a Divine, personal Being, who is the Creator and Sustainer of all things. It does not reject any natural fact, or deny the relations of cause and effect on the natural plane of creation. On the contrary, it accepts them all, throws new light upon them, and uses their testimony to confirm its own principles. It does more than this. It supplies the missing links which science has not been able to discover, between the distinct planes of creation; and, what is of infinitely greater value to science and theology, it discloses the intimate and inseparable connection between the Creator and the universe. If these discourses should be instrumental in

leading any number of those who have become interested in the profound problems of the creation, which Evolution has brought into conspicuous notice, to learn more of the principles briefly and imperfectly stated in them, the author will have accomplished all he could reasonably expect. He only desires to complete the service by referring them to a small work by Swedenborg, called *Divine Love And Wisdom*, in which he will find the origin of the universe, and the processes and order by which it is evolved from the Creator, set forth in a clear, logical, and masterly manner.

## LECTURE I

### THE TRUE AND THE FALSE THEORY OF EVOLUTION

Evolution has become a subject of wide and profound interest to intelligent minds in the scientific and religious world. It has already exerted a powerful influence in modifying long-established opinions and theories concerning the origin of nature and man, and the methods of creating them; and this influence is destined to increase in extent and power. It is one of those questions that have come to stay. It is a new step in man's knowledge of the order and processes of creation; it is the discovery of a universal law like that of gravitation by Newton, or that which regulates the motions of the heavenly bodies by Copernicus, and it is destined to work much greater changes in common opinions about creation than those who advocate or oppose the doctrine now imagine.

Like all questions which relate to causes and universal methods of operation, it can be regarded from twenty one various points of view, which will lead to various and even opposite conclusions. A partial view will lead to false and fatal results. It will be ignorantly and honestly opposed, and ignorantly and honestly advocated. It has been, and it will continue to be, employed to destroy and to defend religion; to prove a cold and dead materialism, and to illustrate and enforce the idea of an ever-present, intelligent, and personal Creator.

The universal and fundamental idea of Evolution is that one thing or one creature is evolved from another and becomes what it is by the sum of all the influences which have co-operated in its creation. This doctrine is true beyond a doubt, and must be accepted by every intelligent mind. But when we come to determine what those causes are, there is room for the widest differences of opinion—differences that lead to the most opposite conclusions. From a natural point of view only natural causes are allowed to testify; all others are ruled out as merely fanciful and unworthy of our credence. According to this doctrine, creation is effected by the contact of one form of matter with another in the blind surging of material forces. Circumstance, under the new name of environment, is elevated to the throne of the creation, and all things and all creatures become what they are by natural selection. In this rage and war of the elements, all progress is

effected by the survival of the fittest, and by the law of heredity, according to which every thing and every creature tends to reproduce itself and perpetuate its own form and nature. This doctrine excludes a personal Divine Being and all intelligent Divine agency from the creation. Matter is sufficient unto itself. Professor Tyndall has stated this view of the subject in these memorable words. "I discern," he says, "in that matter, which we in our ignorance, and notwithstanding our profound reverence for its creation, have hitherto covered with opprobrium, the promise and the potency of every form and quality of life. "

This is the specific and central theory of evolution from a material point of view. According to it organic forms are evolved from inorganic. Power is evolved from inertia, mind from matter, life from death, by some un-derived and inherent quality in the earth. All progress in knowledge and improvement in the excellence of material things are cited as instances of evolution. Facts with which every one is familiar are summoned to testify to a theory to which they have no relation. The development of the steam engine, the improvements in the forms and qualities of plants and animals, the advancement of society in its various forms, are claimed as examples of this theory of evolution. Every one acknowledges the facts, but does not discover the fallacy of attributing them to evolution. They are not examples of the theory. In all cases the improvement is effected by forces which do not belong to matter. They are due to mental or spiritual forces acting upon matter, and placing it in conditions more favorable for improvement by natural forces, or molding it into the forms of ideas. Every mechanical invention, every improvement in social and civil conditions, was first an idea; was evolved from mind, and embodied in matter by an intelligent power.

The absurdity of the theory that the higher is evolved from the lower is recognized by many scientists, and they acknowledge that there may be some power behind and separate from matter which operates upon it. But what that power is and how it is related to matter they do not know. We may give it what name we please. We may call it God, or a force stored up in matter or constantly acting upon it. They are Agnostics, and they will neither deny or affirm. They hold the question of the existence of an intelligent personal Creator immanent in the creation in abeyance, and wait for further light. This is a step from blank materialism, compelled by

the absurdity that creation creates itself. It is a hopeful sign. But it is still a practical denial of the immediate and constant agency of an intelligent personal Creator as the constant and the most important factor in the creation. Material forces, environment, natural selection, heredity, are regarded as forces in themselves in some way independent of a personal Creator if there is one. It is as though we should acknowledge that a watch could not make itself; that there must be some power outside of it which had a hand in the work, that might have given some assistance in its creation; but still should attribute some independent agency to the metal and the tools which were used in performing the work.

Natural causes are regarded in some way as independent causes, and not merely as instrumental in the same sense that the hammer and saw and pen are instruments, having no power in themselves of accomplishing human purposes.

The third class of those who accept the doctrine of evolution regard it from the spiritual as well as the natural side. They accept the material factors as fully as the materialist. They acknowledge the instrumentality of material substances and natural forces; they recognize the influence of environment, natural selection, heredity, and all the natural influences which have been combined in the production of plant, animal, or man; but they regard them as provisions and methods of the Lord in effecting His purposes. He creates all the substances, forces, and methods which the scientist discovers in the creation, and uses them in the same way that the mechanic puts material substances through many processes and employs others fashioned in various forms, to build a house, make a garment, or construct an engine.

This is the general opinion of the Christian world. But theologians have stopped with the bare assertion of the fact of creation. It has been generally taught and accepted as true, that the universe was created out of nothing by a spoken word, by an Almighty fiat. "He spake and it was done; He commanded and it stood fast. " The common idea has been, and is still maintained with great persistence that creation was instantaneous, without methods, order, processes, and the chain of causes and effects; that power was in some way stored up in matter, in plants, animals, and men, and a kind of independent existence given to them. It is regarded as in some way derogatory to the Divine wisdom that creation should be a gradual

work, and advance by distinct and orderly steps. Evolution seems to many Christians as well as scientists to take the work out of the Lord's hands and commit it to general laws, which have some power in themselves to create and sustain. Men talk about the laws of gravitation, of chemical affinity, of natural selection, and of heredity as though they were independent forces. This may be the appearance, but it is not the genuine truth. A law of nature is simply a universal method of the Lord's operation in nature; it is the way in which the forces constantly emanating from Him operate to produce their effects. Whether these forces originate in nature and are of and from her, or have their constant source in a Divine Being by whom they are exerted, does not touch the fact that they are simply the ways in which causes produce their effects. Theologians and scientists both fall into the same error when they regard law as an efficient cause.

The idea that creation is an instantaneous work; that the material universe was created out of nothing by the exercise of omnipotent power, has been a fruitful source of errors and absurdities, and has had a powerful influence in driving observing and intelligent men to the opposite absurdity that matter is eternal, and "contains within itself the promise and the potency of every form and quality of life." The phrase "out of nothing" is equally absurd, and opposed to all experience and to the essential nature of things. The opposite maxim, "out of nothing, nothing comes," is one of those self-evident propositions which command universal assent.

The New Church gives us a doctrine of the creation which is not open to any of the objections which have been urged against the opinions and theories of the materialist or theologian, which accepts all the facts discovered by scientists, and still declares in the most positive manner that all creation is a gradual work, due to a personal, intelligent, and constantly acting Divine Being, who is the source of all power, life, and existence. This doctrine is in accordance with all observation and experience as far as they go; it is in accordance with enlightened reason, and with the spirit and teachings of the two revelations the Lord has made to men, the revelation of His Word and of His works. To a brief statement of this doctrine I invite your attention.

"In the beginning God created the heavens and the earth" is the first and the sublime declaration of the Sacred Scriptures. Everything has its beginning in Him. He is the First—the first of life, the first of substance, the first of power, the first of form, the first of all being. Creation utters the same

truth, as far as we can hear her voice. Begin where you will in the material world and ask any object or being, "What art thou?" and the answer will always be, "An effect from some cause that is not myself." "Whence comest thou?" The reply from every form and fiber and atom is, "From something above, beyond, and prior to myself." Ask the rock and it will take you back through fluid and gas and the finer forms of substance as far as its voice can be heard. Ask the metal and it will lead you by the same steps to the sun. Ask the plant and it will trace its lineage to seed, and from seed to plant, and from plant to seed, through many generations, and will end with the declaration, "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." Ask animal and man, and the answer is the same. His "let" is His creative power in action. It is of no consequence how long and complicated the chain of cause and effect may be, it must begin in a First Cause, who can be no other than the Creator, and every link in the chain must be forged by Him. "In the beginning God created the heavens and the earth" is the uniform declaration of all things so far as their voice can be heard, and when their voice is silent we must listen to the voice of God. In the beginning every step is taken by Him. The substance of which all worlds, all things and beings, are created, originated in God, and was an emanation from Him; or, in modern phrase, was evolved from Him as light and heat are evolved from the sun.

This primary substance created from the Lord contains within itself all forms the universal of which is the human, and is itself a plastic force which tends to reproduce them. It is the germ of all forms. It is to all forms as the something in the seeds and germs of plants and animals which constantly operates upon the substances which come within the sphere of its power to reproduce itself. Here are the living forces of which all the forces in the material and spiritual universe are manifestations, and from which they are derived.

This essential substance descends by distinct steps which become atmospheres around it, one evolved from another, and becoming more concrete and gross and less active by combination. This effect takes place according to a universal law of the creation that we see everywhere in operation around us. Substances become less active and force diminishes as it recedes from its cause. We see an example of this universal law in every

gas-jet and fire we kindle. The light and heat diminish as they recede from the centers from which they originate. Every boy sees the principle when he casts a stone into a pond. The waves diminish in height as they recede until they disappear.

These substances are Divine in their nature and origin. They become spiritual as they recede from their source and form the atmospheres and earths of the spiritual world. They become a world distinct by itself, composed of spiritual substances and possessing all the excellences that belong to spirit. It is a mental world where the objects are thoughts, the forces are love in an infinite variety of forms. It is a world in which their environment is determined by the inhabitants, and consequently is perfectly adjusted to them.

But these substances have not yet reached the most remote point of departure from their origin. They continue to recede until they lose their life and power, become material and inert. The sun is the beginning and center of dead matter. But its forms are still active from the spiritual forces which flow into them. From this new center they continue to recede, become more gross and solid, until they finally rest in the mineral kingdom and become the Lord's footstool, the basis on which the creation of living beings rests, and the plane on which all the Divine forces react, and, through the kingdoms of nature and man, return to Him who created them. They are the most remote from the Lord, not in space, but in quality of substance and life. He is life; they are dead. He is the first; they are the last. He is the highest; they are the lowest. They are passive, and consequently fit substances to be the subjects of life and to be molded into its forms.

The process of creating earths from suns which comes within the sphere of human knowledge, is precisely analogous to that by which the spiritual sun and the spiritual heavens were created, and we can gain from this lowest plane of the creation some true knowledge and idea of how the whole work was accomplished, because the Lord always works like Himself in the smallest as well as in the largest things. It is the general opinion of scientists that the earths were evolved from the suns. The matter which composes the earth was once heat. As matter recedes from the flaming bosom of its parent, it cools and becomes less active: it changes from ether to air, from gas to fluid, from fluid to solid, and there rests and becomes the basis for the creation of the vegetable and animal kingdoms. They could not have been



created in the sun or in the atmosphere. Substance must become inert and fixed before it can be the basis of life. Such was the nature and the order of all the preceding steps in creation in its evolution from God, the First Cause.

We can see another process of the Divine order going on constantly before our eyes, which will help us to understand the more hidden and powerful spiritual causes which are constantly operating in the creation. The sun does not lose its power and influence over the earths created from it. It still sustains its children, and cherishes them in its bosom. It gives them light and heat, and helps them to bring forth from their own cold and inert substance the organized forms of life. The finer and more subtle substances of the sun still penetrate the gross bodies of earth and mineral, draw particle to particle, and tend to keep them in a state to be acted upon and to respond to the action of spiritual forces.

In the same way the Divine substance which is embodied life, and the plastic power which constantly tends to mold all things into the human form, still dwells within in every particle of matter, and from its very nature is in the constant endeavor to organize it into forms capable of being conscious of life. In this way God is omnipresent in His universe, the same in the least and largest things, creating it anew, and using the dead matter as the basis of life, and the substances from which to form vessels capable of receiving it. The material universe is evolved from Himself, by distinct steps gradually descending until the ultimate basis of life is reached. Every degree in this descent contains within itself all the higher and prior degrees, and they exist together in simultaneous order in every earth and mineral. Now let us begin the ascent and see by what steps it is taken and what means and forces are employed in taking it. You will see that we take into account some very different and much mightier forces than the materialist. Here dwelling together in mutual embrace is inert matter, and within it the plastic Divine substance with constant endeavor to give life to death, the human form which is the form of life, to inorganic matter which is the form of death; and between them all the substances and forms intermediate between the highest and the lowest, between God and the rock. Here is power in its origin; here is the force which keeps all things in motion and holds all things in its embrace. Here is the potter and the clay, and a basis on which to rest and operate, and the means and implements with which to

work. Let us see how organized, living and spiritual forms can be evolved from these conditions.

Let us understand in the outset that the creation of living beings is not the evolution of matter by any force or quality inherent in it and composing an essential element in its substance. Scientists have sought with much patience and ingenuity for a first substance which is the origin of life. They call it protoplasm, a force which has the power to organize the vegetable kingdom, and, by processes of evolution, animals and men. This substance they think they have found in that humble and unattractive plant the common nettle. But according to the doctrines of the New Church protoplasm can only be found in the Lord Himself. It is His Divine love united with His Divine wisdom which is the first form; the former of all forms, the plastic substance which contains within itself the power, and which is of its nature, to give power to produce forms of life in all degrees of the creation. Creation is not the evolution of matter. It is the evolution of the purposes or ends of the Divine love by means of material substances. The Lord created them for that purpose. Love is the only protoplasm. Matter is to the c

Creator as clay to the potter. He creates it, shapes it to His idea; He organizes it into forms adapted to the performance of His use. The essential and most potent factor in the creation of living forms is life itself. Life only can give life. Death cannot create life; inertia cannot give birth to power. The formless cannot create forms. No being or thing can communicate what it does not possess. If matter is dead it cannot give birth to life. It is of no consequence how much time is given to it, through how many changes it may pass, it acquires no power by them. It still retains one of its essential qualities, and that is inertia. It cannot put itself in motion; it cannot stop when in motion; it cannot change its form; it cannot attract or repel; it is incapable of any action, and possesses no force. All the attractions and repulsions, all the combinations and decompositions; all the motions and changes of place and form are the effects of spiritual and Divine forces. When we talk of the forces and work of nature we speak according to the appearance. Nature has no force, and consequently can do no work.

I state this truth as clearly and emphatically as possible, because the whole doctrine of evolution, as it is set forth by those who regard it only from the material side, is based on the assumption that matter has some power of its own, even if it does not possess all power. We are led into the

remote past where night and chaos reigned and asked to believe that by the conflict of the elements and "the fortuitous concourse of atoms," through ages of ages, the process of evolution began. We are led through an infinite labyrinth of attractions and repulsions, of conflicts and changes, of survivals and destructions, of hereditary tendencies, and we are asked to accept these as the origin and cause of life, when not one of these powers belong to matter. It is not capable of any concourse, fortuitous or otherwise; it has no power of conflict or change; it cannot be said to have any appetency or tendency, it is simply the utter absence and destitution of power and life. It has but one quality, and that is death. All the forces attributed to it are the forces of life. There are no others. All its motions and changes are the effects of life. It was necessary to creation that it should be passive and totally devoid of life and perfectly at rest in and of itself. The Lord could not have evolved the universe of intelligent beings from Himself without such a lifeless basis on which His creative forces could rest, and from which they could react and return to Himself, and in this way complete the circuit of life.

That this was the necessary order of creation we have the most convincing reasons for believing. It is the order of infinite wisdom, and, therefore, must be necessary and perfect. We have also the testimony of our own observation and experience. The mineral kingdom is the basis of the vegetable kingdom. It provides it a basis on which it can rest, and supplies it with substances out of which the Lord can organize its forms. The animal kingdom rests on the vegetable kingdom, which contains the substances that the Lord has used to create animals. Man rests upon all these kingdoms. His material body is organized from the elements of the three kingdoms, and his spiritual organism dwells in and is based upon his material body. As a spiritual being, he employs his natural senses to gain ideas and sensations from the material world, and by relations with material objects and human beings to develop his mental or, what is the same thing, his spiritual faculties.

The creation culminates in man. He is the final end or purpose of the Creator, and everything tends to the realization of this purpose. Man is created in the image and likeness of God that he may be able to consciously receive and enjoy the Divine love, that there may be a reciprocal union between the creature and the Creator. This purpose is clearly expressed in many passages of Revelation. Man, as to the highest degrees of his nature, is born of God. The material body and the natural mind which

man possesses in common with animals, form the basis, the matrix for the creation of the spiritual man, who can receive the impress of the Divine nature in its highest finite forms, and become a plane on which the Lord, in His love and wisdom, can come to man and dwell in him, and man can be at one with Him, become His child, and the inheritor in ever-increasing fullness of His heavenly Father's infinite power, glory, and life. Man is the evolution of the Divine idea.

All the steps in the wide circuit of creation from God to man are taken with direct reference to this ultimate end. The descent from the first substance, which is life and form in themselves, by distinct and successive steps from the Divine to the spiritual, from the spiritual to the material, until the outmost limit was reached and a basis secured for the superstructure of the kingdoms of nature and living beings, looked directly to man. The ascent from death to life through the vegetable and animal kingdoms were all movements in the direction of the final purpose, and were necessary to its accomplishment. Matter has been changed into an infinite variety of forms by the spiritual forces playing upon it, to serve this purpose according to the special things to be done. The first and only force has received many names, and assumed many disguises in its adaptation to the work in hand. We may call it attraction, repulsion, cohesion, molecular affinity, gravitation, magnetism, natural selection, mental or spiritual. But in origin and essence they are the same, and are all working for the same end.

When, therefore, the scientist takes us back into primeval ages, and shows us the elemental forms of matter, as ether, or gas, or fluid, commingling or rushing asunder in wild chaotic fury, gradually subsiding into rock and metal, we admit the facts so plainly recorded in the structure and substance of the earth. But we say that all these movements, combinations, and formations were the effects of the spirit of God brooding over these inorganic dead elements, selecting, arranging, combining, and fixing them in forms suitable for the foundation of the kingdoms of nature and human beings. If we are told how the rocky and barren strata of the earth's crust are broken by contraction, subsidence, and upheavals, disintegrated by cold and heat, and ground to fine powder by wind and wave, we gladly accept the information; we know it is true, for we see the process going on before our eyes every day. The ocean and the glacier are God's great mills, in which He grinds rock into clay and prepares it to be organized into grass

and trees. Heat and cold, wind and rain, rock and stream and ocean are the implements He uses. He created them for this purpose, and the power which wields them is His. Are we pointed to the crystal and shown how its forms prophesy of organization, of plant, and animal, we delight to recognize the fact, and rejoice to see the evidence of the Divine purpose even in the lowest forms of matter. The Lord does not leave Himself without a witness of His final purpose in the creation, and of His presence and power in the dead elements of matter. The rock did not purify itself, select its finest substances, and combine them into the diamond, ruby, and emerald. The Lord, who at all times and in the least things is mindful of His children, made these precious stones according to His own laws, and when the substances which compose them were in a suitable state for His purpose, to be ornaments for their persons and to rejoice their hearts with their beauty.

When we rise to a higher plane of the creation, and under the guidance of the observant, keen-eyed, faithful scientist, we discover the universal presence of the law of heredity, the power of natural selection, and the influence of environment in securing endless diversity in constant unity, we see a higher and more beautiful manifestation of the Divine purpose, and a more wonderful exhibition of Divine love and wisdom. We see clearer indications of the Divine plan faintly hinted in the crystal. We see accumulating evidences of the primary and constant truth, that God creates everything from Himself, and that, therefore, every created thing must bear some marks of its origin. The law of heredity, according to which like begets like through many links in the chain of cause and effect, until finally it culminates in man, who is created in the likeness and image of God, is the law of the Divine nature, and by derivation must be the law of every created being. The power of selection in its primary and perfect form is an attribute of the Divine nature, and by derivation must exist in everything created from God. We see it in the affinities and repulsions of matter, in the power of plants and animals, and in the highest created form in man. Every substance and organic form is subject to this law. We accept all the facts which the scientists have discovered, and thank them for them. They give us a clearer and more rational idea of the Lord's methods of creating. They correct the old error of instantaneous creation out of nothing by omnipotent fiat. They show us the order and methods of His infinite skill by

which He accomplishes His purposes, and in that way they are rendering a great service to religion.

But while we acknowledge the truth of their observations, and are grateful for their service, we cannot accept their conclusions. They regard everything from a material point of view. They depend upon the testimony of the senses. They mistake effects for causes. They see every organized form beginning in the earth and evolved from it. They see one creature evolved from another, developed by natural means; they see the conflicts between living creatures, the destruction of the weakest and the survival of the strongest, and the manifold causes which operate to modify life, and they conclude that man is the product of these causes; that in some way power is gained by inertia; that organization is caused by substances devoid of form; that life is generated by death, and that intelligence springs from the unconscious, insensate earth. In a word, that the highest is evolved from the lowest.

This is a conclusion to which we cannot assent. It seems to us to be contrary to observation, experience, reason, revelation; and the nature of things. They leave out the most important factor in the creation, the Creator. They attribute to matter qualities and forces which it does not possess. The cause of evolution is not adequate to the effect. They violate the axiom that the less cannot be equal to the greater and contain it. The simple truth is that the higher cannot be evolved from the lower, the greater from the less, the Creator from the creature. The higher cannot be created from the lower, but the lower can be used by the Highest to create something higher than itself.

This is a most important distinction, and must be clearly seen before its force can be appreciated. Examples of the distinction are familiar and abundant. The clay does not form the vessel, much less the potter. The vessel is not evolved from the clay by any power inherent in the clay. The potter is not evolved from the vessel by any power inherent in the vessel. The potter forms the vessel by means of the clay. The vessel is his idea embodied in a fixed and definite form. A house does not construct the builder. He is not evolved from it, and the house is not evolved from wood and stone by any power inherent in them. The idea of the house is evolved from the architect, who uses the materials as instrumental means of constructing it for human use. The steam engine did not invent itself or the maker of it. It was not evolved from iron and steel by any power residing in them. It is

not the evolution of the teakettle which first suggested it, by the fortuitous concurrence of atoms, or by any power of natural selection and hereditary tendencies inherent in the kettle boiling on the hob. The engine originated in an intelligent mind, and was evolved from it by using substances reduced to forms and placed in mutual relations necessary to effect the purpose.

To accomplish his ends man deals with substances already provided. But the Lord had to create the substances themselves. Man acts upon them from without; the Lord creates and molds them from within. We can see man at his work; the Lord is invisible. Suppose no human instrumentality in the construction of an engine could be discovered, but every process could be seen from first to last by which the structure was completed, might we not conclude that it was evolved from metal and wood by some power inherent in them? But we can see man in his work, and we know the means by which he accomplishes his purposes. In every case we know that the purpose or end originates in the mind; that it takes form there, and that it is a plastic mental power, which selects, fashions, arranges, and combines material substances into a whole suited to its purpose. The assertion that the materials assumed such a form by chance or by any power inherent in themselves would be universally regarded as too absurd for a moment's credence. Why, then, should we admit the greater absurdity that there is any inherent self-derived power in rock or sand, or clay or mould, to form their substance into the infinitely more complex and delicate organisms of plant and animal, endow them with sensation and consciousness, give them the power to love, to know, to understand, and perform the various functions of a human being?

But when we take our point of view from the universal truth of Revelation, that God is a Being of infinite love, wisdom, and power, and that "In the beginning He created the heavens and the earth," and carried on His work to its completion in man who could receive and reciprocate His love, who could see the relations between cause and effect, and according to the measure of his intelligence could discern the order and harmony of His works, appreciate their beauty, be filled with reverence and awe at their glory and power, with gratitude and love for their benign and merciful purpose, every demand of reason and affection is satisfied. We see all substance, all form, all power in their origin, going forth into orderly and definite act; we can discover in all things that come within our knowledge the unfolding

of the Lord's purpose; we know that behind the veil of matter there is a personal love and wisdom working with intelligent methods, using the materials He has created for a specific purpose; we see in every substance, form, and motion some token of His presence, some advance towards the end He seeks. The fact that He employs means, that creation is an infinite web of causes and effects, constantly weaving, excites our curiosity, awakens our interest, makes us familiar with His thought and methods, and we feel at home in His universe. We are not idle spectators; we are a part of the work; we are permitted to co-operate with Him, and to share in the blessedness of the reward. He is working in us and giving us the power to see how He works for us. Every motion is the effect of His power; every form is cast into the mold of His idea, every object is the embodiment of His love. Mineral, plant, animal, and man himself are evolutions from Him, and instruments for the accomplishment of His purpose. He is the First and the Last. He is in all and through all, and the creation in its least and greatest forms is the constant effect of the constant exercise of His power.



## LECTURE II

### THE ORIGIN AND NATURE OF LIFE

*"I am the way, the truth, and the life."* —JOHN xiv 6

THE subject to which I invite your attention this evening is the most profound and important that can be offered to human investigation. It relates to first causes, to the origin of creation and of human existence, and embraces all its substances, forces, and activities. It has engaged the attention of the scientists and philosophers of all ages, the profoundest thinkers and the wisest and best men of all religions. It is as old as the human race, and yet it comes up in every age for a new hearing. An unusual interest is awakened in it, at the present time, by the scientists who are seeking to penetrate the mysteries of the universe and solve the problems of creation.

Many theories have been advocated with zeal and ability, only to give place to others. For a time it was believed that the secret had been discovered. Dr. Bastian thought he had demonstrated that life was self-originating. But more careful experiments showed that he was mistaken, and the old enigma remained unsolved. The scientist has not been able to penetrate the mystery of life. It is believed by those who are acquainted with the writings of the New Church that they contain important disclosures upon this subject, which present it in a new light, and help to solve its mystery so far as it can be comprehended by the finite mind. These disclosures are in full accordance with what the Lord Himself has revealed in the Sacred Scriptures, and with all true science. I invite your attention to a brief statement of what our doctrines teach upon the origin and nature of life, and to some illustrations which may help us to see their reasonableness and ground in the nature of things.

By the origin of life I mean life as it appears in the creation, in plants, animals, and men, and not in its primary source. In this latter sense it has no origin. It is in its essential nature un-creatable and consequently has no beginning. This is the affirmation of the Lord Himself. The name of the Supreme Being means existence in itself. When asked His name He replied, "I am the I am." That is the meaning of the word Jehovah. He not merely lives; He is life itself. He has life in Himself. He does not receive it;

He does not originate it; He is it. This cannot be said of any created being or thing. The plant and the animal have life, but they are not life. Human beings have life, but they are not life itself. Life can be given to all organized forms, and it can be taken away from them. We live and move and have our being in the Lord. Life cannot be created and deposited in plant, animal, or man, and remain as an independent and self-sustaining power. It can be communicated and received, but not retained when cut off from its source.

This is a most important fact which can be easily understood, and one which throws a flood of light upon our relations to the Lord, and upon many profound problems of human life. We can give and receive solid and fluid substances, leave them in the possession of others, and withhold all connection with them. We can receive a mineral, a sum of money, a flower, or a fruit, and it will remain in our hands after the giver has departed. But light cannot be given and held in that way. It does not remain after the source, the luminous body, is removed. The light which fills this room and seems steady and permanent cannot be retained when the source from which it originates is extinguished. Heat is of the same nature. Remove the source from which it emanates and all warmth soon ceases to exist. Annihilate the sun and the earth would soon be enveloped in darkness and frost. Light and heat must be constantly given. They cannot be retained as a permanent possession. They are a form of substance in motion. Motion is one of their factors. Consequently when the motion rests light and heat cease. A more familiar example of this method of creation is sound, one of the factors of which, as every schoolboy knows, is the motion of the form of substance we call the atmosphere. The sound dies when the motion ceases. So it is with life. It is not a commodity that can be gained and stored up and used when occasion requires, as we can lay up food or money. It is the activity of a substance, and consequently must be a constant gift, and it must be constantly received. It is a stream, a river, from its uncreated and infinite fountain, the Lord, and when the current ceases life in the recipient becomes extinct. Life therefore cannot be created, it can only be communicated. The Lord is life. All created beings are forms capable of receiving life. But life itself being from its essential nature un-creatable has no origin.

Let us, then, proceed to answer the question, What is life? This is a question, which, according to general opinion, it is impossible to answer. But life is no more incomprehensible than a stone or a plant. We do not

know what anything is in itself. All our knowledge of material things or of human beings, of mind and matter, is gained and limited by their influence upon us; by experience either our own or that of others. The most ignorant persons know something of the nature of heat and cold. They see their effects on all things in nature, and feel them in their own persons. They know that heat is a force which moves matter to action. It causes growth in plants; it changes solids to liquids, and liquids to gases. It warms, and when its action is intense, it consumes and destroys. We know what light is by its effects. This is all we know or can know about any substance or force.

In the same way we know what life is by its effects. It causes seeds to grow into plants and trees, and plants and trees to put forth leaves, to blossom and bear fruit after their kind. A child knows that a dead vine will not grow and bear fruit however carefully it may be cultivated and rich the soil. We see the nature of life in higher and more various forms in animals and men. We feel its power in ourselves. We have a clearer and fuller and more various knowledge of life than we have of a stone or plant, of light and heat, or of any material force or object. It is a force. Heat is a force; but life is a much greater and finer power. Heat moves to action; life does the same, but in far higher and more various forms.

It may be asked how we know that life causes the effects we attribute to it. The answer is evident. In the same way we know that heat will melt ice and iron, change water to steam, and solids to gas. We know it by observation and experience. We know the one just as well as we do the other. That life is a force, the cause of all action in plants, animals, and men, is evident to the senses.

This is the simplest, the essential, and the universal quality of life. We must be careful, however, to distinguish effects from causes. A common idea of life is that it is the result of organization, or the effect of the action of material forms. But the truth is directly the reverse. Life organizes the plant and animal and moves them to action and manifests itself by means of them. To attribute life to the organic forms by which it is manifested, is as absurd as it would be to claim that the power of steam was derived from the engine, and was due to the perfection of the machinery which it sets in motion. Life, as we shall see, is modified by organization, but it is not the result of it. It is here that the materialistic theory of evolution fails. It puts effects in the place of causes, and in this way reverses the whole order of

the creation. When organizations are formed, life is manifested, and it is taken for granted that the life is the product of the organization. This is as un-philosophical and absurd as it would be to assert that the cart moved the horse, or that the engine created the steam, or that the earth gave light and heat to the sun. It involves the absurdity of attributing to the tool the power and skill that wields it, and of making creation the author of the Creator.

I have said that the simplest and universal conception of life is that of force; it is the supreme, un-derived, self-existing, self-acting, universal, omnipotent power. If it is pure power it must be a self-acting *substance*. Power is not an abstraction. It is the energy with which substance in some form acts. Life is substance in motion in its highest and perfect form. There can be no force distinct and separate from substance. We can conceive of power apart from any substance, but it exists only in its subject. The power of steam exists only in steam; it cannot be separated from it. It is the force with which steam expands. It is the action of the form of substance we call steam. The power of wind and wave is the force with which they move; the power of men and animals resides in their organization, and has no existence apart from them. We conclude, therefore, that life must be substance; it must be the primary, self-existent, and self-acting substance from which all the worlds and all things are created. The universe was not created out of nothing; it was created by life and out of the substance of life. It has its origin in God who is substance and life. Here we are brought again face to face with the universal order which reigns in the universe. Life cannot be created, but it can create and sustain by the constant communication of its power. It cannot create itself. It cannot give to the forms which it creates an existence independent of itself. If it could the creation would be life; it would be God. This is pantheism.

If God creates all things from Himself, the natural and superficial inference is that creation must be a part of God. But this by no means necessarily follows. We have abundant examples with which we are all familiar, that one thing may be created from other things and out of their substance and yet be no part of them, and differ from them in form and qualities. Water is created by the combination of oxygen and hydrogen gases; but it is unlike them in substance and possesses entirely distinct qualities. A grape is created by substances derived for the most part from the vine. But it differs in form, organization, and qualities from the vine which bore

it. When we eat a cluster of delicious grapes we are not eating a grape-vine. The earth, the scientists truly tell us, was created from substances derived from the sun; but the assertion that the earth was a part of the sun would be regarded as absurd. So there is a distinct cleavage and an impassable gulf between the creature and the Creator. All created things and beings are forms having no life in themselves, but capable of receiving it. Men and angels are not God; *they have no* un-derived independent life. They are simply forms capable of receiving life from Him and being constantly blessed by it. This is the ineradicable distinction between the creature and the Creator. This is the gulf which never can be passed.

Let us again take our stand in the Divine nature as revealed in the Sacred Scriptures, and regard life as it exists and is manifested in another form. God is love and wisdom. God is life. In Him is life, and the life was the light of men. Love is therefore life. God is love. But much more is meant this simple affirmation than that God is capable of loving. He is not only capable of exercising the affection of love, but He is love itself. What is love? How would you define it? Is it merely a sentiment? Is it nothing more than a pleasurable emotion, the effect of a thought, a look, or the conscious presence of another? It is vastly more than any or all of its effects. It is not an abstraction; it is not a feeling; it is not an emotion that comes and goes. Love is substance and power in their essence and origin. Love is the substance of the Divine Being. It is another name for life; it is life. It contains within itself the promise and potency of the whole creation; of all that is not God. As a Divine and a self-existing substance it contains within itself the power to create all finite substances from itself, and out of them to organize all forms and imbue them with life. Loving is love in action; emotion is the effect of the power of love, as the motion of an engine is due to the power of steam. The delights which flow from love are the effects of its power, and as distinct from love itself as the sensation of warmth is the effect of heat and distinct from it. Love contains within its substance a plastic molding power which constantly operates to create everything in its own image and likeness and give to it the capacity of receiving itself. It is the nature of un-perverted love to give itself to others, and to help others to receive it. God being love itself, created all human beings for the purpose of giving 5\*Himself to them, and He created everything in the material universe to be an instrument and means of doing it.

If you ask me how I know this, I answer, I know it as I know that it is of the nature of light to illuminate, of heat to give itself to other bodies. I know it from the nature of love as it is manifested in history, and in universal and personal experience. Does not a mother's love move her to protect her child and provide for its wants? The purer and more ardent the love, the more energetic and devoted the parent will be to minister to all the wants and secure the happiness of his offspring. Love of home will incite to constant labor; love of country will lead to the surrender of property and, if need be, to the peril of life. Love of the Church and of the Lord, when it is the dominant motive, will lead to giving up all things and following Him. What we are willing to give and to give up is the test of our love. "Greater love hath no man than this, that a man lay down his life for his friends." If such is the nature of human love, weak and imperfect as it is, what must be the nature of the Divine love? If love impels men to use all the means at their command to effect its purposes, will not the Lord whose love is infinite, do the same thing? The supposition that He could do otherwise would be contrary to the nature of love and universal experience. "It is the nature of love," says Swedenborg, "to give its own to become another's own." We know, therefore, as well as we can know anything, that if God is pure, infinite love, He could not refrain from communicating it to others, and from providing the most ample and the best possible means of giving it in the largest measures and the highest forms. Love, therefore, may be regarded as the most perfect embodiment and exhibition of the qualities of life.

Life being infinite in substance and power, its forms and qualities are infinite; that is, there is no limit to the substances it can create, the forms it can assume, and the qualities it can reveal. In general there are three kinds of substances entirely unlike and distinct from each other. There is a Divine substance, a spiritual substance, and a material substance which we call matter. Divine substance is life in itself, uncreated and un-derived. It is the substance of the Divine Being. Spiritual substance is of a lower order. It is created from the Divine. It is the substance of which our minds or spirits are organized. It is the substance of which the spiritual world is created. Material substance we are more familiar with. It is the matter of which the earth and the material universe is formed, and has its origin in the sun. We know that material substance exists in a great variety of forms, as solids, fluids, gases, atmospheres, ethers, and auras. Nature has three

kingdoms,—the mineral, the vegetable, and the animal. The lowest, the mineral, is destitute of life. It is only capable of motion. It is unorganized, and its particles have no definite and essential relations to each other but contact, like the grains of sand and drops of water. In this condition they cannot receive and become forms of life. They can only serve as materials for life to build itself a body, a house to dwell in and an instrument to reveal its nature. Life can only show itself in organic forms. We find, therefore, in the vegetable kingdom the first indications of life in its lowest qualities. It appears as order, as growth according to immutable laws. It selects from mineral and mold, from air and water and light, with unerring precision the substances that will serve its purpose, and weaves them with infinite skill that is above all finite comprehension into grass and vines, shrubs and trees; clothes them with leaves, adorns them with blossoms, and distills from their gross elements delicious juices and nourishing substances, and embodies them in fruits each after its kind. In this kingdom of nature we see life in its means, methods, and results. It unveils its mysterious face and gives us glimpses of its nature. We can see that it is a quality of its nature to organize, to reduce chaotic elements to order, and establish relations between them, and bring the various substances which stand apart into mutual service. Is not that an important and significant quality of life? Does it not give us a hint of love and wisdom? We see it forming the plant into food for animals and men, and molding them into a diversified and glorious beauty to cultivate the taste, charm the fancy, and win the affections. We see life giving to each plant its own form, its own beauty, its own qualities, and its own use? Is not that a mark of wisdom? a token of love? an evidence that the Lord, who is love, regards the good of His children in all His works? Is He not providing food for the fowls of the air, which have neither storehouse nor barn?

But life can give only hints and faint outlines of its nature in these coarse elements of matter. It can give beauty to the rose and lily, grandeur to the oak and pine, and provision for the sustenance of man and beast, to corn and the fruit-bearing tree. But it cannot bestow upon them a consciousness of their own life, a knowledge of the use they are serving, and the power to rejoice in the warmth and glory of the sun, and to drink pleasure from dew and rain. It requires a purer and higher form of substance to receive and manifest these higher forms of life.



A basis and support having been provided for a higher form of life, the animal kingdom is now created. Spiritual substances also are employed, which can receive the influx of life and manifest the more excellent qualities of its nature. To the animal is given a more complex and delicate organization. It is endowed with sensation. It can see and hear and feel. It is endowed with a degree of freedom. Instead of being fixed immovably in the earth, its roots are turned within itself. It has the power of locomotion; it can know something of its relations to the earth, to other animals, and to man. It is capable of association with its kind, and can render a more or less voluntary service to man.

In this kingdom life reveals its nature in clearer characters, in higher and more varied forms. It shows that it is of its nature to feel, to know, to associate with others, to enjoy, and to bring many material substances into its own service. Consider instinct, for a moment, as one of the qualities of life. There is given to every insect, fowl, and animal a specific and perfect knowledge. It is limited to its own wants. Its range is narrow and it cannot be extended; but it is perfect within its limits. It is given round and complete at once. Here we can see that it is a quality of life to give every form it can create, a full and perfect measure of power according to its capacity to receive. It may be a small measure; it may be a measure which cannot be enlarged; but it is adequate to the wants of the recipient. Here is love in a higher form. Here is wisdom in specific and perfect measure. Does it not demonstrate that it is the essential nature of life to give itself to others in good measure pressed down and running over? Does it not prophesy to us that so far as we come into a true order and become pure and perfect forms of life, that the Divine promise will be fulfilled, "Ye may ask what ye will and it shall be done unto you"? I might speak of the use of animals to man for food, for clothing, to bear his burdens, to delight him with their beauty and affection, and to diversify the earth with life. But time would fail me to describe even in general terms the various qualities of life that are revealed to us in the animal kingdom.

We can see, however, that it is its nature to create and dwell in the forms it organizes. We can see that it has an order, a method, a purpose, which looks to the good of others; that it tends to excellence of form and freedom of action; to unity in variety and harmony in action. Life is infinite and never repeats itself, but reveals a new quality of its nature, a new variety of its



form, and a new exhibition of its wisdom and love in everything it creates. The dark veil of rock and earth becomes more transparent in plant and animal, and we see the true form of life in clearer and more attractive lines.

But we cannot linger in these lower planes of life's activities. They point to a higher, a more glorious and distinct embodiment of its forms and qualities in man. Let us advance to the highest kingdom of creation and open all our faculties to learn the qualities of life as they are revealed in man. Man is the crowning manifestation of life. Its most excellent qualities are finited in him. All its forms and qualities are potentially embodied in him. The three kingdoms of nature are gathered into his form. He is mineral and fluid and gas. He has the unconscious organs and activities of the plant; he has the senses and conscious powers of the animal. He has animal instincts, desires, passions, tastes, habits, powers, in a word, an animal nature. He possesses not merely the special faculties of one animal. The qualities of all animals are embodied in him. Plants and animals are special forms and qualities of life, all of which are combined in every human being. But within and above these he has a distinct plane of faculties organized of spiritual substances capable of receiving life in spiritual forms, and of discerning its distinctly spiritual faculties. In this degree of his nature he is not subject to the limitations of time and space. He can pass instantly from the present to the past; he can visit all climes and all worlds, while in the body he remains at home. Mountains and oceans and the vast spaces which lie between planets and suns, offer no obstacle to his thoughts. He can be everywhere present within the limits of his knowledge.

He has the power of rational thought and affection. He can see ideas and principles in their true forms and relations, can gain a knowledge of their nature and use, and from the heights of this knowledge he can look down upon his inferior mind. He can restrain and guide his thoughts, and provide means for extending his knowledge, a faculty which the animal does not possess. He can see higher truths and finer qualities and more complex and varied uses in nature. He has power to bring rock, and plant, and animal into his service. This is one of the higher qualities of life. It creates and organizes all things and uses them as instruments to effect its purposes.

As life is infinite it cannot weaken its power or diminish its substance by creating and giving itself to others. This quality is distinctly revealed in man, and is the best evidence and surety of his immortality. The human

mind or spirit, though created and consequently finite and only a form receptive of life, is of such a nature that its capacities can be indefinitely enlarged and perfected. Unlike a material substance it is not diminished by giving its own to others. If we give a sum of money, a morsel of food, or any material substance to another, we diminish our store by the amount we part with; but it is not so with any spiritual possession. We cannot part with a truth or an affection. We may give our love to others continually and still retain it. We may communicate our thoughts and, if possible, every truth we possess, without diminishing our store of knowledge. Nay, more, our love is increased by giving; our thoughts and our joys are multiplied by sharing them with others. We keep all that we give, and our own treasures of love and wisdom are multiplied and enriched by drawing from them for the benefit of others. Does not this quality of the mind clearly demonstrate the impossibility of its annihilation? Does it not insure the immortality of man?

But it possesses another quality which is directly opposite to those possessed by any material form, and one which gives another proof of its indestructibility. Its capacity for the reception of life never can be filled. It is a fact certified by observation and universal experience, that the more there is put into the mind the more capacious it becomes. It is not filled up and its capacity diminished by what it receives, like a material vessel. On the contrary, it is enlarged by it. Every new idea or truth gained becomes a new vessel for the reception of more truth and a new means of gaining it. Every faculty of the mind becomes enlarged and strengthened, and gains a finer, a more delicate power, a keener sense, and a more comprehensive grasp by every truth learned and every affection exercised. Where, then, can we assign any limits to its capacity to receive life in the qualities of love and the forms of truth? We cannot draw any lines around it and say, Thus far can we go and no farther. The human spirit was created to receive life from the Lord in conscious forms and in ever-increasing measures. All it acquires it retains, and all it retains adds to its capacity to receive. As life cannot be created, so it cannot be destroyed. The material forms which it creates can be destroyed, but the human form organized of spiritual substances cannot. This assures not only our immortality, but the possibility of endless progress.

Time prevents me from mentioning only one more quality of life. But it is one of such transcendent excellence that it will fitly crown our view of it. Life is the source of personality, and it is of its nature to give to

everything a form of its own, and to man, who is the highest form of life, a personality which he can never lose, but which will become more distinct as he advances in perfection, and capacity to receive life in higher and more excellent qualities. Materialism teaches that when the body dies man ceases to exist as an individual, like a plant that turns to dust, and only gains his immortality by his influence on the race. The doctrine of the Hindu is that man is re-absorbed into the Divine substance from which he was created, and becomes an unconscious part of the Divine, as the dead tree decays and is resolved into its original elements.

But as man is immortal and his capacities are capable of indefinite expansion and perfectibility, he will preserve his identity and individuality. Instead of being merged into humanity, he will become more distinctly himself. The lines and features which distinguish his form from other human beings, instead of fading out will become more distinct. They will become clearer and finer and more individualized. The qualities of his affections and the power of his intellectual faculties will not shade off and blend with the peculiar forms of other beings. A man will become more distinctly masculine in every form and feature and in every quality of his mind; and a woman will become more distinctly feminine in every feature and quality of affection and thought. The more distinctly every human being becomes himself, the more perfect will be the unity in heavenly societies; the richer and more varied its charms, and the deeper and more exquisite its delights.

I have been able to give only the most general outline of this doctrine of the origin and nature of life. The succeeding lectures will fill it up and round it out more distinctly. But the more critically and sharply it is scrutinized, the more clearly it will be seen to be in accordance with all human observation that extends beneath the appearances of the senses, with personal experience, and the trend of human knowledge. Especially it will be seen to be in full harmony with all that the Lord has revealed to us in the Sacred Scriptures of the origin and nature of life. It holds out to man complete assurance of the preservation of his identity and the continuity of his being, and the most glorious hopes for the perfectibility of his nature, the increase of his knowledge and power, and the attainment of happiness which will continue to increase in fullness of joy and exquisite blessedness forever.

### LECTURE III

#### THE DESCENT OF MAN

*"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; male and female created He them." — GENESIS i 26, 27*

*"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." — GENESIS ii 7*

THERE are two entirely distinct and opposite doctrines concerning the origin of man. The doctrine of materialism declares that man originated in the material world, and is essentially a material being; that he was evolved from material substances by slow and gradual steps from inorganic to organic forms, from inertia to power, from unconscious growth as exhibited in the plant, to sensation and conscious action as in animals. Instinct was developed into the intellectual and moral qualities of a human being. These steps have been traced with immense industry and learning. It has been clearly and truthfully shown that every step in this progress has been attended by perfection of organism, and increase in the size and quality of the brain. It is a fact well authenticated by history that the intellectual and moral progress of the human race has been slow, but is now increasing with constantly accelerating rapidity, and the natural causes that have retarded or advanced it are described with much power and with many appearances of truth. The fatal defect in this theory is the assumption of the existence and constant operation of a power above and distinct from matter while, at the same time, it is regarded as a property of it, and of attributing causes to effects. It affirms and denies in the same breath. It points out the conditions of life and the means by which it is manifested, and then attributes life to them. It affirms that life is a product of organization. The materialist begins at the bottom and evolves motion from inaction, power from inertia, organization from matter in mass, the greater from the less, life from death.

The other theory begins at the infinite fountain of life and power and substance, and teaches that all things and all created beings descend, or are evolved, from that. It assumes that matter is the product of life, and is

then used by it to manifest its own qualities. It teaches that all substance and all power and life exist in the First Cause who is God, and are evolved from Him. There is a descent from firsts to lasts where substance rests, becomes inert and passive; forms a basis for finer substances to rest upon, and a storehouse of materials which the Lord can employ to embody and manifest the perfections of life in permanent and conscious forms. Life gives motion to matter, life organizes, life causes sensation, consciousness, and all intellectual and moral power. Life creates the brain and uses it as its most perfect instrument and means of manifesting its nature and power. The size and quality of the instrument would necessarily determine the measure and quality of life manifested by it. This doctrine is adequate to its effects. If we regard it as a supposition, it is a much better working hypothesis than materialism, because it accounts for all the facts, and is in accordance with all the processes of nature, so far as we have any knowledge of them. It has also the Lord on its side, as He has revealed Himself and His methods of creating and sustaining the universe of matter and intelligent being.

This doctrine is stated with mathematical precision in the philosophical and theological writings of Swedenborg, and applied to every department of spiritual and natural life in a logical chain of causes and effects which has no missing link in it. No scientist has ever been more loyal to his theory, or has examined facts more patiently or acutely, and with more judicial impartiality, than he has. No one has taken in so wide a range of creation. The scientist limits his observation to one section of it, and to the superficial part of that; while Swedenborg takes in the whole circle of life, from its inmost principles to its most external manifestations. He brings religion itself and the mysteries of spiritual life into clear and logical connection and harmony with science. No profounder, more philosophical, rigidly scientific and logical works have been written than his "Divine Love and Wisdom" and "Divine Providence." In these works he has clearly set forth the essential principles and laws of life in the clearest and most forcible manner, and always with perfect loyalty to the Sacred Scriptures and to the Lord. He takes his position in them, and brings Divine authority and the light of Divine truth with him in every step he takes, and examines every natural force and law by them. In the exposition of the laws and principles which I am able to give in these lectures I am wholly indebted to him, and I am constantly oppressed with the consciousness that I can only give hints

and imperfect samples of the power, clearness, logical coherence, and firm grasp of principles with which he sets them forth. It is in the light of these principles derived from the Word of the Lord and sanctioned by all His works, that I propose to consider "The Descent of Man," which is the subject before us this evening. You will all agree with me that it is a most important one. The questions, "Whence came I?" "What am I?" "Whither am I going?" must interest every thoughtful mind. The possibility of gaining any clear light upon subjects which touch the deepest springs of our being is worthy of our most serious attention.

The answer which the Lord Himself gives to the first question, Whence came I? is distinct and emphatic. Man has his origin in God, and descends from Him according to the universal laws of generation. This is a startling assertion. Man descended from God! This is His repeated and solemn affirmation. This is His announcement in the beginning of His Word: "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; male and female created He them." In these words the Lord has revealed in the most clear, positive, and explicit manner the fact that man has his origin in Him, and is evolved from Him. This declaration is of itself sufficient to settle the question of fact beyond doubt. But it is repeated directly and indirectly, all along down the whole history of the human race, as it is recorded by the Lord Himself in the Sacred Scriptures. He calls men His children. He regards them as His children. He declares that He is their Father, and He treats them as His children. He watches over them, protects them, instructs them; feeds, clothes, guides, restrains, corrects, and in every possible way does all He can for their happiness. The material universe was created for man. It was created and it is sustained to be the basis on which those spiritual faculties, which constitute the essentially human principles of his nature, could rest; to be the cradle of his infancy and the means by which his human faculties could be developed. The sun and moon and stars were created to give him light. There is not a grain of sand, a particle of earth, a rock or plant, a fish or worm, a bird or animal, that was not created for man, and is not rendering him directly or indirectly some service.

Every term which means the descent of one being from another is employed to express our relations to the Lord. We are taught to address Him as our Father. Men are called His offspring. They are said to be born

of God, sons of God, the children of God. These terms, which are often employed to express our relations to our Heavenly Father, are not figures of speech. They are clear and positive statements of fact. The Lord is our Father in a fuller, a more intimate and specific sense than our earthly father. Our being originates in God. The earthly parent has no life in himself, and consequently he cannot communicate any. He is merely an instrument in carrying into effect the Divine purpose.

But there is other testimony that man has his descent from God, which appeals to human reason and confirms what is revealed. When God declares that He created man in His own image, He affirms the grand truth that man inherits His nature; that the Divine attributes are finited in man. To see this important truth clearly, we must have a true conception of the Divine method of creating. There is no difficulty of discovering what that method is, because we can see it in operation all around us. We see in every plant and animal, and in every material object. God creates by forces which flow in and are constantly operating. As I stated in my last lecture, the Divine life contains within itself substance and a plastic power which tends by constant effort to beget everything in its own likeness, and to give to it its own nature. As it is the nature of light to illuminate, of heat to warm and set everything in motion, so it is of the nature of life to communicate life. So far as we have any knowledge creation is not effected by a spoken word, or by an arbitrary and omnipotent fiat. Speech is nothing in itself but sound. Everywhere, in the least as well as in the largest things, we see force acting by means. It does not act mechanically. It operates by influence from within. We see, also, that like always tends to beget like; to give itself, its form and qualities, to others. But as this law of heredity will be the special subject of the next lecture, it is not necessary to dwell upon it now. But whatever may be our theory of creation, if man was created in the image of God he must necessarily partake of His nature. If he does not there is no meaning in the words image, father, son, child.

But we are not left to any abstract theories for evidence that man inherits his nature from God. We have abundant proof in man himself, though his nature in many respects has become perverted and lies in ruins. Let us, then, consider some of man's essential qualities and see what marks we can find in them of Divine origin.



Man derives his form from God. Man was created in the image of God. If that is a fact, does it not include external form as well as internal qualities? Man's external form is the combined effect of his whole organization. The human form is the highest of created forms; it possesses every excellence it is possible to conceive, and it is capable of indefinite perfectibility. It is the highest form for the manifestation of life. Regarding it from its own qualities, we are logically borne to the conclusion that man inherits his form from the Lord.

The Lord, also, is everywhere represented in the Sacred Scriptures as in the human form. Every organ of the human form is attributed to Him. He has eyes, ears, hands, feet. He breathes, therefore He must have lungs; He speaks, consequently He must have vocal organs. Whenever He has distinctly appeared to men it has been in the human form. When He assumed our nature, and by means of it came upon the earth and dwelt visibly among men, He came in the human form. He did not assume it for the occasion. When He was transfigured before His disciples He was in the human form. When John's spiritual sight was opened to see Him after His ascension, He was still in the human form. I know He is generally regarded as a diffused essence, whatever that may be, but personality cannot be predicated of an atmosphere or an essence. If God is not in the human form, all the representations of Him in revelation are a delusion, and any idea or conception of Him is impossible. But there are other evidences that testify to man's descent from God.

Man possesses intellectual faculties by means of which he can know and understand. They are an essential part of his nature. The stone and the plant possess no such faculty, and the animal is endowed with it only in limited and rudimentary forms. Man can gain ideas; he can compare one idea with another, and discern the differences and relations that exist between them. He can combine them into new forms and construct systems, and in this way gain rational knowledge. He can view isolated facts in the light of general truths, and see the relations of the whole to the particular and of the particular to the whole. He can learn and constantly extend the horizon of his knowledge. How small that horizon is in the infant! How greatly it is extended in the intelligent mind! This extension, also, is not merely on the surface. It does not consist merely in knowing more facts. It penetrates beneath the surface, discerns many qualities of substances and forces, and



their relations to him and to each other. There can be no assignable limit of knowledge in any direction beyond which it is impossible for man to advance.

Is not the faculty of knowing a quality of the Divine nature? God is omniscient. He possesses all knowledge. He is truth itself. He knows all things in their least and largest forms, in all their qualities, relations, and possibilities. Man knows something, and he has the capacity of constantly knowing more. There is an infinite distance between the Lord's knowledge and man's knowledge; but the faculty is the same. The faculty in the child is of the same nature that it is in the philosopher, and the same in the philosopher that it is in the Lord. Here, then, we find one respect in which man is created in the image of God, and one proof that he descends from Him. The fact that man's power of knowing is finite, and that he can never attain to the infinite, does not in the least invalidate his claim to have his origin in God and his descent from Him.

Man has the power of loving. It is the inmost and highest faculty of his nature, which gives quality and efficiency to all others. It gives keenness to his intellect and alertness to every mental action. Love is the source of his freedom. It is his power to choose, to will, and to act. Within the limits of his knowledge and power he is as free to think, to will, and to act as the Lord Himself. The limit may be a small one, but that does not destroy its nature. Love is the power which draws human beings together, and the bond which holds them in serviceable relations. Love binds husband and wife, parent and child, friend and friend. Love woos and wins the scientist and the philosopher to study the laws of God in nature; the inventor, to discover forces and devise new means of bringing them into the service of man; the philanthropist, to alleviate human suffering and direct human activities to the attainment of a greater amount of happiness.

Is not this faculty in man of the same nature that it is in the Lord? Does it not operate in the same way, and within the limits of its power produce the same effects? Man cannot create, but he can select, arrange, adapt, and apply what the Lord creates, for the good of his fellow-man. He can see how the love of God is manifested in everything around him; in the provisions which He has made to supply human wants and secure human happiness; and he can reciprocate the love which the Lord is constantly exercising towards him. He can do to others as the Lord is doing to him. In this way the husband and wife, the parent and child, the laborers in the field, the

mechanic in his shop, the merchant in his store, the teacher in the school, and every one who is doing anything for the good of others from love to them, is acting from the same motives that move the heart of infinite love to create and sustain and bless the universe of intelligent beings. Human love is the Divine love in finite measure and power in human affections. It is the likeness of God in human character, however faint in outline and feeble in action it may be. It is the proof of man's descent from God, organized in his spiritual nature, and testifying in every unselfish affection and useful deed.

Again, man has a moral nature. That is, the principles of right and good are organized in his understanding and will. The principles of the Divine order which constitute right are embodied in his spiritual faculties. Before his nature was perverted by evil and error, he was law unto himself. There was no more necessity for him to learn the principles of right than there is for a tree to learn how to grow, to put forth leaves, to cover itself with the beauty and glory of blossoms, and distill its blood into delicious fruit. There was no more necessity for man to learn how to get the greatest amount of the most precious good out of the conditions and means of life, than there is for the bee to learn how to build its cell and gather honey from the flowers to fill it. Un-perverted love contains this power within itself. Man has lost it, and now he must be instructed by an outward way. But it can be restored to him, and the Lord has promised to do it, and He is doing it as fast as man will receive instruction from Him and obey it. The promise is contained in the new covenant, which the Lord declares He will make with man when He says, "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and remember their sin no more." This human perfection is also promised by our Lord when He says, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you. "

The Divine life is law and order in itself, and it is of its nature to give to every thing and being it creates to be law and order unto itself. Right and wrong are not arbitrary distinctions. The laws of the Divine and infinitely perfect life constitute right. Man was created according to those laws. They were embodied in him; they were God's likeness and image in him.

He inherited them from God, and while he lived according to them he no more needed instruction how to live a good life, obtain complete happiness, and find his way home to the Lord, than the fish 'needs it to guide its way through the pathless waters to the stream in which it was born. Man is a part of the system of the creation. The lines of its order are woven into him, the currents of its life run through him as blood flows through his arteries and veins. Its material and spiritual substances and laws are organized in him, and the forces of the Divine life brood over him, pervade him, and pulse through him, moving or tending to move every physical and spiritual organ into concordant action.

The creation of man was not one act which was suspended when performed. It is a constant act. As I stated in my last lecture, life cannot be created and transferred from one person to another as a commodity. It can only be communicated, and the transfer must be constant. God continually breathes into man the breath of life; and if the breath of His spirit should be suspended for a moment, man would die as the body dies when the man himself ceases to breathe into it. This is an additional evidence that man descends from God. Not only the first man, but every man descends from Him. He gets his physical nature through a long line of ancestry, modified by all the influences which have made their impress upon it; but that nature itself is vivified, sustained, and modified by the life which the Lord constantly breathes into it. The Lord's power, by which man is created and sustained, is not limited to one line of communication: it reaches man from every direction, through every medium, from within and from without, directly and indirectly. In this way there is a constant conjunction between man and the Source of his life which tends to enlarge and perfect every faculty of his nature.

Examples of this method of creating are abundant. The earth was created mediately by the sun; it came from substances and forces existing in the sun. But when thrown from his flaming bosom, it was not cut off from his influence. He still illuminates it with his light, and breathes into it the breath of physical life with his heat, and holds it in friendly conjunction with him in the powerful arms of his attraction. So the infinite Father of intelligent being holds all His children in the embrace of His love, breathes into them the breath of life, and draws them into communion and conjunction with Him, as closely as they will voluntarily yield to His power. He is the vine

and we are the branches. Is not the branch born of the vine, and does it not partake of its nature? As the branch cannot bear fruit when severed from the vine, so, " severed from me, " our Lord says, " ye can do nothing. "

But there is, if possible, a more conclusive evidence that man descends from God, and one which appeals to the rational mind with more convincing power than any we have given. It is only by means of similarity of nature that any knowledge of God is possible. This is a point in evidence of our origin and descent that is worthy of special notice. We are taught that God is love. But what knowledge of the Divine character can that expression convey to one who does not possess the capacity of loving? Shout the words to the rocks. Can you give them any idea of the existence or nature of God? Tell it to the trees. Can they hear and understand? Speak of it to animals. Can they get any idea or conception of that attribute of the Divine nature? It is impossible in the nature of things. Human beings alone can gain some conception of the nature of love, because they have the witness of its nature in themselves. The stone and the plant possess no such faculty, and consequently they cannot gain any such knowledge.

God is omniscient; He possesses all knowledge. He has the faculty of knowing. Could man gain any idea of the nature of this faculty if he did not himself possess it? The supposition that he could know and have some conception of the nature of knowledge, without the power of knowing, is absurd. The principle can be applied to every attribute of the Divine nature. If God's love is not of the same nature as human love, then we can form no idea of it. If mercy, pity, fidelity, patience, tenderness, which are qualities of human character, are not of the same nature in the Divine character, then the words have no meaning for us. They are utterly misleading. They make us all agnostics whether we confess it or not. The fact that these qualities are infinite in purity, perfection, extent, and power is no hindrance to our knowledge of their nature, though it is often supposed to be. It is not necessary to examine every particle of water in the ocean in order to know the nature of that substance. Water is the same in its least as in its largest bodies. It is not necessary to examine every organic form to learn the nature and laws of organization. When we have learned how one plant or animal is organized, we have learned the general principles of all organization. So when we know the nature of a pure, unselfish love in our own hearts, we know what it is in the Lord's heart. Human love is, indeed, weak, often impure

and perverted, but its existence in man's nature is indisputable evidence that his nature is an image of the Divine nature, and was derived from it. Man's capacity to know the qualities of anything is based on similarity of nature. We can only know what love, goodness, truth, mercy, hope, fear, or any of the qualities of human character are, from the nature which is common to us all, and which we inherit from the Father of all men. If this doctrine is not true, then revelation is a misnomer; it has no meaning. If this doctrine is not true, there is no common bond of union between man and man; there is no medium of intelligence between man and the Lord. Human beings are like pebbles on the seashore, having no connection and no relation but proximity in space. There is no evidence of a Supreme Being.

But man is a being of a large and varied nature. He is the crown of the Lord's works. Everything was made to serve him. All currents of influence flow to him as rivers to the ocean. He inherits from the Lord, therefore, not only in one line, but in all lines. He descends from Him mediately through his parents and ancestry; and directly by the constant action of the inflowing Divine life. "The Lord God formed man dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul," is a plain statement of a literal fact. Man's physical nature is organized from material substances. In the material plane of his being he possesses an animal nature in common with the ox and horse, the monkey and the worm. They can see, hear, taste, feel. They have heart and lungs and brain, and powers of locomotion. Their organization is formed in the same way, and is subject to the same laws. But man is something quite distinct from an animal. His physical nature does not constitute his manhood. If it did we might call an ape or a fish or a worm a man, at least in the process of evolution. If we admit that man's material body was evolved from the ground through the various steps of ascent in the animal form until it reached the human, it does not follow that those principles which are distinctly human were derived from them. They could not have been, because they do not exist in the animal.

Man becomes a living soul, and gains all those intellectual, moral, and spiritual qualities from the Lord without the intervention of any human instrumentality. This fact is revealed in the words, "And the Lord God breathed into his nostrils the breath of lives; and man became a living soul." The word life in the original is in the plural number to denote the

two factors which constitute the spiritual plane of his being, his will and understanding. The distinctly spiritual degree of his being, which constitutes his human faculties, man does not derive from his natural parents, and it is only in the lower degrees of his nature that he resembles them. When these higher faculties which constitute the Lord's image and likeness in man, are developed by the action of the Holy Spirit, which is the breath of the Lord, he is born again or from above; he is born of the Spirit, and becomes a living soul. Those who are the subjects of this new birth are called the children of God. They are said to "be born not of blood or of flesh, but of the love of God." They are said to bear His image, to be the heirs of His kingdom, and the infinite riches of His power and blessedness.

Such is a brief and imperfect statement of some of the more important reasons for believing that man has his origin in God, and, according to the immutable laws of heredity, derives his nature from Him. The subject is too large for a single lecture. It involves all the fundamental principles of human life, all human relations, the grounds of right and wrong, the immortality of man, and the possibilities of human progress through the eternal future.

If it is justly regarded as a great blessing to be the descendants of a wise, pure, and noble ancestry, what language can describe, or what imagination conceive the worth and honor of being the offspring of God Himself? of being the partakers of His nature? of being able to know Him; to commune with Him; to receive and reciprocate His love; to be illuminated with the glory of His truth; and to become the heirs of His infinite power and blessedness? What is the wealth, the power, and all the ancestral glories of kings and emperors, or the purest strain of blood, compared with this? But such will be the inalienable and priceless inheritance of every human being who is born of God and bears His image.

We had nothing to do in determining the character of our ancestors, and we are not responsible for the nature we inherited from them. We had no choice whether we should be basely or nobly born. But we have an agency in determining our second, birth. The Lord puts it into our hands to determine whether we will be born again. He gives us the power to co-operate with Him in the creation of the highest faculties of our being, and freedom to receive into our hearts the highest forms of His love, and into our understanding those spiritual and Divine truths which create us into His image and likeness, and bring us into communion and conjunction with

Him. We decide to inherit from Him just in the degree we learn His will as He has revealed it to us in His Word and regulate our affections, thoughts, and conduct by the commandments, which are the laws of eternal life.

## LECTURE IV

### HEREDITY

*"He that overcometh shall inherit all things; and I will be his God,  
and he shall be my son." —REV xxi 7*

THE fact that man was created to be the Lord's heir and to inherit His love and wisdom, His power and riches and glory, is clearly declared in the Sacred Scriptures. But not only is the Divine intention clearly revealed, the means by which man is to enter into his possession, or forfeit all possibility of gaining it, are repeatedly stated. The title to our Divine and heavenly inheritance is not merely a legal one depending on arbitrary will; it grows out of the inherent and essential relations between the Lord and His children. Man's inheritance falls to him by an immutable law which has its origin in the Divine nature, and is enacted in every organic form in the creation. That law is called in modern science the law of Heredity. The principle of the law is: like always tends to produce like. It needs no argument to certify it. We see the evidences of it everywhere around us, and we constantly act on our implicit confidence in it. The seed produces a plant similar to the one that bore it. What a man sows he reaps. Every animal begets its own kind. The offspring of plants, animals, and men inherit the qualities of their parents.

Mr. Herbert Spencer has used this law with great effect in establishing the modern theory of creation by heredity and environment in opposition to that of special creation. According to this theory, all improvement in plants, animals, and in the human race, has been evolved from protoplasm, or the first living substance, and the lowest forms of life. Whatever any individual in this vast chain of being had gained by the influences of its environment, its own action and relations to other forces and beings, was incorporated into its nature and transmitted to its offspring. By this process through many ages there has been a gradual improvement the forms and qualities of matter. Dead matter has become organized and gained sensation, consciousness, and the power of locomotion. The senses have been formed, instinct has been acquired, and finally all the intellectual and moral faculties and qualities of men and women have been gained.



There is much truth in this theory. It is true that everything was created out of protoplasm, or a first substance. But we must go back much farther into the past eternity than the common nettle, or the elements of matter, for the substance which contains within itself the promise and potency of every form of life. I believe as heartily as Mr. Spencer that there is such a substance, such a protoplasm. I believe there is a first substance which embodies infinite power, which contains within it life itself, love itself, form itself, all possibilities of intelligence and all modes of motion, sensation, affection, and delight. That substance is the First Cause; it is the Creator; it is the Alpha and the Omega, the beginning and the ending, the First and the Last. From this substance all substances are derived; from this infinite fountain all things proceed; from this source all forms and qualities of created being inherit every faculty and power which they possess.

I ask your attention to some instances of this law of Heredity from this point of view. I think we shall find it to be much wider in scope and more specific in application than Mr. Spencer or any of the evolutionists suppose, and that in no case do we claim an effect without a sufficient cause. It may be regarded as an assumption, if any one pleases so to consider it. Every evolutionist begins with an assumption. I think it will be found to account for all the facts. I do not, however, regard it as a theory, or a hypothesis; but as a distinct and emphatic declaration of Him who is the Fountain of life and the First Cause of all existence. The doctrine is this: Every substance, form, quality, motion, and sensation is derived from the Lord, and, in its measure and degree, inherits from Him all that can be predicated of it.

In the process of creation the first step necessarily consists in providing the materials of which it is to be made. God is substance itself in its purest and perfect form. He could not, therefore, create the material universe directly from that substance in its intense and inconceivable activities. It must become modified; it must part with much of its power and life. The necessity for this change is perfectly exemplified by one grand step in the creation which is apparent to our senses. The earth is composed of substances which existed in intense activity in the sun. But it is not taken directly as a solid body from the bosom of the sun. The sun's heat and light, which are its substances in intense action, lose their power as they recede from it. They become less active, more concrete, and finally they rest in solid forms,

in rock and earth, which can become the basis on which a new and higher creation, as that of plants and animals, can rest.

Now, it is evident that a tree or an animal could not be created directly from the substances of the sun. Their intense activity would not admit of it. If they could be created in any other way, and conveyed to the sun, they would be instantly consumed in his intense heat. The creation of organized forms requires rest as well as motion; it requires a substance devoid of life, as well as the plastic forces of life. The first step in the creation of conscious and intelligent beings, therefore, was necessarily the provision of substances sufficiently at rest to remain passive under the action of the creative forces, and permanently retain the forms given to them. A cup cannot be made out of water, an engine cannot be formed out of steam or gas. Matter must become solid, tenacious; its particles must be firmly knit together before it can be molded into instruments of permanent use to men according to the purposes of their affections and the forms of their ideas. The Lord was under the necessity, therefore, of creating substances and solidifying them, by depriving them of motion which is a form of life, before He could create a man. His action and ours does not differ in principle. When we desire to make anything we must select our materials. But there were none for the Lord to select. He must create them. That He created those which would be exactly adapted to the purposes of His Divine love and wisdom it is impossible to doubt.

We have seen that the Lord created the material universe out of substances derived from Himself; that these substances continued to part with life as they receded from Him, until they became inert and capable of being organized into plants and animals and human beings who could receive life in conscious forms in ever-increasing fullness and excellence. Now let us consider the bearing of this origin of substance upon the doctrine of Heredity.

As all substances are derived from life they are capable of being molded into the forms of life. It is native to them. They are of a homogeneous nature; they yield to the forces of life, and can be employed as the means of embodying and expressing the qualities of love. Look at this fact a moment in familiar things. Take a field of wheat or corn, an orchard of peaches, pears, or apples. The substances in the ground, and those which come from the sun in the forms of heat and light, are of such a nature that

they can be evolved into these beautiful and useful forms. The forces from the sun and the matter upon which they act are perfectly adjusted to each other, and they can co-operate with each other to effect this beneficent end. The end is a Divine one. It is a specific provision of the Divine love for the wants of man. It is a provision of the Lord to minister to the wants and delights of His children. All material substances derive or inherit from Him qualities which He can organize into plants, animals, and men. These qualities are of indefinite variety, and every one is of some use. The hardness and immobility of the rock is just as essential to His purpose as the finest vegetable and animal substances. They inherit these qualities from the Lord. They embody and express the principles of His nature. For this reason He is called a rock, a vine, a tree of life, a lion and a lamb. He is the substance and basis of the universe, and of all the dead and living forms of which the universe is composed. But He gives to the rock, the grass, the tree, to every insect, worm, and animal the power to become the basis and support of something else. Here is an important respect in which the lowest forms of the creation perform the use of the Lord Himself.

Again, God is infinite. Does the creation which is finite inherit this quality in any degree from Him? Let us see. What is the infinite? It is simply that which has no limit. It does not mean limitless in size or extent or duration. The infinite may be comprised in the smallest space. By the infinite is meant that which has no limit to the power it can exert, the forms and qualities which it can assume. Now look at the material creation and see if you cannot find a hint at least of the infinite in it. Is it possible to assign any limit to the number or varieties of vegetable or animal life? Can we say that only a certain number of human beings can be created, and when that number is reached, the Lord must cease to create? There are no two things exactly alike in all respects in the universe. The Lord never repeats Himself; He never duplicates anything. Neither can man. Take the human face as an example. It is small in extent, and there are but few distinct features in it. But how widely they differ in form and expression! Will the limit of variety ever be reached? That is impossible in the nature of things, because new influences are constantly operating upon men, which must change the qualities of character and consequently the form of the face. Here, then, we see the nature of the infinite in one direction, and can understand it as well as we can anything else.

People often mystify themselves upon this subject. They think the infinite is incomprehensible because they cannot see its boundaries. But how can they see its limits when it has none? Scientists declare that a knowledge of God is impossible, because, if there be a God, He must be infinite. But that is absurd. If we cannot know anything about a stone, or a sheep, or a woman because we cannot know everything about them, we might in truth declare ourselves to be agnostics in every respect, and take our place with stones and dust. But we can know something about every object or principle, and there are no limits to the truths to be learned even about a stone. We find, therefore, in the least and lowest, as well as in the greatest and highest, a hint and a tendency to the infinite, and it is inherited from Him who contains the infinite within Himself, and has impressed it upon all the works of His hands.

As another instance in which even the material universe inherits from God, let us take power. God is power in itself. Everything in the creation is the subject of His power and inherits some measure of it from Him. The wind and the wave have power. The earth has power to draw all bodies to herself. Suns and planets stretch out their mighty arms and hold each other in their embrace. The plant has a wonderful power to select from the ground the specific substances necessary to build up its organs and reproduce itself in seeds. The infinitesimal forms of life have power to act in the circuit of their nature. So has every animal. Man has powers not accorded to the lower orders of creation. He has mental and spiritual power capable of unlimited extension. The universe is penetrated and imbued with it, and men and animals can use it as their own. But it is not their own in the sense of being inherent and un-derived. It is a constant inheritance; it comes in a constant stream from the Almighty.

God is infinite; but it is of His nature to finite and make everything distinct in form and quality from every other thing. "In Him," says Swedenborg, "infinite things are distinctly one." The Lord gives to every substance, every plant and animal, a form of its own. He gives it the power to be itself and not another. He individualizes. The perfection of every plant and animal and of every human being consists in its becoming more fully and distinctly itself. Grass is not evolved into wheat and forest trees. Its perfection consists in preserving its own form and improving its qualities. The perfection of a grape does not consist in becoming a peach, but a better grape. Its evolution

does not consist in becoming something else, but in the perfection of its own qualities. The same law holds with regard to the kingdoms of nature. A plant is not improved by becoming an animal, or an animal by being evolved into a man, if that were possible. The perfection of the vegetable kingdom consists in its being vegetable. The perfection of an animal is attained by the development of those qualities which constitute the animal nature and limit it to the circle of animal life. Man has an animal nature, but his perfection does not consist in the evolution of that nature into something else. On the contrary, those qualities which constitute his human nature can only be gained by means of his physical nature, and by keeping it in subordination to his spiritual nature. By evolution or development man cannot become Divine. He cannot be evolved into a god. In every step of his progress the lines between him and his Creator become more sharply and distinctly drawn. He sees more clearly that he is only a form capable of receiving life from the Lord, and that his perfectibility consists in the development of his spiritual organism to become a larger recipient of a more excellent form of life.

This tendency which we see in everything in the creation to become its own form and more distinctly itself, has a most important bearing upon the common doctrine of evolution. According to that theory, everything must be on its way to become something else than itself. Dead matter must be looking up to become living matter. The plant must be working to become an animal, and animals must be struggling to become men. If this is a fact, we ought to see some evidence of this movement. We ought to see some change going on by which lower things are rising to higher forms and uses. As a plant is perfected it ought to be more like an animal. As the breed of sheep, or cows, or horses is improved; they ought, by the theory, to be becoming more like human beings. But this is not so. By development a sheep bears finer wool or becomes better mutton; a cow gives more milk of a richer quality; a horse becomes swifter of foot and stronger of muscle, and more beautiful as a horse.

Here we see the limits as well as the action of the law of heredity. It is given to every plant and animal to produce its own kind. But it cannot produce anything else. If any species of plant or animal gains any increase in excellence of organization or form, it communicates it to its offspring; but the result is a better plant or animal of its own kind, and not of another

species. But so far as I am able to learn, neither plants nor animals do tend to improvement of themselves. How are tulips, chrysanthemums, roses, peaches, strawberries, grapes, and fruits of all kinds improved? Is it by the action alone of any inherent power in themselves? Is it by the power of any "natural selection" of their own providing? How is the breed of animals improved? Is it by any thought or provision of their own? On the contrary, is it not by the supervision of man, who is endowed with the power of seeing the relation of means to ends, and is able to provide means suitable to secure these ends? Does instinct ever provide means for the improvement of its species? It requires but little observation and knowledge of natural history to see that evolution is effected by intelligence; by the operation of mind upon matter; by spiritual, not by natural selection. Matter does not effect it. Intelligence causes it by means of matter. Matter is the clay, and mind or spirit is the potter.

There is a power manifested here which both matter and spirit inherit from the Supreme Intelligence that is worthy of notice. There is no limit to the possibilities of development of a spiritual form. Every vegetable and every animal has a soul which is spiritual in its origin. There is a constant effort in these souls, from the Lord, to perfect themselves, and wherever the conditions are favorable, they do it. When a plant or an animal is supplied with better and more abundant food, or is placed in a climate more favorable to its growth, there is a fuller and finer development of its form; and whatever is gained tends to perpetuate itself. But in all cases it is the evolution of its own form, and not a change of that form into something else. The perfection of the universe consists in the number, beauty, and excellence of the variety of objects which compose it, and not in the predominance of one form or one quality, however excellent it may be in itself.

We have so far considered the universality of the law of heredity in the lower forms of the creation, and we find some of the Divine attributes faintly shadowed forth in all things. Even the rock and the ground have inherited some qualities which exist in their infinite perfections in the Lord. They have not inherited life, but their substances are of such a nature that life can use them to organize forms in which it can dwell, and by means of which it can manifest some of its more excellent qualities. Life can extract from dead matter substances and imbue them with qualities which will sustain higher and more precious forms of life. Plants contain the same elements

as minerals, and yet animals cannot live on minerals. Life gives to dead elements some quality, imbues them with its own substance, or by some alchemy unknown to man fits them to become the basis and instruments of a higher degree of life. They can be endowed with sensation, gifted with consciousness, and become the instruments of thought and affection. We are now prepared to consider the principle of heredity in man.

God is love. Man inherits the power of loving, or that quality of his mind which we call love or affection from Him. This faculty was not evolved from the animal; it does not come from below him: it comes from above him. Love in its essential nature is life; and it is a higher form of life and possesses finer qualities than can be bestowed upon matter. It is of the same nature as the Divine life. It is power, and it is in the constant effort to communicate itself and to set all things in concordant motion. It is attractive: it tends to draw all beings into conjunction and communion with itself. It contains, as a quality of its substance, the capacity of communicating the most exquisite sensations of delight, joy, happiness. It is in its nature creative: it tends to draw all substances and forces into its service, and organize them into faculties which it can employ to communicate itself to others. We all know how an intense love moves us to speech; to look around us to find means for its transmission to others. This faculty does not come to us from the ground. It is not evolved from matter, from plant or animal. It is an inheritance from the Lord.

God is intelligence, and His intelligence is the form of His love and the means of communicating it. Man inherits this quality of the Divine nature from the Lord. It has the same relation to human love that omniscience has to the Divine love. It is of the same nature as the Divine love, as the fine globule of mist is of the same nature as the ocean. It is feeble, but it inherits the capacity of indefinite increase in power and excellence. Love and intelligence constitute the Divine wisdom. They also constitute human wisdom. Love alone is not wisdom; truth alone is not wisdom. It is their union which constitutes wisdom. Therefore love seeks knowledge, woos it, and constantly strives to become married to it. These two faculties are the image and the likeness of God in man; and in the degree that man becomes them he is a child of God, and inherits the nature of his Divine Parent, and becomes the heir of all the riches and power and glory and blessedness he is capable of receiving. He does not inherit these supreme human qualities



from his animal nature. They are not a quality of that nature. The natural mind was made to be the servant of these pure human faculties, and to find its happiness and perfection in serving them.

I ask your attention to only one more quality of life which man inherits from the Lord. He, as I have stated, is life in Himself. It comes from no source without Him. He is substance, power, consciousness, intelligence, love. It is, therefore, of their nature to carry with them the power of giving to every human being the feeling that they are his own; that they originate within him, and belong to him. So complete is this impression that we have no conscious knowledge that our life is derived from any source outside of ourselves. We are as unconscious of it from any sensation as the machine is that its power of motion is constantly derived from steam. We seem to ourselves, therefore, to be independent beings, though every particle of life is constantly derived from the Lord. We gain our moral and spiritual freedom from this quality of life to give itself wholly away to those who receive it, though we are dependent upon it for every faculty we possess. We gain our personality from this quality of life. We are not merged into other beings. We are not an unconscious part of God though we live and move and have our being in Him. We are personalities distinct from God, and from every other form of being. Such being the nature of life, the more largely we become the recipients of it, and the more perfect the qualities of the life we receive, the more distinctly will be our personality. In this way we inherit from the nature of God the grandest of all our faculties, the power of becoming, in ever-increasing fullness and distinctness, personal beings.

I have endeavored to show that the law of heredity is universal in every plane of the creation; that it originates in the Divine nature, and plays a most important part in all the Lord's operations. Let us, in conclusion, briefly notice some of the more important uses of heredity in giving unity in variety in the creation of intelligent beings.

According to heredity every living organism tends to beget its kind and thus to preserve its special form of life, with such variations as are effected by changed conditions. In this way the Lord secures the perpetuity of distinct general forms with perpetual variety. Plants and animals may improve or deteriorate, but the general type remains the same, and there is such a relation between them that we are constantly impressed with the feeling that all things are governed according to universal laws, and by an



intelligence which sees the end in the beginning, and directs all the means which are employed to effect it.

Heredity gives a sufficient degree of certainty to human employments. The husbandman knows that he will reap what he sows. If he plants corn he has an undoubting confidence that he will harvest corn. If he plants a vine he will gather grapes of the variety he planted. If he engages in sheep husbandry he is perfectly sure that the product of his flock will be sheep. This is the universal rule. But suppose it were not. Suppose there was no certainty about the product of any seed. Would it not destroy all confidence in nature and all motives to industry? Would it not paralyze the arm of labor? What motive would the farmer have to sow his field with wheat if oaks or some poisonous plant might spring from it? Suppose the product of the farmer's flocks to be wolves; of his herd, lions; of his fowls, serpents. Would not this uncertainty destroy every human industry and make the provision of human wants impossible?

According to the same principle heredity is the basis of the family and of domestic life. The child inherits the natural qualities of the parents. There is, therefore, some similarity of nature between parent and child which is the ground of parental and filial affection. Parent and child are bound together by innumerable ties which grow out of a common nature. They can give and receive affection; they can know and understand the same truths; there can be communion and mutual service between them. But suppose parents and children to possess different forms and entirely opposite natures. There could be no community of thought and feeling. They could render no mutual service. Suppose their natures to be repugnant to each other. They would be driven asunder, and the final result would be the termination of the human race. The same principle makes social and civil life possible.

Heredity secures the solidarity of the human race. It prevents it from degenerating into a merely animal condition, and it secures the means of combining individuals into a race. Every human being is something more than himself. He is a part of a larger being. There is a life common to a nation and to the race which differs from that of the individual, as the whole human body differs from any organ or part of an organ which composes it. This life is richer, fuller, more various, and is shared by all. There is no isolation in the universe. The individual, however free and independent he may seem to be, is but a filament in the thread of influence. We are all

woven together in one web, and this web has an inner and invisible surface forming an organic part of the whole, composed of those who have thrown aside their material garments and have passed from our consciousness, but not from their power to influence us.

But this law, so grand and beneficent in its scope, and so essential to our progress in life, and even to the continuity of the human race, operates in a most fatal way when man becomes the organized form of evil. Then his posterity become the heirs of his sins. Every taint of evil leaves its stain; every perversion of heavenly order is transmitted, until posterity becomes the embodiment of the evil tendencies of former generations. This was the way man fell from his primitive perfection. The change was hardly perceptible at first. It was merely a tendency to turn from the path of heavenly order; a shadow too faint for recognition by any but an omniscient eye. But it grew darker from generation to generation. The tendency became a reality. So the terrible transformation went on until the glory and the beauty and the perfection of the Divine image which man inherited from God, was effaced, and the natural plane of man's nature which he inherits from his ancestors became wholly perverted. I say the natural plane of his organization, for that only is transmitted from parent to child. The higher degrees of his nature he inherits from the Lord. They never have been and never can be touched by a disturbing influence. The perversion and corruption of the natural mind only prevents their development.

Heredity is a universal law in the creation. It inheres in the nature of life and of all creative power. It is the method of infinite Wisdom, by which all things and all creatures bear some marks of their Divine origin, and the universe of being, however diversified in form and various in quality, is held in orderly connection, and becomes a unit. It necessitates the evolution of force and form and quality, according to immutable law. This law must be in the strictest and highest sense scientific, and when correctly understood, it will unlock many secrets and solve many problems which have resisted the power of the scientist and the theologian, and which cannot be solved from a natural point of view. All the facts which the scientist has accumulated with so much industry and patient observation testify to the existence of this law of heredity, and when rightly understood, confirm it. The principle accounts for all the facts; it embraces all spiritual and natural forces, and advances from step to step and link to link in the chain of being from the

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first to the last. It begins and ends in Him Who is in all and over all; from Whom all life and power issues, and to Whom it returns; Who is the Alpha and the Omega, the First and the Last, the Almighty.

## LECTURE V

### THE OFFICE OF ENVIRONMENT IN EVOLUTION

*"Thou hast beset me behind and before, and laid Thine hand upon me"*

—PSALM CXXXIX 5

HEREDITY and environment play a most important part in all the theories of evolution. They are, indeed, regarded as the chief factors whose product is life. A creative power is attributed to them,—a power inhering in them,—and even if not self-originating, has its source in Nature which stands in many theories of the creation in place of God. The creation taken collectively is called Nature, and then the particular operations and objects in the world are called the works of Nature. According to this notion, creation is the author of the parts which compose it, and consequently must have existed prior to itself. It involves the same absurdity that it would to say that a tree created its roots, trunk, limbs, and leaves. In every scientific treatise, and in many theological works, we are constantly told about Nature's works, Nature's laws, as though Nature was an intelligent being. But Nature has no purpose or power of its own; Nature enacts no laws. It is merely a passive instrument in the hands of an intelligent power wielded to accomplish the purposes of infinite love. To attribute the works of Nature or the influences of Nature to itself, is as absurd as it would be to attribute the Dresden Madonna to the brush and colors and canvas on which they were laid, or the Cologne cathedral to the stones of which it is constructed. We do speak in common language of what the pen and the chisel and the engine perform, but the language is always understood figuratively. We attribute to the instrument the skill and power that wields it. But when we mistake figure for fact, we fall into the most fatal errors.

That heredity and environment are most important instrumentalities in the creation and in the development of human beings needs no proof. The fact is evident to the most casual observer. But they are not causes in themselves; they are merely instruments in the hands of an intelligent power to secure a special end. The theory of evolution as it is commonly understood is that they are original, but not intelligent causes; that they are the drift of blind and purposeless forces, and that the products of these

forces and substances are the creation of the wonderful organisms and conscious activities we find in the three kingdoms of Nature. But how do the scientists know that Nature has this power? They do not know it. It is an assumption, and one that is constantly contradicted by man himself in all his operations. The assumption or hypothesis is not adequate to the effects claimed for it. If we must frame a hypothesis or make a demand, why not make one large enough to cover the whole ground and honor all the drafts we can make on it?

The philosophy of the New Church does this. It sets out from the hypothesis, if any one desires to regard it as an hypothesis rather than a matter of revelation, that the whole creation is evolved from an infinite Being, who is substance, love, wisdom, and power in Himself. This postulate covers the whole ground. It even embraces Revelation; it accounts for all the facts. All the facts which the scientists have accumulated with so much industry and sagacity confirm it. It accounts for heredity. Heredity is a necessary consequence of the—I would prefer to call it—*axiom* rather than hypothesis from which we set out. It accounts for the variety and similarity and difference of the various objects in the three kingdoms of Nature. It discriminates and unifies, but does not confound. It defines Nature, and assigns to it its true origin, qualities, and use.

Let us, in the first place, get as distinct an idea as possible of what we mean by environment. It means everything which surrounds us. Physically it means the material objects which we can see, the sounds which we can hear, the forces which constantly act upon us. It comprises the air we breathe, the food we eat, the houses we dwell in, the occupations we pursue, and all external things that in any way touch us. Socially and civilly it means the society in which we move, the direct and indirect influence we receive from friends, acquaintances, and all the men and women with whom we associate and come in contact in the employments, the duties, and the pleasures of life. Our civil environment is the government, the general and special laws, customs, and institutions of our country, and of the community in which we live. Our intellectual environment consists of all the means within our reach of gaining knowledge and the development of our intellectual faculties. Our moral and spiritual environment is composed of all the moral and spiritual influences in the midst of which we live and move. In its largest sense our environment comprises everything without and around us which

can in any way affect our physical, moral, intellectual, or religious nature. In modern science it is wholly limited, so far as I know, to the influences of those things and forces which lie around and without us. The subject for our consideration is the office of environment in the evolution of man as an individual and a race. In more common phrase the subject is the influence of circumstances upon our physical, intellectual, and spiritual nature. It is a most important one from whatever point of view we regard it, and it will richly repay us for any amount of thought we may give to it. The position of science, as I understand it, is that our environment has some inherent power in itself from which it acts and helps to fashion body and mind. It is not merely an instrument, but an independent agent which, co-operating with heredity, is the efficient cause of life and all the products of life. If there is any power behind Nature, it is an unknown power; it is the somewhat outside of Nature. It is not the action of an intelligent personal Being who has a distinct end to accomplish, and who is providing the means and using them to accomplish it. The effects of our environment are described with precision, but they have no meaning. The effects are wonders, curiosities, which are produced by the wild play of unconscious elements. They are like the colors of a kaleidoscope turned by an unconscious hand, without even the purpose of seeing the constant succession of beautiful colors, forms, and useful products. Evolution is the grand result. The largest and most important part of man's environment is entirely ignored. All that gives definiteness, purpose, and significance to it is denied a hearing. It is a toss of dice, it is the play of wild forces acting and reacting upon each other.

The doctrine I am endeavoring to state and illustrate is directly the reverse of this. All the objects, the social, intellectual, and moral forces which compose man's environment, are the provisions of infinite love and wisdom for the development of human beings. They are the instrumental means which the Lord employs to effect the purposes of His love. They have a meaning, a distinct and definite purpose. The winds which seem to human ignorance so wild and lawless are running on His errands; the waves that ebb and flow with ceaseless and apparently idle motion are doing His work; the more interior and subtle forces which elude man's senses and seem to be subject to no law are His servants, doing His bidding and promoting His ends. Every object in the three kingdoms of Nature is an instrument in His hand, created and guided with infinite skill and the most delicate

power to create intelligent human beings who can receive and reciprocate His love in ever-increasing fullness and excellence forever. There are no lawless forces; there are no fortuitous events; there is nothing without a meaning and a purpose. The universe itself in its largest and smallest forms, collectively and individually, is penetrated and environed with a beneficent and intelligent mind directing all things to the accomplishment of a specific purpose. The Lord says to everything in the universe, in language which can be understood, "Let us make man." With this light to guide us, and with the consciousness and assurance that we are not walking in the midst of forces which have no supreme intelligence to direct them, let us notice some of the agencies in man's environment and see how they operate in the evolution of his physical and spiritual faculties.

We have no difficulty in discovering that the outward world into which man is born, is adjusted with infinite precision to sustain and develop his physical organism. The most common things are the best examples of this adaptation, and of the agency of environment in effecting the Lord's purpose concerning us. Take the atmosphere as an example. We live in an ocean of air as fishes in an ocean of water. It presses upon us on all sides; *we* breathe it every moment. It contains the substances we need to purify and vitalize the blood and give us natural sensation and consciousness. It is the universal symbol of life, because it is the material medium by which physical life is given to us. Notice its adjustment to our physical organism and to all our needs. It would require but a slight change in its composition to destroy instead of sustaining life. The most potent cause of disease comes through the atmosphere. Consider its weight. It presses upon us with the power of many tons, but we do not feel it; we move freely in it. It is so elastic that we can pass easily through it. It parts for us as we advance, and closes behind us, leaving no vacant space. A little more pressure would make it an intolerable burden; a little less, and the delicate organism of the body would be destroyed by distention. When men ascend high mountains breathing becomes difficult, the blood will often start from the ears and nostrils, and if they were carried high enough the body would be blown to pieces. These are common facts, which are generally known. How delicate must be the adjustment, how perfect the equilibrium to enable us to move freely in this great ocean, or to remain at rest in it!

But it not only sustains life directly as we inhale and exhale it. It is the proximate cause of sensation. It is to the material body what steam is to machinery: it sets it in motion. It is a well-known fact that there is no sensation in the material body until the atmosphere enters the lungs and sets the whole machinery of the body in action. When respiration is suspended, as in swooning and suffocation, consciousness is lost. There can be no sensation without motion. The office of the atmosphere, then, is not limited to supplying certain substances which are necessary to vitalizing the body. It is the universal motor adapted in the most exquisite manner to every form and state of the lungs, which communicate their general motion to every part of the body, and set every wheel in its infinitely complex organism revolving upon its axis, and give to every muscle and nerve the power to expand and contract and vibrate in the performance of its use, and in this way to fill every organ in the whole universe of the body with the power of sensation. It is one of the factors of physical life, though not the only one. Is it not a wonderful power, exhaustless in extent, always ready for use, and adapted to every possible form of lung, giving a just measure of supply to the microscopic insect and to beasts of mammoth size!

We are environed with atmospheres or ethers of finer substances which are the media of light, magnetism, and attraction. I need not speak of the exquisite adaptations of light to the eyes, and the uses it performs in giving color to the various objects of nature, revealing their forms and photographing them upon the sensitive retina of the eye, where they become ideas and food for the sustenance and development of the natural mind and the materials of knowledge. I only need to mention how attraction is adapted to our strength. If it grasped us with stronger arms locomotion would be impossible; if its hold were relaxed, we should be thrown from the surface of the earth and sent flying through space to destruction. It is perfectly adjusted to the least and largest bodies, holds all things in connection and gives stability and permanence and motion to all. Surely we are girded about and penetrated and moved by omnipotent forces, which are yet so exquisitely adjusted to our organism and so perfectly balanced that we move in freedom in the midst of them. They give us power; they sustain our life; they run on our errands and are obedient to our will.

But we are not only environed by these invisible and formless forces, we are set in the midst of an infinite variety of objects which constitute the



three kingdoms of the material universe. They, too, stand ready to offer us their service. They supply us with an abundance and variety of food. They are composed of the same elements as our material bodies, and can be woven into their organic forms. They gratify our taste, they satisfy our hunger, quench our thirst, and supply the constant wastes of life. They furnish us with materials to clothe our bodies, to build our houses. In one form or another they meet every material want. But this is not their only service. They minister to our pleasure and contribute to our human needs in manifold ways. They delight us with their beauty; they charm us with their variety; they awaken emotions of awe by their grandeur; they pique our curiosity and rouse us to action; they win our affections, and charm our fancy, and supply us with images which become the bases of knowledge and the materials of intelligence. With such an endless variety of objects differing in form, color, nature, and use, each one of which offers us a special service, are we environed.

This universe of forms and forces which environ us, is itself environed within and without by spiritual forces guided by an infinite intelligence. The kingdoms of Nature are forms of the Divine love; they are the implements which a Divine and personal intelligence provides and uses, moment by moment, for the creation of man and the development of those faculties which constitute a human being.

Nature is the garment with which the Lord clothes Himself; it is the veil which partly conceals and partly reveals His face. He stands behind it, imbues it with power, molds its forms, guides its movements, directs and adjusts with infinite precision all its forces, to embody His own life, His own love, wisdom, and power, in human beings who can bear His image and become the heirs of His power and blessedness. This conception gives meaning and an intelligent purpose to our environment. It insures the stability and perfectibility of the universe and of the human race. Everything becomes transparent, and we can see shining through all the objects in the three kingdoms of Nature, colored by its own light and modified by its own form, the image of our Heavenly Father, who is seeking to reveal Himself to us and bless us by all these instrumentalities.

But man is not created and set in a solid and unchangeable environment. Adjusted as all the objects and forces which compose it are with infinite precision, they are elastic and capable of constant change. Man inherits from

the Lord the power to modify his own environment. He cannot create it; but he can change it and adapt it to his changing states. There is a reciprocal action constantly going on between man and his environment. The Lord touches him on all sides and in every conceivable form by his environment, rouses him to action, calls his faculties into play, enlarges and enriches his intellect with mental images, and awakens his affections to conscious life. By these means the infant man soon outgrows his environment. He is not content to lie in the cradle or in the mother's arms. He creeps, he walks, he sees a larger world than the nursery, and he longs to explore it. He begins to have ideas, tastes, and purposes of his own. He is not content with the food which Nature provides, and he prepares it to suit his taste and wants. He finds that his body needs protection from cold and storm, and he provides clothing for it. He seeks a cave for shelter, but in time discovers that he can build one better suited to his purpose, and we have the wigwam, the log cabin, and finally the modern dwelling. He is not content to live on acorns and roots and the fruits which grow spontaneously around him. He finds that he has an agency in multiplying varieties and improving the qualities of grains and fruits, and the forests vanish away, the wild beasts disappear, and are replaced by vineyards, orchards, gardens, and fields waving with wheat and rich with golden corn. He changes his whole environment to adapt it to his new condition.

There is no better illustration of the power of man to change his environment than the place where we now are. It is but a few years since the site of our city and the region around us, from the lakes to the ocean, from the Atlantic to the Pacific, was an unbroken forest inhabited only by savage men and wild beasts. What has caused this miraculous change? Why have the forests and the wild beasts and the more savage men disappeared? Why are the hills covered with orchards? Why are the fields rich with herds and flocks, with corn and various products to gratify the taste and sustain the life of man? Why the paved streets, the stores filled with the products of all climes, the comfortable dwellings and elegant mansions, the factories resonant with the hum of revolving wheels, the market, the banks, the courts of justice, the school-houses and colleges, and the churches whose spires point to heaven and whose walls resound with praises to the living God? The answer is easy. A people of greater intelligence, of finer tastes, of wider culture, a people who had some knowledge of God and

of their own natures as spiritual beings, settled here. The environment of the savage was not suited to them; it did not meet their physical, much less their intellectual, moral, and spiritual wants. It did not correspond to their tastes and ideas; it did not give sufficient scope to their energies, and they gradually have wrought the miraculous change in their environment which is familiar to us all.

But this transformation was not wrought at once, or even conceived in the beginning. The civilized people who first planted their feet on the banks of the Delaware had no conception of a multitude of things which now environ us; which enter into our daily lives, and have become common necessities. The people have changed with their environment, and the environment with the people. Action and reaction have been in constant play, each modified and modifying the other. This is a most important law of human progress, and demonstrates that man possesses faculties entirely distinct from and superior to the plant and animal. The animal can hear sounds even more accurately than men; he hungers and thirsts, and the objects in his environment form the same images upon his eye. But he cannot make the same use of them. They do not enlarge and change his nature, and, consequently, he is content with his environment.

But it is not so with man. By the ideas he gains from Nature his intellectual faculties are called into play, and acquire strength and enlargement. By working for others and by association with them his affections are awakened. He is drawn into closer union with them. He discovers that they have a common nature and common wants, and can render one another a larger and higher service; and a new environment is created entirely distinct from the material one. He lives in the same place, he breathes the same atmosphere, the same sun shines upon him. But he has risen into a new world. He becomes a factor in social life; he is quickened into action by new affections; he is touched by ideas instead of things; he sees principles as well as rocks and trees. He is environed by institutions which he has formed, and which constantly react upon him and raise him to a higher level of thought and life. He breathes an atmosphere of art, of music, of intellectual and moral culture. His horizon not only enlarges and the objects become more numerous and varied, but he is brought into more intimate and vital relations with them. By the aid of the printing-press he can sit in his home and commune with the wisest men of the past and the present

age. By other means and by mutual service all men come to his door and offer him their gifts.

There is another remarkable process constantly going on in our environment. It is being transferred from without to within us. The objects of the outward world become ideas in the inward world. The memory becomes our environment. Such is its amazing capacity that every object we have seen with its colors, form, relations to other objects, its size and qualities, and all the associations and circumstances connected with them, are gathered into the memory, and form the environment of thought and feeling. They gird us round and bound our existence, and constitute the field of all our activities. This horizon can be indefinitely extended and filled with new ideas; but we can never pass beyond it. There is no limit to the combinations which can be made of the images that have been photographed upon its delicate surface. But only those can enter into the combinations which exist in the mind. We think little of it, and yet it is a fact that we are daily and hourly forming the environment in which we must live forever. Every truth or error we learn, every deed we do, every object we look upon, every person we meet, enters into that environment and becomes a part of it which can never be eliminated. The material ideas may fade, but they enter into new combinations and become the elements of a life.

Are we, then, the creatures of circumstance? Are we passive instruments to be played upon by all forces? Empty vessels to be filled with whatever happens to be poured into them? By no means.

The Lord has placed man in an environment designed with infinite wisdom to call all his faculties into orderly play. The essential principle of a human being is love, and love, as I have said in former lectures, is a vital substance, the embodiment of power. It is of its nature to act; to give itself to others, and to draw all others into union with itself. It gains power and delight by action. Man is, therefore, born into the world in perfect helplessness, naked and destitute, with only the possibilities of becoming a man, that his physical, natural, and spiritual faculties may be evolved by his own effort; and to this end that every possible motive and means of physical, intellectual, and spiritual action should be supplied.

Man is endowed with faculties which enable him to co-operate with the Lord in supplying his wants and in forming his spiritual environment. The Lord creates the material types in their general forms without man's agency.

He supplies the materials for food, clothing, and habitation, and equips man with all the means necessary to sustain his existence; endows him with faculties capable of endless enlargement and perfection, and shares with him the work and the delight of adapting himself to his material environment, and of shaping that environment to himself as his wants multiply.

The problems of human life can never be solved while we leave out their most important factor, and that is, that man is a spiritual being. In the creation of man the Lord's purpose was an immortal and an intelligent personal being who could partake of His nature and share His love and wisdom; and not a more excellent animal. Consequently everything in man's environment is adapted to secure that end. His voluntary co-operation is necessary to the attainment of it, and consequently there is something left for him to do. His affections and intellectual faculties are to be developed by exercise, and every conceivable inducement is placed before him to think, to know, and to love. He is impelled by necessity; he is aroused by curiosity; he is won by beauty; he is attracted by novelty; and sustained in the most laborious exercise of all his intellectual faculties by the delight of seeing the order and complicated harmonies which open to his advancing footsteps. He has difficulties to overcome that he may gain strength by overcoming them; his wants multiply that he may be kept on the alert to gain the means of satisfying them; the most precious things are hidden that his intellectual sight may be sharpened and his rational faculties strengthened in finding them. There is always an element of uncertainty and incompleteness in the attainment of every apparent good that he may have constant occasion to use his judgment; his natural appetites and desires are strong and clamorous for gratification that his spiritual faculties may gain power by controlling them; he is placed in the midst of many attractions and repulsions and conflicting interests that he may freely choose the right; he is led to feel his own weakness, and brought into despair that he may distrust his own wisdom and seek strength and light from their fountain in the Lord. Thus everything in man's environment from the least to the greatest, through all his changing states, is ordered by infinite wisdom to repress and keep in subordination his animal nature, develop his spiritual and distinctly human faculties; to create the purest, the largest, the most lovely spiritual environment, and, at the same time, preserve untouched his spiritual freedom, and make him a man, and not a machine or an animal.

In the evolution of human life in its physical, social, intellectual, and spiritual qualities, whether they relate to man as an individual or a race, we bring into the account a third factor of vastly more importance and active power than heredity or environment, a factor which the evolutionists for the most part practically ignore,—that factor is God, the Supreme Intelligence, the omnipotent and constantly operating power. Grant that, and we gladly admit the methods and natural agencies which the scientists describe with much accuracy and power. But they are His agencies and His methods of accomplishing the ends of His love according to the forms of His wisdom.

This as it seems to us is a most important point. It bridges the gulf between science and religion. It gives to science everything that it claims for itself as science. It does more; it illuminates it with a light higher than its own. It puts a soul into the lifeless mechanism of the universe. The scientist describes the changes which take place in the form, color, and character of animals by domestication. That is the Creator's method of adjusting them to human use, and an instance of His constant care to provide, in the least as well as in the largest things, the means of human happiness. We are told how the exercise of every physical organ increases its power. This is a well-known and most significant fact. But whence comes the increase of power? Does it originate in the muscle or mental organism? Certainly not. It comes from a source outside of them. A large muscle is stronger than a small one, because it can receive the influx of more power, on the same principle that a large vessel will hold more than a small one. The use of the power we possess is the Divine method of increasing it. It is an instance of the essential nature of perfect love which desires "to give its own to become another's own." The Lord seeks to give to every living thing the power to co-operate with Him in its own development. He bestows upon animals and men a semblance of creative power, leads them by their delights to exercise it, and rewards them by its increase.

## LECTURE VI

### DEGREES AND CORRESPONDENCE

WHATEVER theory of creation we may adopt, we must admit that all things are connected and related. If we make matter the origin, and rise to man, as along an inclined plane; or if we begin with God as the First Cause and the embodiment of all substance and force, and descend from Him to the lowest forms of matter, and ascend from them to man, it is evident that there must be a constant connection between the first and the last step. We may give different names to the process by which one organized form is evolved from another; we may call it evolution, progress, development; but the change of name does not touch the constant fact that there is an unbroken chain of cause and effect, binding all things to each other and each to all. "Whatsoever is unconnected does not exist." The materialist and the Christian stand on the same ground in this respect, though setting out from opposite positions. I propose to state as clearly as I can, and as fully as the limits of a lecture will allow, the doctrine concerning this constant connection between the Creator and the creation, first distinctly taught by Swedenborg, and which runs through his philosophy and all his doctrines concerning God and man and nature, and their relations to each other.

According to this doctrine, all substances and forces have their origin in the Lord, and flow forth from Him as their infinite fountain. He is the "Most High." Departure from Him is descent. Every substance that emanates from Him descends from its source, and in its descent parts with some of its energy and activity. If we regard the sun as representing the Lord, we shall have a perfect example of this descent and loss of activity in the substances which flow from him. His heat constantly diminishes, and his light grows dim and the substances less active until they rest in the rock. But this loss of energy and change in the nature of substance does not take place by a regular, constant, and continuous diminution. As the rock did not emanate from the sun as a rock, or water as water, but in some purer, more active substance, possessing qualities entirely distinct and impossible to solid matter, so the creation descends from its Infinite Fountain, and in its descent changes into substances and forces entirely distinct from those which first proceeded from their source. The substances combine and form



a composite, a grosser and less active one. They form distinct degrees or planes of substance. These degrees do not shade *off and* run into each other by imperceptible gradations. They are steps; they are discrete degrees, each one of which is as distinct from the other as the atmosphere from the ether, or water from the gases which compose it. Each degree becomes a plane of creation separate from every other. Its boundaries are clearly defined; its substances possess qualities which belong to no other degree. " They are like things prior, subsequent, and final, or like end, cause, and effect. These degrees are called *discrete*, because the prior is by itself, the subsequent is by itself, and the final by itself; yet taken together they make one. " Each lower degree is formed by a combination of the substances of a higher degree.

We find abundant examples of this universal law of creation in our own natures and in everything around us. A gas and a fluid are entirely distinct from each other in substance and qualities. But one is created from the other. Two gases unite and form water, which is an entirely different substance from either. A grain of powder, which can be measured, possesses color and form, can be instantly changed into gases. It is a well-established fact that our earth and all the planets were derived or evolved from the sun, and consequently the matter which composes them was of the same substance as the sun. These examples, which might be indefinitely multiplied, are sufficient to show what is meant by a discrete degree of the creation.

There are three of these discrete degrees in the whole creation and in every part of it. They exist in the least things and in the greatest; in every mineral, plant, animal, and man. It is universal law of existence. The three essentials of the Divine nature are love, wisdom, and the two combined in use, or in the thing or being created. Taking the whole of being and creation into view, we have the Creator, the infinite source of all substance and power; the spiritual universe, and the material universe. There are three heavens, the celestial, the spiritual, and the natural, each of which is as distinct from the other in substance as earth, water, and atmosphere. Each has its own sun, consequently, its own light and heat, its own earth and sky, formed of its special degree of substance, and possessing its special qualities. There are three material atmospheres derived from the sun: the aura, the ether, and the air. Nature is divided into three kingdoms: the animal, the mineral, and the vegetable. Three degrees or planes of organs in potency or actual creation compose the human spirit. These planes are organized of the



substances of the three heavens; they partake of their nature. Each degree can receive influx from its corresponding degree in the heavens, and is specifically adapted to it, as the eye to the ether, the ear to the atmosphere, and the stomach to liquid and solid food. There are three vital organs in the material body: the heart, the lungs, and the brain, each performing its specific functions and having its boundaries. Everything in its least and largest parts is created in a threefold order.

This trinal order originates in the nature of things. There must be the trinity of end, cause, and effect in the creation of everything, and these three are entirely discreted from one another. The end is not the cause, the cause is not the effect, but the effect is the result of both acting together. In the relation of these three essential factors of every act, we can see the absurdity of materialism. It leaves out the prime factor. According to that doctrine there is no end or purpose in it.

Every material thing must have three dimensions: length, breadth, and thickness. Take either of the factors away and the others would have no existence. In every complete mental or spiritual act there must be love, wisdom, and use; or affection, thought, and act. This universal mode of action and being in the least and greatest things, is not a hypothesis or theory. It is a law of the Divine order which can be verified by science and philosophy, and even by the senses, in everything that comes within the domain of human knowledge. It has its ground in the necessity of existence. It is, therefore, a universal law of the Divine order embodied in the creation. It is a thread which, originating in the Divine nature, runs through every secret labyrinth of spirit and matter. By following its clew we can pass from one realm of the creation to another, and from every Ione to the Lord. "The doctrine of degrees," as Swedenborg has truly said, "is the key to open the causes of things." Without it we cannot know the difference between spirit and matter, creation and the Lord.

Degrees are of two kinds, discrete and continuous. Discrete degrees are related to each other as end, cause, and effect. Continuous degrees consist in the gradual increase of some quality of the same discrete degree of substance. The increase of light from the faintest indications of it to the most intense brightness; the change from cold to intense heat; all the variations of matter from soft to hard, fine to gross, dense to rare, weakness to strength, are examples of continuous degrees.

According to this doctrine, the creation is divided into distinct planes or degrees of descent from the Creator, between which there is no continuity of substance by continuous and insensible decrease of quality, as from finer to grosser, from the active to the inert. There is a distinct cleavage between them, each degree possessing kinds of substance and force and qualities which cannot be transmitted to the other. Neither realm can invade the other and appear in its own form. While intimately connected as cause and effect, they are still separated by an impassable gulf. The higher degree can create the lower, but it cannot become the lower. It can create it as an instrumental cause, as affection can create thought and move to action, but cannot become thought and physical motion. It follows from this law of discontinuity between the distinct degrees of the creation, that while God creates the universe of matter and being from Himself, He does not become the universe. Nature is not God though a constant emanation from Him.

The same law rules in the ascent as in the descent. The lower cannot become the higher by any purification or sublimation of its substance. Matter cannot become spirit, as physical action cannot become thought, and thought cannot become affection, and knowledge love. Man cannot become God, however high he may rise in the scale of being in intelligence and power.

While there is this distinct cleavage between the different degrees of substance and being, there is still the most intimate connection between them. So intimate and constant is the connection, and so dependent is a lower step upon the one above it, that the substance and power and even the existence of the lower depend upon the higher. The universe and all it contains are a constant creation from the Lord and by the Lord, and if His creative energy were withheld for a moment, all worlds and all created beings would fade into non-existence, as light and heat vanish when their cause ceases to act.

Creation is not a mechanical work, resulting from the action of one thing upon another by contact, as men shape and arrange material objects and combine them into new forms. Creation is effected by the operation of forces and substances flowing from within. These substances and forces originate in the Lord as their infinite fountain, and constantly emanate from Him. This first substance contains within itself the promise and potency of every created substance, being, and thing. It contains within itself a tendency, an effort towards the human form. It is an organizing force. As there is in

water and in every fluid, in the largest and smallest quantities, a power that molds it into spheres, and which does it when the world, or ocean, or globule of mist is left free to move, so there is in every substance and force a tendency constantly acting to organize it into the human form. Matter in every state, gaseous, fluid, or solid, is formed from this substance, and constantly retains qualities which fit it to become a part of an organized body. Organization is not effected by matter itself. It is not a chance hit in the ebb and flow of its forces. It is the effect of a force of a distinctly higher degree of substance acting upon it from within. This force, like attraction, which is one form of it, is everywhere present in all planes and degrees of creation, and is constantly operating in the least and largest things, sustaining and binding all together, and out of innumerable distinct things making one harmonious whole.

The distinct degrees of substance are first created, as materials out of which to organize plants, animals, and men. Then, by the inflowing and constant action of the forces into the substances created, the kingdoms of nature and intelligent beings are formed. The universe is pervaded by these spiritual and Divine forces in constant operation, working to provide the inorganic materials and mold them into organic forms which are capable of receiving life. The result of the action of these influent forces is always determined by the state and quality of the materials into which it flows. It may be some form of a plant. It is a well-known fact that every plant has a specific form, color, and quality, and that no plant will grow in soil which does not possess the substances that enter into its composition. It may be some form of animal life. Where special conditions are present the same insects and animals will appear. Climate and soil and the state of matter determine the special form of creation, though they are only the materials out of which it is formed. The fish must have water, the bird air, the animal special vegetable substances to supply the materials for its organization. The same power that creates a plant, an animal, or a man constantly flows into the forms created and manifests itself according to the nature of the thing or being formed.

The degree of life and the quality of life will be determined by the capacity of the object to receive and communicate it. And not only the measure and quality of the life on one plane, but the distinct degree of it. The plant has a form which inorganic matter does not possess, and

consequently it can receive life and possesses qualities impossible to the mineral. The animal is not merely formed out of substances contained in the plant, but those substances serve as a basis for the organization of forms that can receive life in a higher degree. The animal can be endowed with consciousness and intelligence in the form of instinct which is a quality of life entirely distinct, discreted from the life of the plant. It is not evolved from the plant. It is created by the influent forces entirely distinct from any that the plant was capable of receiving. The plant supplied materials of such a nature that substances of a higher degree could find a basis in them for creating higher forms which could receive life of a corresponding nature.

The same principle applies to man. His intellectual and moral qualities are not evolved from the consciousness and instinct of the animal. The nature which he possesses in common with animals, becomes the basis and the instrumental means for the creation of a distinctly higher plane of faculties or forms organized of spiritual substances; and, therefore, capable of receiving the inflowing forces of life from the Lord of a preeminently superior quality. The spiritual degree of man's nature is created; a nature or an organization homogeneous to the spiritual and celestial degrees of the creation, and capable of being acted upon by the supreme excellence of their forces. It can be endowed with a distinctly finer and higher consciousness, and is, therefore, capable of becoming the subject of the most exquisite delight. The substances which flow from the Lord descend step by step from Him, becoming more concrete and less active until they reach the circumference of creation, form its boundary and rest in the form of dead matter. This matter which constitutes the material universe becomes the foundation on which the kingdoms of nature and the universe of intelligent being rest, and the materials which the same intelligent Power that constantly creates it, can use in the organization of the higher forms of life. The order and process is the same in principle as that which every man pursues in building a house and providing a home for his family. He must procure the materials and lay the foundation for this superstructure.

Having a basis for His creation of intelligent beings, the superstructure begins to rise from story to story, until the circuit is complete and returns to Him from whom it commenced. The stories are distinct stages of forms increasing by distinct steps until it reaches the highest degree of ascent. It rises through the material universe by three distinct steps, which are the

kingdoms of nature. Then from the material universe to the spiritual, when it again ascends by the more distinct steps from natural to spiritual, from the spiritual to the celestial. The three steps are three universes of spiritual beings, each one of which has its distinct boundaries which its members cannot pass. They may constantly increase in the excellence of their own organization, and, consequently, in the qualities of life they can receive from the Lord. But it is as impossible to ascend out of it as it would be for a fish to rise out of the water and breathe the atmosphere which gives life to the animal.

Every step in the creation is complete in itself, but yet forms a distinct factor and component part of the whole. Every step is created by the Lord by forces and substances which constantly flow from Him and constantly operate to sustain and multiply the forms of vegetable, animal, and spiritual life. No created thing or being has any power which is not constantly given to it by influx from the Lord. Power cannot be created; it can only be Communicated. Forms only can be created capable of being moved to action by the uncreated forces which flow in and set all things in motion. The kind of action will always be determined by the quality of the form. Thus we make the Lord the center and constant source of the material and the spiritual universe, and of every form of matter and being from the rock to the highest angel. He is the First and the Last.

Having considered the subject of degrees in the creation, and the manner in which the Lord creates and sustains all things, it remains to show the relation which these discrete degrees hold to one another, and how the different planes of existence act and react upon each other; how the innumerable variety of objects and forces of every conceivable form and degree of power whose currents flow into each other act and react against each other, move in perfect harmony and give stability to the universe; and, though infinitely complex, move in the paths of a perfect order to the accomplishment of a specific purpose. The law, according to which these discrete degrees of creation are bound together, and the forces of one degree act upon another, and the inhabitants in one state of being communicate with the inhabitants of another, is called Correspondence.

The doctrine of Correspondence holds a most important place in the system of creation; and when it is known and understood, it will enlarge the boundaries of human knowledge beyond all present conception by the

most intelligent students of nature. It will solve a multitude of problems which have baffled the power of scientist and theologian, and bridge the gulf between matter and spirit, between the inhabitants of the material and the spiritual universe, and between the whole creation and the Lord. Swedenborg calls it "the science of sciences," and says it was the principal subject of study by the wise men in the Golden Age of humanity.

Correspondence is the relation between one discrete degree of the creation and another. As it holds equally between small and large things, and as man is an epitome of the universe, a microcosm in whose nature are gathered all its substances, forms, orders, degrees, and relations, we can find in him perfect examples and illustrations of the nature of Correspondence. We all know that man's affections and thoughts manifest or represent themselves in his looks, speech, and the motions of the body. His affections show themselves in the tones of his voice, in the changes of the muscles of his face, and in the various movements of the whole body. They do this naturally, that is, without any purpose or effort on his part. Grief will cause weeping; shame mantles the face with blushes; joy expresses itself by smiles and laughter. Sadness darkens the countenance and draws a veil over the features. Humility bows the head and softens the voice, while pride and disdain lift it up. Anger inflames the eye, clinches the hands, and gives harshness to the tones. Every feature and limb may express the same affection but each in its own way. The affections and passions cause these effects. There is nothing arbitrary or artificial in their production. They are not limited to particular persons. They are the same among all nations and in all ages. They exist in the nature of a human being; they are a universal language which is understood without any instruction.

All these actions are correspondences. Weeping and tears correspond to grief; a blush corresponds to shame; laughter to joy; the bowed head and somber face to sadness; the fierce look and the clinched hand to anger; the crouching form and the uncertain step and the wild look to fear. These physical actions are the effects of which those emotions or passions are the cause. They are related to them as effects are related to their causes. They are the forms in which those affections express themselves when they come down from the spiritual plane of being into the material. Therefore they perfectly represent them. They are the language of the soul in material forms. There is a most intimate connection between them, but a clear distinction.

They are totally unlike, and yet the natural motion, form, tone is the perfect expression of the affection which caused it. A tear is not grief; a smile is not a pleasant affection; a blush is not shame; the clinched hand is not anger; laughter is not joy. The effect is never the cause, is always wholly unlike it, and yet is most intimately connected with it and perfectly represents and expresses it. The physical act responds to the spiritual or mental act. It always responds in the same way, always speaks the same language, and, so far as relates to man himself, it can be understood. The affections come down into the material plane, clothe themselves with the physical organs, and declare their nature and purposes. They use the material faculties to express and do their will. By looking on the face, by listening to the tones of the voice, and watching the motions of the body, we can learn the intentions and qualities of the affections; we can see the thoughts, and form some conclusion concerning the character and intelligence of those with whom we associate.

From these examples, which might be indefinitely multiplied, and which every one can understand, we can get a distinct and true idea of the law of Correspondence. We can see how one discrete degree of the creation manifests itself in a lower degree and by correspondence binds the two together. We can see how a higher and a lower plane act as one while they remain entirely distinct. Let us apply this law to the relation of the Creator to the creation.

Every act of creation is effected by forces and substances which originate in the Lord, reach nature and man from within. Creation is not an arbitrary, mechanical work. A tree is not made like a house; an animal is not created in the same way as an engine. While it is true that one material thing is used as an instrument in creating another, the power which uses it comes from within. It is an influence, an inflowing, as light and heat from the sun, as affection and thought into the physical organs of the body.

According to this law, the universe is a constant creation of the Lord by substances and forces which flow from Him. It follows as a natural and inevitable consequence that the universe, as a whole and in every particular that is in true order, corresponds to Him and represents His love and wisdom. It is no poetic fancy; it is no invention of the imagination; it is not by any arbitrary and artificial conception of the human mind; it is a fact based on the immutable laws of the Divine order, and the inherent relations between



cause and effect. As a tear corresponds to sorrow, as laughter is the effect of joy, corresponds to and represents it, so the universe of material forms and living beings is the embodiment of the Divine love and wisdom, corresponds to them, represents them, and expresses them in a natural and perfect language. In the sublime and scientific words of the Psalmist: "The heavens declare the glory of God and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard."

Let us now look for a moment at some particular things which voice the love and wisdom of the Lord. It is true that but little of this language is now understood. But some natural things by universal consent are employed to express thoughts and affections, and, in general, states and activities of the mind. Light is used as the correlative and correspondent of truth. It is not in an arbitrary way that light gains this meaning; it is not by way of figure of speech. It is the specific effect of a correspondential cause. That is the reason why it is understood without any explanation. Light is to the material universe as truth to the spiritual universe. Truth is spiritual light, and natural light is a lower form of truth. It corresponds to it; it renders man the same service. Natural light reveals the forms, qualities, and relations of material objects. Truth reveals the forms, qualities, and relations of ideas and principles which are spiritual objects. The analogy between these two discrete degrees of light is perfect. Learning truth upon any subject is getting light upon it. We call an intelligent mind an enlightened one. We describe the qualities of the intellect by the qualities of light. The intellect is bright, clear, brilliant, luminous, or unenlightened, obscure, and dark.

In the same way, and for the same reason, heat corresponds to love, and represents it. It acts in the same manner and performs the same use in material things that love does in the spiritual plane of being. Love is the end or purpose which moves all the spiritual faculties to action. Heat renders the same service in the material world. Love is the life of the soul; heat is the life which sets all things in motion. Love is represented by the heart. Love is the heart of the spiritual body, and performs the same functions that the material heart performs to the material body. The terms of heat are therefore constantly applied to express the state of the affections. We speak of a cold, frozen, icy, warm heart, of ardent affections, burning and fiery passions. All the qualities, activities, and relations of heat are employed to express



the qualities, relations, and activities of love. But to see the correspondence between heat and love clearly we must have some true knowledge of the nature of love. When we understand that love is something more than a feeling or an emotion; when we know that it is the inmost and highest form of substance and power, we can see that the correspondence between heat and love runs through the universe. Both are a substance in motion, and each performs the same office in its own sphere. We can therefore accurately describe love in terms of heat, or heat in terms of love.

This law of correspondence is of universal application. It is beautifully exemplified in the three kingdoms of nature. Each kingdom corresponds to and represents the Lord. They represent His love and wisdom and power in different forms and degrees. The mineral kingdom corresponds to them in the most general and lowest forms. The rock which is the most stable of material things, and forms the foundation for land and water, corresponds to the immutability of the Divine purposes and methods of accomplishing them. For this reason the Lord is often called a rock. Water is a general solvent of substances of which plants and animals are organized and the means of life to them. As all life and the substances which support it come from the Lord in a constantly flowing stream, the ocean, the clouds, the rain, and dew, the springs which well forth from the hills and the flowing stream are perfect correspondents and representations of the methods by which He works in all planes of the creation. The atmosphere, from its motions and qualities and use in the creation of plants and animals, and especially in its relations to the material body and its agency in all its organic forms in motion and endowing man himself with consciousness, performs the same office as the Holy Spirit, which is the Divine truth, and, consequently, corresponds to and represents it. It performs the same office as water, which is also the correspondent of Divine truth, but on a lower plane of the creation. Divine truth is to man's spiritual organism as water to his physical organism.

As matter becomes fixed in the mineral kingdom and determines space and time, high and low, and the various spatial relations of one thing to another, we obtain a great number of correspondences that represent the relations and qualities of spiritual beings to each other and to the Lord. He is called the Most High, to designate His supreme perfections. Improvement in the excellence of character is called ascent, rising. We use the terms high,

low, broad, narrow, deep and shallow, large and small, and many others to express degrees of intelligence and moral excellence. Nature supplies us with a language to express the qualities of spirit, because the objects of nature correspond to spiritual qualities and activities. When we use them we think only of their spiritual meaning.

The vegetable and mineral kingdoms represent the Lord's love and wisdom in higher forms. The various objects in these kingdoms correspond to special qualities of the Divine character. They are forms of life; and every step in the process of organization is taken according to a law which originates in the Divine nature. Organization is the Divine method of creating forms that can receive the Divine love and wisdom, become conscious of their possession, recognize their qualities, and be made happy and blessed by them. This is the reason why so much is said about trees and animals in the Sacred Scriptures which are written according to the relation between natural and spiritual things. The Lord calls Himself a vine. All plants, from the tender grass to the oak, cedar, and palm, are employed as symbols of the processes of spiritual growth. The Lord is also called a lion and a lamb, because the strength of the one and the innocence of the other are primary qualities of His nature. Nature is the created word of God. It is a revelation of His love and wisdom, of the laws of His order, purposes, and the means by which He attains them. The objects in nature are not arbitrary characters. They are correspondences, they are the actual effects of the ends and causes they represent. They have not become, and never can become, obsolete. They are connected with the First Cause by a living bond; they are the creation of a power which acts with uniform and ceaseless energy. Consequently, they represent the qualities of the Divine nature, not only in their forms and qualities, but in their growth and in all their relations.

As man was made in the image of God, and all the elements of the Divine nature are Suited in him, the material universe as a whole and all the objects which compose it, correspond to the faculties and forces of his own spiritual being. They are a mirror in which he can see himself faithfully and variously reflected. Nay, more, they are his affections and thoughts, embodied in material and objective forms. As a smile is the embodiment of a pleasant emotion, as the brightness which shines in the eye and illuminates the face when a new and beautiful thought is born in the intellect, so every plant and animal, and the light of the sun which reveals and glorifies the material

world, is the embodiment of some affection, some thought or principle in the composition of the human mind. God reveals Himself to man in nature. He reveals man to Himself in nature. In this way the outward and visible world becomes the means of communion and conjunction between man and his Maker. It is a common ground on which they can stand, a common language, which expresses in the fullest and most specific manner the nature and purposes of both. If man, by the perversion of his faculties, has become blind to the real meaning of the living characters which environ him, if he has become deaf to the Divine harmonies and the many-toned voices in which the Lord speaks to him in the sounds of nature, it does not invalidate the fact that they are a Divine language, and, consequently, full of infinite and specific meanings.

This doctrine of evolution does not banish God from the universe, or, having once created it, make Him a remote spectator of a work completed ages ago. It brings Him near to it as a constant, active agent in vital connection with it. It is a manifestation of what He is doing today. It is the embodiment of the love and wisdom He is exercising now before our eyes. It is not a creation effected by accident in the wild conflict of unconscious forces which originate in no intelligent purpose and have no meaning. Every substance has a Divine origin; every force is adjusted to the specific work to be done; every motion follows in the paths of a Divine order towards its accomplishment. There is no conflict and waste of power of one element with another. What seems so is but the play and balance of forces which are directed by infinite skill to accomplish a special purpose. Every object is luminous with a Divine meaning. Creation is not a theatre formed by chance on which puppets appear and disappear without cause or meaning, and are whirled about in an endless maze which has no beginning, no orderly connection, and no end. It is a grand panorama in which its Divine author displays His love and wisdom in infinitely complex but orderly forms, giving to every part a freedom according to its nature and mission, and a power to co-operate in its own way with every other in the accomplishment of a heavenly purpose. It is not a chaos but a cosmos, over which broods a Divine power guided by a Divine intelligence to the accomplishment of the ends of infinite love.

This doctrine gives us an evolution that is not spread out on the level of an indefinitely extended plane, where there is but one substance

existing in various forms, which melt into one another by continuous and indistinguishable degrees. The universe is divided into distinct planes, each of which has its boundaries, containing substances peculiar to itself, which contain qualities and motions and capacities for a distinct degree of life, richer and fuller and finer than is possible to any form of matter. But these degrees are themselves bound into a perfect unity by correspondence. It is not a unity of similarity of substance with no distinction but more or less, grosser or finer. It is a distinction which gives infinite variety of form and quality, in which each discrete degree is a complement of the other, increasing its excellence and forming a more perfect whole. This doctrine gives us an infinite fountain from which all things are evolved, and which must therefore contain the promise and potency of substances, qualities, and forms, without any limit; which reveal a Divine personal Creator, distinct from His creation, and yet as intimately connected with every part of it as cause and effect. Who creates man and endows him with faculties capable of knowing and loving the Divine Author of his being, of seeing His love and wisdom in the means He has provided to supply his wants, develop and perfect his faculties, and crown him with joy. □