

fellow Christian—yea, with his fellow man, as he himself has borne with him; and to forgive others as God, for Christ's sake, has forgiven him. And to the end of his thus becoming *like* Christ, all the fountains of Divine supply are open to him; but there is not a promise to the Christian in any other direction of character than "on this line."

The wisdom of Church discipline has never got beyond the treatment of Judas by Christ. An extreme case: corruption and treachery ingrained; and, under the garb of a most affectionate act, betraying for money, the Innocent and the Beneficent, to the foulest malice and most shameful of deaths. Yet it is simply said of him that "Judas by transgression fell that he *might go* to his own place." The "woe" uncovered by Christ inhered in the course of his own deliberate choice and settled purpose.

Many are impatient that "vengeance against an evil work is not executed speedily." God, to whom vengeance belongeth, is too slow for them. *They* would deliver the supposed criminal over to Satan sooner. Their dignity is touched; *their* names are supposed to be cast out as evil with his name. They often forge it that the Master has commissioned them to follow him, in patience; in faith that does not make haste; and in that "love which is long-suffering and kind, which envieth not, is not puffed up, seeketh not its own, is not easily provoked, imputeth not the evil, beareth all things, believeth all things, hopeth all things, and endureth all things."

Hasty, arbitrary measures by majorities or minorities, ministers, officers or members of a church, cannot but prove inimical to the essentially slow, voluntary growth of spiritual and church life. The spirit of "heroic" discipline weakens the system instead of strengthening it: difficult moral and theological questions often involved must have time, by the masses, for examination, reflection and decision. Nothing aroused the Saviour's indignation, equal to that ecclesiastical spirit of his time, which was impatient of every thing that did not speedily adjust itself to its own standards.

C.  
Speedside, March 17th, 1877.

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## THE MOSAIC COSMOGONY.

Although the received chronology of the world has for ages rested upon the supposed authority of the Bible, the sacred text really says nothing at all upon the subject. But, though the assertions which were so long made upon its supposed authority are not really contained in the Pentateuch, it is curious to observe how exactly the words of Moses appear to fit the most recent discoveries of science. No one has supposed that we were intended to learn science from the Bible: it is, therefore, an unexpected advantage to find that its short but pregnant sentences directly support the interpretation put by modern research upon the hieroglyphics of nature. Moses teaches, just as modern science teaches, that the starry heavens existed far back in past duration, before the creation of the earth. He describes in majestic words the "emptiness" of chaos, and the condition of affairs from which light arose. He describes the formation of the sun, and its gradual condensation into a "light-holder," to give light upon the earth, in terms that almost seem to anticipate Herschel and Laplace. Far from assigning any date to the Creation, he is content to refer it to "former duration." No date is either mentioned or implied.

The so-called chronology was derived from two lists, one extending from Adam to Noah, the other, from Noah to Abraham. These lists purport to give the direct line of descent from father to son, and the age of each individual member of the genealogy at the time when the next in succession was born. As Adam was supposed to have been created six days after the Creation, it was simple work to add up the sum and fix the age of the world. As long as the progress of