

as Divine for well nigh two thousand years, is passing away to make room for a new faith—that, like the Jewish before it, it was “a schoolmaster to lead us” to some deeper, higher, truer religion, and that the time has arrived for its abandonment. “That we are passing through a transition state.” That the Christ of history who came into the world to die for our salvation, and rose and ascended into Heaven, there ever to appear in the presence of God for us, is in some sense to be no longer our Christ, but is to make way for “the Christ that is to be,”—*i.e.*, apparently, that we are to view Him and His work, and Christianity itself, in a wholly different light from that in which the Church has hitherto regarded Him, and the Revelation which He has given. (x.)

(VII.)—That it is at least doubtful whether we have descended from Adam and Eve; and highly probable “that we did not.” That man is not a fallen being, though he may have descended from the gorilla or the ape. That the “notion of an evil spirit” at war with the good God and His work—*i.e.*, belief in the devil—is mere superstition and fable—“the offspring of a Persian myth”—and that, consequently, our blessed Lord, who taught us to believe in and to dread the approach of the enemy of our souls, was either a deceiver, or was Himself deceived. (xi.)

Is it too much to say that what Dr. Colenso has taught is a new religion—a substitution of something else for the existing Christianity of the world? It is this; and yet, at the same time, merely a return to the Deism of the higher minds of the heathen world, before the coming of Christ.

It was for this teaching that, after having been summoned

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(x.) Pentateuch: Part 2—pp. 355, 378. Letter to the Laity, p. 28.

(xi.) Lecture before Anthropological Society.