

emanation of His being, but the free appointment of His will, and brought to pass by His word. (3) The world originated in an ascending gradation of creative acts, and this successive nature of its origin is the foundation of those laws of development according to which its existence continues. (4) The object of creation was man, who is, on the one hand, the climax of the earthly world; on the other, the synthesis of nature and spirit, the image of God Himself, and by His appointment the king of the earthly world. These are the great truths with which we are confronted in the tradition of creation as we have it, free from any theological deformity."

In an article on "The Gulf between the Old Theology and the New," which he wrote about a year before his death, he says:

"The more my earthly life declines, the more do I feel myself compelled to concentrate my strength and time on practical aims; even in the purely scientific work which falls to me in my calling as a representative of Biblical science, it is a practical end which I keep in view. It is my privilege to live contemporaneous with a bright period of reawakening in Christian faith and life, which has borne fruit in a splendid rejuvenescence of church theology; and now I have been reserved with a few to witness with them how the structure of half a century is being rent, and now what hitherto stood firm and seemed likely to endure is being undermined and overthrown. This must not astonish us overmuch. Such is the course of history, sacred and profane. After the wave-mountain comes the wave-valley; and when anything new is to be created, the form of primordial chaos repeats itself. Heaven and earth are fleeting, for they shall pass away; but they are also enduring, for they shall come forth from that passing away as new heaven and new earth. The church's *credo* is changeable, for the knowledge which is therein expressed has from time to time a smelting to undergo; but it is also unchangeable, for in it is a truth which outlives the fire, and which, through all changes of man's cognition, reveals itself anew in ever purer and intenser brilliance. For just this reason, however, has the church to depend for her maintenance and progress on the fulfilment of this condition, that she make herself mistress of the elements of truth implied in the destruction of what has hitherto been accepted, and that she melt them down with the