

In accepting the term Evolution, proposed to me by the Council of the Institute, I by no means homologate the views of many writers, ancient and modern, who have regarded the theology of their day as a gradually progressive science from very humble beginnings. Nor, as a devout believer in the inspiration of the Old and New Testament Scriptures, can I see my way to ignore, or even depreciate, the primitive revelation of the early ages, of which the religions of all lands bear traces, obscured and corrupt though they may be.

History bears record to the actual progress of the race in religious thought and action: but this progress, like that of humanity in general, through the rise and fall and rising again of nations, is one marked by the rise and fall, the modification and re-modification, the partial obliteration and reaffirmation of religious ideas, a progress evolved in serious conflicts, in which, at times, the light of truth oft suffered partial eclipse.

If, for instance, we take the relation of Divinity to the cosmos, from the dawn of human intelligence to the present day, we shall find illustration of this conflict, triumph, obscuration and reaffirmation. The Semitic mind, as represented by the Hebrew Scriptures and the early Chaldean documents, believed in Creationism. The Hamitic concept, as in Sanchoniatho's Phœnician fragment and Egyptian cosmology, was evolutionary. The Indo-European mind, in the germs of the Vedic, Mazdean, and Hellenic systems, agreed, to a large extent, with the Semitic, although at times its creationism partook of the nature of emanation. Evolutionism reasserted itself in the philosophical speculations of the earlier Ionians, and of the later Atomists, Democritus, Epicurus, and Lucretius, as well as in the Buddhist system, a Turanian or Hamitic revolt against early Brahmanism. The intermediate theory of Emanation appeared in Pythagorean teaching, in later forms of Zoroastrianism, such as the Gnostic and Manichean philosophies, and in the Pantheistic Monism of the Eleatics and the successors of Socrates. Even Creationism, continued by the Jew, and reaffirmed by the Christian, had in early ages to