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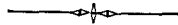
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sophy, when restricted as it is by some of its adherents, recalls us to the heathen level. Its followers propose to improve the machinery by putting out the fire which Christianity has kindled, and it is no wonder if they bring it to an immediate standstill.

The only manner in which, by God's help, we can confront and counteract these evils is *stare super vias antiquas*—to “learn the old truths, speak the old words, tread in the ancient ways.” First of all we must maintain the authority of Scripture, and its plain and historical character. There is no rest for our faith in scriptures which are represented as only a series of illusions; a set of dissolving pictures, as it were, which come and go and pass away, and leave no solid ground of fact behind them. Next we must maintain more earnestly the divinity and sacred personality of Christ as the heart and centre of our preaching, our teaching, our lives. Between Christ the very highest conception of man, and Christ the Θεάνθρωπος, the Divine Person who condescended to assume our human nature, there is a whole heaven's width of difference which no words of man can measure. Another protection against the pleas of a feeble morality is to realize the evils of sin as an unnatural disturbance, which can be counteracted, not by the laws of habit which have failed, but only by grace, with the aid of sacraments and ordinances. And above all things we must rest on the conviction of that future life, which is utterly dropped out of such systems as men like Mr. Cotter Morison put forth. It is a belief which contains the answer to half the fallacies in his volume. His reasonings rest on the assumption that this world is all. They collapse when we accept the firm belief in an eternal world beyond the grave, in which all wrongs will be righted, and every grief will be redressed.

JOHN HANNAH.



ART. II.—EVOLUTION: A RESEARCH IN AMENDMENT.

WE assume that space is infinite. Go whither we may, see as far as we can, we are, as Pascal said, “in an infinite sphere, of which the centre is everywhere, and the circumference nowhere.”¹

Matter, in the various forms known to us—solid, liquid, gaseous—partially occupying this space, is due to pressure.

¹ “Pensées.”

Any one form, as we subject it to or remove it from pressure, can be made in turn to assume the other forms.

We only know of matter by means of our senses. The essence is a mystery; but we hypothetically regard all forms, with their constituent atoms and molecules, as due to one form. The atoms are more than mere geometric points, whether concretes of energy or rotating portions of the universal medium: they possess repulsive and attractive power—indeed, are little magnets, with a centre as intermediate zone. Every atom is a world of mystery, and behind every atom are other mysteries more inscrutable.

Forces are known in no other way than by means of matter. They seem reducible to one—a push straight forward. The forces of the universe, so far as known, act every consecutive moment along a different line of direction, and in a different part of space. Though thus ever changing, and, little by little, being diffused through space, the energy of which they are the varying outcome is counted permanent and eternal.

The theory of evolution is advanced as a scientific formulation of operations by this threefold mystery of space, of matter, of force. It is generally accepted as a part of one of the modes of action by eternal Power in the existing universe. To this, as a rough-and-ready partial exponent of progress, theologians have no great objection, though they maintain that it is inaccurate. Some scientists, however, use it as a means to be rid of the supernatural, of miracles, of God, and explain all things as due to matter and force. Against this abuse, as greatly tending to secularism, positivism, anarchism—to throw down the safeguards of virtue, and set at naught the precepts and promises of religion—theologians enter strongest protest.

A formulation of the theory is thus given: "The whole world, living and unliving, is the result of the mutual interaction, according to laws, of the forces possessed by the molecules of which the primitive nebulousity of the universe was composed."¹

It is a fair answer to say: "No man is able so to know or prove this as to warrant him in regarding the forces of the primitive nebulousity as the sole factors of the universe."

The adequate answer is refutation. Scientific definitions, unless accurate, are of little value. This definition of evolution is both inexact and incomprehensive. Science, if it knows anything of beginnings, holds that the present state of things arose out of one wholly dissimilar. To assume that the universe, potentially, was always the same—that the same forces,

¹ *Academy*, October, 1869, Professor Huxley.

of the same kind, of the same degree, were always so in the atoms and molecules—that they were never otherwise than they are now, or, if otherwise, became as they now exist by their own mutual admixture, and brought out odds from evens—is a leap in the dark. We may much more probably assume that the propositions of Euclid existed in the Carboniferous era, and that all the truths we expect to find in the future are now in existence.

So far as verified science goes, the worlds never were, nor are, nor can be, for any two consecutive moments in the same parts of space; nor do forces act for any two consecutive moments in precisely the same lines of direction. The sameness and uniformity of worlds and things are but the mask of resistless, ceaseless, universal change and variety. We are as sure as it is possible for us to be, that there was a time in which the so-called laws of nature—which are our own formulation of material processes—did not act as they now act. Forces, such as are now common, were not manifested; forms, such as are now shaped, were not seen; and life, such as we now know, did not move. The finite primitive nebulosity was not infinite—did not, and could not, as a localized thing, possess all the forces of infinity and their illimitable variety. It was acted upon, and novelties were introduced, as the worlds are now acted on, and novelties are now, and will be, introduced by that Power to which is no limit either in space or time. Hence the world, whether living or unliving, is not the result of the mere mutual interaction of the forces possessed by the molecules of the primitive nebulosity. These primitive molecules most probably passed away long ago from our system. As the human body changes, our mountains and the whole earth change. The universal principle, diffusion of forces, carries with it diffusion of substance.

The word itself is a misnomer. Evolution means: (1) to evolve, or unfold, one thing from out of another; (2) a series, or continuance, of unrolling.¹

Now, in fact, there is not anything in the world, organic or inorganic, so evolved from the within of anything as to be apart from the influence of the whole external universe. No earth, no metal is turned out from the inside of any other earth or metal. When formed of similar elements, they are not the same identical elements. The researches of Mr. W. Crookes, F.R.S., unless we misapprehend them, show that changes are due to the increase of pressure. Hydrogen is counted the simplest element, and by no manner of putting

¹ "*Evolvo, volvi, volutum*: to roll out, roll forth; to unroll, unfold."—Larger Latin-German Lexicon, Dr. W. Freund.

the atoms together, apart from bringing in extraneous force, can hydrogen be made other than hydrogen. Even if we found a philosopher's stone to transmute lead into silver, and brass into gold, it would be by force from without entering and acting within—not by evolution. Whatever physical phenomenon is traced to its cause, that cause, when analyzed, is found to be the action of force producing certain conditions.

Some evolutionists limit their hypothesis to the differentiation and development of organic existence; but they consider that their arguments have a firmer and more probable basis if shown to rest ultimately on more general and physical principles. We endeavour fairly to state the case.

Take the atoms as imperishable material particles, or rotating portions of the ether, or simply force-points. There never was any more matter, any more force, in the universe than exist now. Sometime or other, somehow or other, the existing worlds were but a sort of haze equally or unequally diffused in space. This haze, by some unknown cause, in some unknown time, aggregated more closely. The force is thought to have acted obliquely, giving the mass a blow as on the shoulder, turning it round. The motion of this revolving mass, being more rapid at the circumference than in the centre, would throw off rings, or segments of rings, from the outside. These would form new centres, and become planets, satellites, comets, meteors.

The theory is sought to be supported by experiments on a small scale, and in partial vacuums; and by observed changes of motion and form in far-off nebulae; but these are imperfect experiments and under dissimilar conditions. We cannot reproduce the primal state; and observations concerning existing nebulae, of which so little is, or can be, known, do little more than display our ignorance. There is no accounting for the haze, nor why the force should tend to concentration and not rather to diffusion; indeed, no account at all for force being in the asserted equilibrium whence all things came; nor any explanation how activity began. The worst sort of anthropomorphism is that of a godless science, which attributes to matter and force Divine attributes, and withholds them from God.

On this general anthropomorphic system, which assumes that the atoms are eternal, or some form of them; their forces eternal, or their potentiality; and that the laws or modes of procedure now prevalent were latent in things before the things they rule were in existence, is grounded the pretty statement that Shakespeare and Milton, with our professors of science, were, by a sort of prevenient grace, in the fires of the sun before there were any fires.

Assume two or three things as to the structure of the universe, and Darwinism is easy. "I believe that all animals

are descended from, at most, only four or five progenitors, and plants from an equal or lesser number.”¹ A further step is easy. “All the organic beings which have ever lived on this earth may be descended from some one primordial form.”²

If the first and second step were taken in common piety, it would be seen that Scripture was verified; for the earth brought forth, by power from the eternal Energy in a creating differentiating developing process, all that now exists; and that man, fundamentally the same as other creatures, was most differentiated and developed. Alas! piety was set at nought. Darwin, who thought that his view was grand—life having been originally breathed by the Creator into a few forms or into one³—ended by being in doubt as to whether there was any Creator—as to God being a Person. The chief advocates of his views deny that there was any special creation at all, any purpose, any miracle. Hæckel speaks of creation of form, but knows nothing as to creation of matter or of life. Clifford says: “Of the beginning of the universe we know nothing at all.” Lewes, in the *Fortnightly Review* of 1868, rejoices that Paley’s argument from design as to the existence of God is done away. Other men, from whom we expected better things, have furnished atheists, secularists, positivists, socialists, anarchists, with false arguments, yet so specious, that not only is Scripture cast aside; but, in some cases, all law, whether Divine or human, is defied. The foundations are being destroyed. Holy Scripture is disregarded: the Fall, the Redemption, the Incarnation, the Resurrection, are openly denied. Men are growing up who pretend that they have not, and cannot have, any idea of God; unconsciously confirming Scripture that God is not in their thoughts. “The religious side of their nature has become atrophied by disuse.” Intelligence, God-ward, seems to depart from the otherwise intelligent. One, in many respects deservedly great, who believes in the Eternal Power, gravely teaches that we can only know of this Eternal by not knowing; and that there was no Beginning, in a special sense, only that beginning which began with so little, and proceeded so gradually, that it was no absolute beginning at all.

The great lever used against our faith is the charging it with all the errors that theologians, taught by former scientists, have ever maintained. Special creation—though St. Augustine taught long ago that “God made creatures primarily or causatively;” though the schoolmen taught that changes were by transmutation, or differentiation; though Scripture itself has

¹ “Origin of Species,” p. 424.

² *Ibid.*, p. 425.

³ “Origin of Species,” p. 429.

not one word that implies special creation, except as to Adam, the word translated "whale" meaning creatures of length, special creation in the most grotesque form—poetical as the genius of Milton imagined, artistic as Raphael depicted in the Vatican—has been read into those general statements which include all plants and all animals. The teaching of Scripture is very plain (Mark iv. 28) that God did not specially create a few forms, but gave power to the earth to bring forth vegetation, to the water that it should swarm with life, and to the ground that living creatures should be abundant, and all be made after their kinds; in that manner did God create and make—causatively, not separately, not one by one.

Passing from the scientific superstition of special creation—which some theologians unwisely accepted, and that, too, against the words and meaning of Scripture—we come to the mildest, narrowest, and least objectionable mode of putting evolution.

"Every kind of being is conceived as a product of modifications wrought by insensible gradations on a pre-existing kind of being."¹ "The whole world, living and unliving, is the result of the mutual interaction, according to laws, of the forces possessed by the molecules of which the primitive nebulousness of the universe was composed."² Generally it is stated: the phenomena of living things, their wonderful organs, complicated structures, variety of form, size, colour, instincts, and relations to one another, are the product of natural laws. There is no room for any Divine or supernatural interference; indeed, they are all the result of the forces possessed by the original molecules. Even those who believe in God say: "It is of little moment whether we express the phenomena of matter in terms of spirit, or the phenomena of spirit in terms of matter." Then it is added: "With a view to the progress of science, the materialistic terminology is in every way to be preferred." Spirit thus got rid of, God not required, Hæckel says as to purpose in nature, "It really has no existence."³ These men would have us believe that the universe is a sort of watch which once was no watch at all, but a something that took no particular form; then, rounding, made a dial with no figures on it, nor hands; then, with the go, little by little, came indistinct figures and rudimentary hands; then the revolving structure ceased to vary indefinitely and became an accurate time-keeper. In doing so, and after it had so done, every inner and outer part, wheels, spring, dial, figures, hands, evolved lesser wheels, springs, dials, figures, and brought forth no end of little watches, no end of universes.

¹ "Principles of Biology," vol. i., p. 482, Herbert Spencer.

² Professor Huxley in *Academy*, October, 1869.

³ "History of Creation," vol. i., p. 19, English translation.

Now, "Evolution as a True Theory" we have previously dealt with;¹ and those evolutionists who use their reason as the gift of God, and not of the devil—who would offer a scientific theory of how the world came to be what it is—who, though they know it not, really confirm the Divine account of creation, and explain the acts of nature as the acts of God—with them we have no controversy. Seeing, however, that evolution is so enforced that the present laws of the universe, though but the observed modes of its action now, are asserted to be the cause of all—of all life, and everything else—we are bound to show that, as the process is confessedly unable to account for the origin, it is also incompetent to explain the continuance and variety.

It is certain that no seed, no germ, contains in itself the whole being it has to realize; yet we are asked to believe that man, woman, and child were really, or potentially, in the fires of the sun before there were any fires at all; that Shakespeare, Milton, Newton, scientific professors, and the first living creature—corresponding with its circumstances, and adjusting those correspondences to perturbations—developed into all that now lives without any Divine intervention. There can be no falser thing in the world. Changes are not always the result of previous changes, or how did the first change arise? They are certainly, and in every case, the produce of power putting itself forth in new form. The first living creature was a differentiation, and in opposition to all precedent and existing circumstances—being a novelty. What it became finally contained not one atom of the original germ. Life was a new thing, sensation was new, intelligence was new, emotion was new; not in correspondence either with the past or the present, but by a new power not before operative. We are told "a unit of force and a unit of feeling have nothing in common;" yet we are asked to believe that both come by the forces, though never added to, of a little clot of jelly. Whereas all the forces of the universe bore on it, and by continual repetition of those forces—acting in a different direction, and never with precisely the same intensity—did life begin, continue, differentiate, and develop. Things are created by the Almighty, not every one separately or specially, but now, as in the beginning, by an energy divinely communicated to the earth; not, probably, in one place or for merely one or two creatures, but in many places and for many creatures in the water and on land. These, grouping or aggregating, being adapted to circumstances, and wrought upon by innumerable forces, became the species—the whole by a process so wonderful that

¹ "Mystery of Miracles," Thought xxiv., pp. 295-314.

the hydrogen atoms in the sun vibrate with those in our planet, and all life exists in unison with forces that come from the sky.

It is said, "Evolution is proved by the science of embryology. The well-known facts of embryonic life are a brief recapitulation of all previous organic history." Now it is true that the embryos of mammal, bird, lizard, snake, are for some little while alike. There is correspondence between the fore and hind limbs of all vertebrate animals. The arm of man, the wing of bird, the horse's fore-limb, the dog's fore-limb, the whale's paddle, are constructed on somewhat the same plan. The bodies and appendages of lobsters, spiders, centipedes, and other insects, are of greatly similar structure. This does not prove evolution; for all causes are not material causes, but the real cause—force of a determining character influencing matter and mind—is always sufficiently effective; nor does any organism wholly govern itself: the whole world is required for that. "Natural selection," if changed, as suggested by Darwin, into "natural preservation," and that other phrase "survival of the fittest," are mixed metaphors conferring mental purpose on that which has no mind, and so attributing choice to mechanical process as to raise it above every sort whatever of true physical causation. The universe, as the word shows, is one—of one plan. The sciences show unity—astronomy, geology, biology, chemistry, theology. The law of one Mind prevails everywhere, not by mechanical uniformity; for so many are the varieties, so great are the leaps, so inexplicable are the changes, that no man's measure has covered, no man's mind has grasped them.

Many animals possess remnants or fragments of old structure. If they have no use, they surely ought to have long ago disappeared. It is probable, therefore, that they are of some use. They are not considered to be premonitions of new future organs, but remnants of remote processes, tokens of former lower states and dawning epochs. Every higher creature contains figures of past and existing lower forms; and all the low more or less prophesy of the high, even as a small pool reflects an image of the heavens. Man represents the fish stage as is seen in the gill-clefts in early life in his neck, by the attachment of the lower jaw to the skull, and by disposition of the parts of the internal ear; but the process by which these are developed into the human face is truly wonderful, is really creative! For the eye we are told to go much lower. The ascidian larva is transparent: light passes through the outer substance to the brain substance, and gives the sensations of sight, thus the eye grows from without inwards and from inward to the without. In like manner ear, nose,

palate, are by brain from within and by impression from without. It was God, however, not the lower beasts, that made man. The oak was once an acorn, though not one particle of its substance as acorn remains, nor do any of the forces act in the same manner; nevertheless, the acorn was one of the rudimentary stages whence—by addition of substance and parts, with their modifications, by growth and fall of leaf, with production of new buds—was that advance which we so admire in the tree. All the faunas and floras of the past, and all existing species, are related, and rudimentary letters of the world's alphabet. The alphabet of life is as the alphabet of language: the words are developed, not evolved, by prefixes, suffixes, affixes, manifold of force in sound, in accentuation, in emphasis; so that about eight hundred root elements in course of time become the most important languages of modern Europe. This growth is somewhat like, but is not evolution—not a coming of the small into the great, but that transformation and addition by which, in the world's teleology, all the past prepared for the present, and all the present prepares for the future; not by purely mechanical force, but by determined, intelligible process. As the underground works of a town are magnified when it grows into a great city, so the water-mains, gas-mains, are made to ramify into the furthest parts, and then become vehicles of telegraphy, phonography, and even subtler influences; so God uses, advances, perfects—nothing is lost—into glorious conditions.

The nearest scientific and philosophical principle—that which seems most comprehensive, yet explains every minute detail—is “the distribution and redistribution of matter, by differentiation of the Eternal Energy into the infinite and various forces of the universe.”¹ This explains origin and continuance, whether as matter or life. It shows that nature is a Divine parable. Every phenomenon is the unseen made visible. Things were created in their causes. The best word, however, for all, after all, is creation. Every known system of worlds is a page in the biography of God. It were well that we return to the use of this word. The great question that concerns us is truth. Departure from old general terms into a narrower, inaccurate, misleading material classification is more dangerous in its errors than any misapprehension of old words. These at least tell of God. The others make no mention of Him. Confusion overtakes us; for God declares those shall be honoured who honour Him, and all others be lightly esteemed. The universes, past, present, future, are the Book of His Life. We men, and other living things, are as letters in the Divine alphabet. As our

¹ In “Mystery of the Universe,” Theme v.

wisdom puts them together, and as our spirit understands their meaning, we begin to take part in that universal praise which, resounding from world to world, shall fill infinitude with thanksgiving, and display a teleology all-embracing.

JOSEPH W. REYNOLDS.



ART. III.—APOSTOLIC PERSONS OF THE NAME OF JAMES.

THE question as to how many Apostolic persons bore the name of James in the Gospels, the Acts of the Apostles, and in the Epistles, is one that, if it could be answered with any degree of certainty, would throw much light on the still more important question, Who were the persons designated as the "Brethren of our Lord"? The answer to the latter question has not yet been accepted to the satisfaction of all minds, although many will accept the guidance of the Bishop of Durham, and regard the "Brethren of our Lord" as the children of Joseph by a former marriage; this view being supported by the strongest evidence, as the learned Bishop proves, almost to demonstration, in his able and interesting essay "The Brethren of the Lord," in his Commentary on the Epistle to the Galatians. But with regard to the number of persons who bore the name of James, we surely must arrive at the best clue to that mystery also, by a careful comparing of the distinctions given in Scripture as marks whereby we may identify the several persons, all bearing the name of James.

In the first place we have no doubt about James the Apostle, as to who he was, being the son of Zebedee and the brother of John the "beloved disciple," their mother being Salome, the sister of the Virgin Mary. We arrive at this conclusion by a comparison of the different accounts in the Gospels concerning the women who stood by the cross. St. Matthew says, ch. xxvii., ver. 56: "Among which was Mary Magdalene and Mary the mother of James and Joses, and the mother of Zebedee's children;" three women in all. St. Mark says: "There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the Less, and Salome;" three women in all. We have here the mother of Zebedee's children identified as Salome. In St. Luke the women at the cross are not named, but their presence may be alluded to in ch. xxiii., ver. 28. In St. John, ch. xix., ver. 25, we read: "Now there stood by the cross of Jesus, His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene;" four women in all. Here Salome is further identified as