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## ARTICLE III.

## DUALITY.

BY THE REV. JOSEPH E. WALKER, A. M., MISSIONARY OF THE AMERICAN BOARD TO FOO CHOW.

WHEN China was forced into contact with Western nations it was like encountering another planet; for in her were hundreds of millions of beings most diverse from us, with their own independent history and civilization. The contact must profoundly affect both them and us; and though in the gospel of Christ we have a boon to impart to them which is more than all the world besides, they too have somewhat to teach us: and under the above heading I wish to set forth a line of thought which had its beginning in contact with the Chinese. They are a formal people, fond of numerical regularity; and pages might be filled with instances of this: but duality has the fundamental place. First, they say, the Limitless produced the Extreme Limit; and this in turn produced the *yin-yang*, or dual principle. One writer says, "From the subtle essence of heaven and earth the dual principles of *yin-yang* were formed; and from their joint operations came the four seasons; and these putting forth their energies, gave birth to all the products of the earth."<sup>1</sup> Every thing is classed as *yin* or *yang*. Sun, day, heat, male, etc., are *yang*: moon, night, cold, female, etc., are *yin*. Once some Chinese officials were calling on the governor of Hong Kong, just after a change of ministry in England; and he explained the situation to them. They

<sup>1</sup> William's Middle Kingdom.

styled it the *yin-yang* of English politics. This dualism pervades their whole life, and especially their theories of good and bad conditions in life. Stimulating influences bringing health and prosperity come from the south; depressing ones come from the north. Fire is *yang*, and water is *yin*. Yet a proper balance must be maintained; and during a severe drouth at Foo Chow a few years ago, the south gate of the city was kept partly closed to check the too strong influx of the *yang*. The sun is the highest embodiment of the *yang*, and the moon of the *yin*: yet the Chinese are not especially sun worshippers; nor, again, has this dualism led them into the obscenities of Fallic worship: for filial piety cannot favor licentiousness; and the teachings of their philosophers as to social purity are sound. But it has corrupted their conception of Deity, and of heaven as the symbol of the Divine, by associating earth with heaven; and it has taken on a very vicious development as to fortune and misfortune: so that *luck* takes the place of God; and the whole nation from the emperor to the beggar is enslaved to a vast system of silly superstitions. Said the viceroy at Foo Chow to our consul there, "Just as you believe in the religion of Jesus Christ, so the people of China believe in Fung-shuei," i. e., the yin and yang currents.

But the errors of heathenism are never pure inventions; there must be some truth mixed in to act as a lure; and it is a mixture of truth and falsehood which gives them their baleful power. In this matter of duality the Chinaman, a poor reasoner but a shrewd observer, is only perverting a great fact of the universe. For its order is a numerical one, with duality underlying all the rest.

First of all, the two necessary antecedents of finite existence are time and space. Time consists of an infinite past and an infinite future separated by a point called the present; and extent in space matches duration in time.

Space has indeed three dimensions; and in time, the continuous present has an intensity which ranks it with past and future in importance; but here we have triality blending with duality.

As time and space are the two antecedents of existence, so number and quantity are its two complements. As there must be a time when and a place where; so there must be a how much and a how many to all entities. Numbers are classed as odd or even. This is one of the first things about numbers that a child notices; while even the ripe mathematician cannot cast it aside as an idle distinction. Numbers are whole or fractional, integers or composites; and fractions consist of a numerator and denominator. The mathematical processes are two, addition and subtraction; and these again have their complements in multiplication and division. Ratio and proportion are another pair. Ratio is of two kinds, arithmetical and geometrical, and proportion is either simple or compound. Algebra and geometry are the two sciences of number and quantity; algebra classes all numbers as plus or minus, and as known or unknown; and its prime factors have two modifying factors, the coefficient and the exponent. Its universal key to all problems is the equation, a thoroughly dual thing. It also finds a powerful helper in its binomial formula.

In geometry, two straight lines meeting each other give the starting-point of the whole science; and two intersecting lines give two fundamental facts: (1) The sum of any two adjacent angles is equal to two right angles; (2) Any two opposite angles are equal to each other. Without these two facts there could be no science of geometry. Equally important is the triangle, where again triality mingles with duality; for it consists of a pair of threes, three sides and three angles. The sum of its three angles is two right angles, and the relative length of each side is determined by its opposite angle. Without these two facts

geometry would be hopelessly crippled. In the circle we have another dual, the radius and circumference; for the diameter is only a double radius; and in squaring the circle, we use a series of pairs of polygons with the number of their sides increasing in a geometrical ratio of two, till both circle and polygons become practically one. In measuring angles, the sine and cosine are an indispensable pair. Less used are the tangent and cotangent; and still less used are the secant and cosecant.

Passing on now from the abstract to the concrete, let us examine the realm of Being. First of all, we divide it into matter and spirit. In the material universe we distinguish between matter and force, substance and properties. Speculative philosophy may question the reality of this distinction; but practical philosophy must take it for granted. We also distinguish between bulk and mass. As to force, we have attraction and repulsion, action and reaction; and the two remarkable pairs, light and heat, electricity and magnetism. The latter pair are nothing if not dual; while light and heat are also capable of a dual polarization. Each color, too, has its complement, which with it produces white.

Substances are classed as primitive and compound; while the primitives are divided into metallic and non-metallic, or electro-positive and electro-negative. Binary compounds, classed as acids and alkalies, make up the great mass of earth, and sea, and sky. Out in space the masses of matter are held in place by two balancing forces, the centripetal and the centrifugal; and revolve around, not one central point, but the two foci of an ellipse. This earth has two motions, a diurnal one about its own axis, and an annual one about the sun, which give it day and night, winter and summer, and divide it into northern and southern hemispheres.

Living things are animal or vegetable; and all have duality of sex. They all have symmetry of shape and

structure, which is usually a marked dual symmetry; and many of the organs, both external and internal, occur in pairs. In plants we have the dual distinctions of phanerogamic and cryptogamic, and of exogens and endogens, or monocotyledons and dicotyledons. Animals are distinguished by the dual endowment of nerve and muscle, giving the dual powers of perception and motion. They classify into such duads as vertebrate and invertebrate, viviperous and oviperous, biped and quadruped, beast and bird, reptile and fish, univalve and bivalve.

Even metaphysics does not carry us beyond the reach of this all-embracing net. The fact that the mind is linked to a body, and dependent on it in its activities, gives rise to many dual distinctions. There may be in fact a trichotomy of spirit, soul, and body; but mind and body is the usual classification. The mental faculties are classed as intellect, sensibilities, and will; but in truth the will is the central personality; while perception and feeling are its dual avenues of contact with the outer world. We further have such duads as subjective and objective, sensation and perception, appetites and passions, reason and understanding, governing purpose and desultory volitions.

When the mind comes to express itself, it does so in *two* ways, by action or by sound, by signs or by speech. Signs are of two kinds, facial expression and gestures. Sounds are of two kinds, articulate and inarticulate. Language is either spoken or written; and in composition is either prose or poetry. The essential elements of a sentence are two, and language is either literal or figurative. Duality marks both its web and its woof. Even in cases where there is an infinite gradation the mind's preference for a dual form of expression is seen in such phrases as, long and short, thick and thin, high and low, rich and poor, etc. In other cases there is a real duality where there is seemingly no need for it, as in house and land, field and garden, food and clothing,

horses and cattle, sheep and goats, ducks and geese, dogs and cats, rats and mice, frogs and toads, etc.

Take also our English language and institutions; Latin and Anglo-Saxon are the father and mother of our tongue; while Greek and Hebrew have enriched its vocabulary and its style. Few realize how much the Hebrew, through the medium of the Bible, has moulded the style of our best writers and speakers. English history has evolved the separation of church and state, also the two houses of Parliament, and the two arms for enforcing the law, the judiciary and the executive. The two great nations of English blood, as well as the two great English colonies, all find in these duads things to be cherished and developed.

In poetry and music, where a fixed numerical regularity is required, duality is both fundamental and all pervasive. The same is true of architecture, and of every art where numerical regularity is employed to give order and symmetry.

But enough of this. Confucius said, "When I give a man one corner, and he cannot find the other three, he is no pupil for me." It is evident that in this matter the Chinese mind has laid hold of a fundamental fact; while we have been like the man "who could not see the town, because there were so many houses." We can easily believe that their *yin-yang*, and their 4. 8. and 64. diagrams were the symbols of an esoteric science, which, as their traditions hint, they possessed in very ancient times, but have since perverted into silly superstition.

Observe now, how naturally, how spontaneously, duality enters into the structure of the whole universe. It is no mere hap, but the framework of a rational plan. It fits the mind and the mind fits it. In it the simplest and easiest distinction that can be made meets the awakening thought of the child at every turn, and sets it analyzing and synthesizing. It gives the mind a firm, two-handed grasp on every object of thought, and is like the two uprights of a Jacob's

ladder leading up from earth to heaven. It envelops the mind like a net, and holds it to those duads of primest importance which concern its highest duty and everlasting welfare. The distinctions of antecedent and consequent, cause and effect, root and branch, parent and offspring; and of straight and crooked, sweet and bitter, beautiful and ugly, pleasure and pain, innocence and guilt, love and hate,—all lead up to two prime dual distinctions, creator and creation, good and evil. “See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love Jehovah thy God. . . . I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live: to love Jehovah thy God, to obey his voice, and to cleave to him; for he is thy life, and the length of thy days.” (Deut. xxx. 15, 16, 19, 20.)

The Creator makes himself known to his creatures in two ways, by works and by words; and revelation as well as creation is marked by duality. As the “kosmos” is characterized in many ways by numerical regularity; so, too, the Book has a fondness for certain numbers, as 7, 12, 30, 40, 42, 49, 70. But the number two enters, in some way, into them all. Two 2’s and a 3 added make 7; multiplied they make 12. On two hands are 10 digits; two hands and two feet furnish a score, and two score make 40. The product of 2, 3, and 5 is 30; of 2, 3, and 7 is 42; of 2, 5, and 7 is 70; while 49 is the product of two 7’s.

The Bible consists of two Testaments giving the two covenants of justice and mercy, or law and gospel. Its literature is at once most natural and most spiritual; for the man of God was also the child of nature. In its poetry, though the jingle of rhyme is wanting, and there is no fixed and rigid metre, their place is taken by a duality more free, more spiritual, which turns on the thought. This is repeated in gracefully matching or forcefully contrasting couplet, with

sometimes a triplet or a double couplet. *The couplet gives fulness and balance of expression; while the triplet and double couplet mark an emphasis or a climax.* Psalm i. is a striking combination of couplet and triplet, parallelism and antithesis. It is a fitting prelude to the book of Psalms; and could we hear it read by Heman or Asaph, it might not be found wanting in musical rhythm. Such duality suits well the aim of the Bible; for it was written to be read *to the rustic* as well as studied by the scholar, and the form of its poetry is peculiarly well adapted to fix its sentiments in the memory and impress them on the heart. There are critics who think that it mars poetry to yoke it with moral precepts: but I have seen a Chinese scholar who thought it unworthy of him to write poetry which conveyed no moral. "But Wisdom is justified of her children." There is no beauty equal to that of character; and true religion and real morality are a royal pair, that may regally command the services of poetry and art, to adorn their person and swell their train.

But duality in the structure of the word is not limited to couplets in poetry; it extends also to persons and events. Take, for instance, the first chapter of Genesis. Day 1 gives the separation of darkness and light; and day 2, the separation of the waters above from the waters below. The third day sees the separation of land and water, and the production of herbs and trees; and on the fourth day are produced the sun to rule the Day, and the moon to rule the Night. On day 5, are brought forth things swimming in the water, and flying in the air; and on day 6, beasts and man are made; and when God rested on the seventh day, he blessed it and hallowed it. Here we have a crowning duad of creation, holiness and happiness, eternally wed in the Divine purpose, and to be wed for ever in an accomplished fact, when this groaning and struggling creation reaches her Sabbath.

A certain duality, a restatement of the leading facts with some variety of detail, marks the account of the Deluge. It is, in fact, characteristic of the whole Pentateuch; and is the starting-point of that Pentateuchal analysis which is making such a stir. Thus, take the history of Abraham. By two stages he came into Palestine; and twice he and Sarah got into trouble by deception, from which Jehovah twice delivered them. Twice he was told that in him and in his seed all the nations of the earth should be blessed; and twice two times was the land of Canaan promised to him. He was told that he should be a father of nations, and a progenitor of kings; and the same promise was repeated with reference to Sarah. He was told that his seed should be as the dust of the earth, and again that they should be as the stars of heaven; and then the two are combined, and then he is told that his seed should be as the sands of the sea and the stars of heaven. He was twice promised that Ishmael should become a great nation, and twice assured that Sarah would bear a son. The first time he laughed, and the second time she laughed; and so as a specially fitting expression of their joy they named him Isaac, Laughter. Twice God covenanted with Abraham: first, when at night the double symbol of the smoking furnace and the flaming torch passed between the bi-sected bodies of the sacrificial victims: and, second, when God gave him the sign of circumcision. He had two sons, whose birth and history yield a symbolic antithesis. Such, also, was the case with Esau and Jacob, the two sons of Isaac. Ishmael and Jacob, the two founders of races that still survive, each had twelve sons; and of Jacob's twelve, first Leah bore four, then Bilhah two, then Zilpah two, then Leah two more, and finally Rachel two. Joseph had two dreams, met two misfortunes, interpreted two dreams for two chief officers, and then a pair of dreams for Pharaoh, referring to two sevens of years. He twice sold food to his

brothers, and had two sons born to him. Moses was twice hidden, first in the house and then on the Nile; and he had two periods of training, forty years in the palace, and forty years in the wilderness, thus becoming the kingliest and the meekest of men. Twice he was forty years in the wilderness, first as a leader of flocks, and next as a leader of men. To him also two sons were born, and two signs were given him when he was summoned to his work. He and his brother Aaron form one of those pairs of men so characteristic of the Bible history. The wonders wrought on the Egyptians are a majestic Hebrew poem, not of speech, but of action.

## (1. Nile Plagues.)

The Nile and all waters turn to blood ; and  
The Nile brings forth swarms of frogs.

## (2. Vermin.)

All the dust of the earth becomes lice ; and  
Swarms of flies fill the land.

## (3. Sores.)

A grievous murrain makes havoc among the cattle ; and  
Boils and blains afflict both man and beast.

## (4. Earth products destroyed.)

Hail and fire smite all green things ; and  
Immense swarms of locusts finish what the hail had left.

## (5. Nights of Terror.)

Utter darkness for three days is a fit portent of  
That night when all the first-born of Egypt die.

At the Red Sea, the cloud was light to Israel, and darkness to the Egyptians: the waters were a wall on either side to the Hebrews, but the two engulfing jaws of death to their pursuers.

Twice were waters divided for Israel; twice were quails brought to them; and twice was a rock smitten to give them water. Twice was Moses forty days and forty nights on Mt. Sinai; and twice were the Ten Commandments written on two tables of stone by the finger of God. Twice were the

tribes numbered; twice did Moses' intercession save the whole nation from destruction. Two sons of Aaron were destroyed by fire from before the Lord. Before this, two sons of Judah had been slain by Jehovah; and, later on, two sons of another *high priest* were destroyed, after they had been twice forwarned. Two times in the wilderness did fire destroy larger numbers; while four times did a plague break out among the people. Two men were stoned for desecration; two kings were overthrown before crossing Jordan; and after the crossing two cities were taken, and then two great victories won over confederate Canaanites. There were many duads in connection with the ceremonial law. Some remarkable pairs of persons are Joshua and Caleb, Ruth and Naomi, Saul and Jonathan, David and Solomon, Joab and Abishai, Nathan and Gad, Zadok and Abiathar, Ahaziah and Joram, Jezebel and Athaliah. Pairs of prophets are Elijah and Elisha, Isaiah and Hosea, Amos and Micah, Ezekiel and Daniel, Zechariah and Haggai. After the captivity Ezra and Nehemiah, Zerubbabel and Joshua, were pairs of leading men. Jonah and Nahum were two prophets to Nineveh before its final overthrow. Was Jonah a myth? A traveler on the Pacific coast had confounded the snow on a range of snow capped mountains with the white clouds resting here and there on the summits; and asked, "How do you tell them apart?" The white of the clouds was everywhere shading off into dinginess; while the snow showed everywhere the same unsullied lustre, with the dividing line between it and the rocks always sharp and clear-cut. So in the book of Jonah, the impartiality and goodness of God contrast with the vanity and prejudice of a man just as sharply as they do in the New Testament. The book stands out in that remote age like a snow peak in the remote background of a Western landscape. But men may pore over books till their impaired vision sees mist and mountain, myth and miracle, all in the same hazy blur.

The books of Ruth and Esther form a striking pair: both occupy similar positions in the earlier and the later Old Testament narratives, and both are marked by the absence of miracles. Both teach us that God does not work miracles as a last resort to get good folks out of trouble, but can save just as surely through providential agencies; and in each case the lesson is the more impressive, because the chief actor is not a strong man, but a helpless woman.

Such is a very imperfect exhibit of the duality of the Old Testament. I have passed by many cases where the duality might seem a little far-fetched, and have omitted many others for the lack of space.

The New Testament divides naturally into two parts: (1) the works and words of Christ; (2) the works and words of his apostles. Of the four Gospels, two were written by apostles, and two by companions of apostles. Matthew and Luke are a matching pair, both treating in equal degree of the *miracles* and the *discourses* of our Lord; but Mark and John are a contrasting pair, Mark relating mainly the wonders that Christ wrought and John giving remarkable discourses. The first three Gospels are commonly classed together, because they have so much in common; while four-fifths of John's Gospel consists of matter peculiar to it. But here, again, John and Mark are at the extremes; while Luke and Matthew occupy middle ground, in the introduction of matter peculiar to themselves; for in each case the new matter consists mainly of discourses: and when it comes to the discourses of our Lord, John, Luke, and Matthew are three supplementists, just as Mark, Luke, and Matthew are three synoptists in regard to his miracles. This is a distinction as natural as it is remarkable; for miracles call for attestation "at the mouth of two or three witnesses;" discourses need only to be reported.

Acts is in two parts: the first treating of the founding of the Jewish Church under the lead of Peter, and, the sec-

ond, the founding of the Gentile Church under the lead of Paul. Of the Epistles we have two Corinthians, two Thesalonians, two Timothy's, and two Peters. Romans and Galatians are a matching pair; so also are Second and Third John. First John presents God under the twofold aspects of Light and Love, and Christians as having fellowship with the Light, and sonship through the Love. In the Revelation of John we have such duads as God and the Lamb, the Two Witnesses, the Beast and the False Prophet, Michael and the Dragon, the Woman and the Harlot, Death and Hades, the New Jerusalem and the Lake of Fire. The Seven Lamps of Fire and the Seven Eyes of the Lamb are two symbols of the Spirit; while the seven Stars and the Seven Golden Candlesticks are two symbols pertaining to the Church. The Seven Seals and the Seven Trumpets match each other. The first four seals represent Disease, War, Famine, Pestilence: the first four trumpets usher in the corruption of a third part of the earth, the sea, the rivers, the luminaries. The fifth and sixth seals cover varied and extended events: so also do the fifth and sixth trumpets. Under the sixth seal the elect are sealed; under the sixth trumpet the inner temple is measured off, and set apart. The Seven Bowls have a different arrangement; the first and fifth are poured out especially on Babylon, the second, third, and fourth inflict two plagues of blood and one of fire, while the sixth and seventh introduce more varied events: and events seem hastening to a climax.

The highest forms of beauty, whether in creation or revelation, are attained by blending the similar and dissimilar. This requires the highest skill; and when successfully done, yields the highest results. Poetry must have an element of regularity, and hence of sameness; but it must also have an element of diversity, or it would be insipid. Rhymes are formed by words that have the same final, but not the same initial sounds. In Hebrew parallelisms the idea is the

same, but the language is diverse. What would architecture be without diversity of form, or painting without varied colors! The culmination of all beautiful blending of diverse things is found in the person of Christ. In him Creator and creature unite. He was the brightness of his Father's glory, yet was made in the likeness of sinful flesh; one with God, who cannot be tempted, yet tempted in all points like as we are. The Lord of all and the fountain of life, he became obedient unto death, even the death of the cross; and knowing no sin, he was made sin for us: for in him

"Mercy and truth are met together;  
Righteousness and peace have kissed each other."

He was master of the Hebrew poetic style; and the finest specimen of this, the gem of all gems sacred or profane, is his invitation,

"Come unto me  
All ye that labor,      And are heavy laden;  
    And I will give you rest.  
Take my yoke upou you,      And learn of me:  
    For I am meek,      And lowly in heart;  
    And ye shall find rest to your souls;  
    For my yoke is easy,      And my burden is light."

Many of his parables occur in pairs. Thus of the seven in Matt. xiii., the first two refer to seeds and sowing, and supplement each other. Next the Mustard seed and the Leaven compare the kingdom of heaven to things that make large growth from small beginnings. Then the Hidden Treasure and the Pearl of Great Price set it forth as something worth sacrificing everything for; while the seventh mates with the second. Other pairs of parables are the Lost Sheep and the Lost Coin; Building a Tower and Going to War, the New Cloth on Old Garments, and the New Wine in Old Skins; the Salt of the Earth, and the Light of the World; the Lamp on its Stand, and the City on a Hill; the Mountain, and the Tree uprooted by Faith; the

Raven, and the Lilies; the Pounds, and the Talents; the Galileans slain by Pilate, and the Eighteen crushed by the Tower of Siloam; Nineveh, and the Queen of the South; etc. In the parables not thus paired, there is usually a sharp antithesis, as the Children in the Market Place, the Pharisee and the Publican, the Rich Man and Lazarus, the Ten Virgins. The climax is reached in the Judgment Scene, the benevolent inheriting everlasting life, the selfish going away into everlasting punishment.

As to the events in his life, the shepherds identified him by two marks, two aged saints rejoiced over him when he was brought to the temple, two dreams directed Joseph in regard to Mary and the Child, and two dreams warned him against two Herods. Two genealogies substantiate his claim to be the Son of David; and in two provinces most of his works were wrought. Twice he fed the multitude; and *twelve* and *seven* baskets full of fragments were taken up. For two men of rank he healed at a distance, and two only children he brought to life; while the resurrection of Lazarus was a fitting prelude to his own. His twelve apostles, like the twelve sons of Jacob, were in pairs; and the Seventy also were sent out by twos. Two, Moses and Elijah, came to him at his transfiguration. Twice he cleansed the temple; and twice he was anointed with precious ointment. Two rites he gave the church, baptism and the Supper; and in two elements he instituted the latter. He was tried by two high priests: the one, perhaps, holding the office for religious matters according to Moses; the other, for civil affairs under the Roman Governor; he was also tried by two civil rulers: the one a foreigner and a Gentile, the other a native and a descendant of Abraham—the former ruling the Jews and Judæa, the latter Galilee and remnants of the Ten Tribes; so that, against Jesus, “both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together.” He was one of two between

whom the people chose; and was crucified between two robbers: and on that day not one, but two, passed from the shame and torment of the cross to the glory and bliss of Paradise. Two men of high rank buried him; and two angels announced his resurrection. On two successive Sundays he showed himself to the apostles in Jerusalem; and twice also he met them in Galilee. After his ascension he twice appeared again on earth, once to Saul on the road to Damascus, and once to John in Patmos. (Stephen had a vision of him in heaven, not on earth.) Once he came in humiliation, and once again he will come in glory. There are both plausible arguments against this, and wild theories about it; but the Word seems to *plainly* teach just this much, Christ will come again in visible form, and then his saints will receive a glorified body in some way related to this mortal body. How it will be done, or what it will be like, we have less means of conceiving than Newton or Franklin had of conceiving of what we are now doing with steam and electricity.

This is by no means an exhaustive exhibit of the duality of either Old or New Testament. But, taken altogether, it gives the Word something of that duality, both in outline and detail, which we find in nature. It all has the same spontaneous character, and constitutes a vast framework, binding the whole together, and linking revelation to creation. There is also a deep analogy between the preparation in creation for the advent of man, and the preparation in revelation for the advent of Christ. After long eons there appeared on the earth a race of beings immeasurably superior to all other creatures, beings who could understand its mechanism, and utilize its resources: and all preceding forms of life were in some way typical of man, and progressing toward him. So in the Old Testament, the whole course of events was preparing for the advent of the Son of God; and all its heroes are in some way or other typical of Christ.

Abel the victim of envy, Job the innocent sufferer, Isaac the son offered up, Moses, Joshua, Samuel, David and all the faithful, while acting each his part in the preparatory events, were all types of Christ; and many of the Psalms and Prophecies seem worded as they are, because their authors, or those of whom they speak, were in the matters referred to typical of him who was to come. As Christ came through the Divine Spirit, using a natural process; so also God's creative power may have wrought through natural processes in bringing the human race into existence. The Spirit brooded on the waters.

But it may be objected that this is all rather fanciful. But is it fanciful to find duality in the pairs of syllables and of rhymes which characterize most of our poetry? These latter are only a special phase of a numerical order which delights us in many other things. Duality and other forms of numerical regularity are to the universe what rhyme and metre are to poetry. The poet uses his words, first of all, for what they mean, just as he would in prose; but he so uses them that rhyme and metre add to the effect. He must combine a correct and tasteful use of words with a faultless versification. Just so the dual symmetry of form and structure which so pervasively characterizes living things, not only gives beauty, but serves many most important ends. For duality unites in a high degree *economy of force and material with beauty of form and efficiency of service*. In both nature and art duality is so pervasively present as to fully sustain the likeness to rhyme and metre in poetry. But how far is this true also of the Bible? It is true of the account of creation, a poem in the Word of God founded on a poem in his works. It is true of the judgments inflicted on Egypt, and of the main events in the lives of Abraham, Joseph, and Moses; and in the Exodus and the conquest of Canaan, duality appears at each important point with a persistence not reconcilable with the theory of mere hap. If the death

of the two sons of Judah stood alone, the fact that there were just two of them would be of little weight; but when, to these are added the two sons of Aaron and the two sons of Eli, the theory of mere hap as to the number two begins to look improbable. I do not add to this list the two sons of David who died for treason, and the other two who died, one because of his father's and the other because of his own flagrant violation of the seventh commandment, lest it should seem too far-fetched. When in the New Testament we find that sixteen out of twenty-seven books can be classed in pairs, while others are marked by a dual structure; or observe how duality pervades the events in the life of Christ, and especially his death and resurrection, it looks more and more probable that there was a divine poet (*ποιητής*) ordering it all.

Again it may be objected that many triplets might be found in the Bible; and indeed there are many; but this is only in harmony with poetry, and with the works of nature too. We have triplets as well as duads in both the rhyme and the metre of poetry, and in the numerical order of the universe triality often blends with duality; as, for instance, in the six stamens and the six petals which everywhere mark the lily. The "Holy, holy, holy," of the archangels is only one of numerous instances in which triality is preferred to duality in ascriptions of praise to Deity. In fact, not only three, but 5 also and other numbers are sometimes used in a striking manner, just as also they often enter into the numerical order of poetry or of nature. The question is this, Is the Bible use of them a haphazard one, or part of a poetical order, in which their use adds to the beauty and force? David's warriors are arranged in threes and thirties; three, yea four, things mark a climax of wonders, or of sins; before the cock crew *twice*, Peter denied his Master *thrice*; he was not especially moved by being twice asked, "Lovest

thou me?" but was grieved when Christ asked it the third time. This well illustrates the emphasis that lies in a triple repetition. Christ prayed thrice in the Garden; and Paul thrice besought that his thorn in the flesh might be removed. Duality differs from triality in this, duality maintains a balance between economy and fulness or emphasis, triality subordinates all else to emphasis.

The language of China is made up of monosyllables, which are so few in number that each one has at least six or eight entirely distinct uses. So to avoid ambiguity, two sounds which have one meaning in common are united in a dyssyllable; and often, too, the most important word in a sentence is repeated. But triple repetition marks a special emphasis; as "Intimate, *intimate*, INTIMATE, and yet he sells to me dear," i. e., he is a very mean man. Their language is almost as much dyssyllabic as monosyllabic; their best prose will scan as if it were made up of spondees with now and then a dactyl; and in their standard poetry the metre is a 7s made up of two spondees and a dactyl. Just so we often find the leaves on a stem arranged in couplets with a triplet at the end.

The higher criticism, with its tendency to make out two Jahvists, two Elohist, two Redactors, etc., bears striking, because unconscious, testimony to the duality which pervades the Old Testament.

Now as to the practical value of all this: does not duality have some bearing on the question of the integrity of the Old Testament "Scriptures"? It strengthens the presumption against their being a disorderly jumble of fragments. It is true that the higher criticism touches only the letter: and there is an invincible "spirit" of the Scriptures, which no criticism of the letter can destroy. So there is a spirit in man which can overcome bodily infirmities; so that the blind can read, and even a man without hands become an artist. Is it then no harm to a man to dig out his eyes,

or lop off his limbs? The presumption is that he who gave man a body to match his spirit would secure to the Scriptures a *letter* befitting them. The analogy of both creation and revelation, their inwrought *poetic* order, is against the present positions of the higher criticism. And when we consider the manner in which Christ and his apostles quote the "Scriptures," the *spirit* of their quotations, even more than the form, establish a probability in favor of the letter of the Old Testament which only the strongest proof can outbalance.

But the repetitions of the Old Testament are joints in its harness, through which its integrity has been assailed. Thus unskilful compilation is assumed as the explanation of the repetitions of the Pentateuch. But this overlooks the value of repetition in the teaching and discipline of a rude and froward race. The repetitions of the Pentateuch are mainly dual; and *dual repetition combines, in the highest degree, economy of force with intensity of effect.* The speaker who knows how to skilfully repeat his leading positions, thereby greatly increases his power both to interest and convince the average man. Hence, as we have seen, Christ uttered his parables in pairs. The precepts of the Pentateuch abound in just this impressive repetition. For some striking cases, see Ex. xxx.—xxx. as to offerings on the golden altar, taking the census, etc. In them all, dual repetitions impart a rhythmical cadence, repeating the important points, to catch the ear and impress the mind. And what more reasonable than that God should extend his use of so effective an instrument to events? The mind is naturally impressed by coincidences; and pairs of judgments or deliverances add greatly to each other's impressiveness. It is absurd to suppose that God would employ duality everywhere else, and then omit it just where it would be most effective in advancing the cause of righteousness and mercy on this earth. The pairs of similar events in the Pentateuch are the majestic

metre of the Divine poet; and yet there are critics who find in them only rehashes of discrepant traditions. The duality which runs through the Pentateuch is a proof that it is the work of a master mind who knew how to teach men; and if the critic who finds in it an argument against its integrity, follows the same principles in his preaching as in his criticism of Moses, it is no wonder that he should have small power over men. It is marvellous how such critics, in their attempt to be scientific at the expense of the supernatural, tend to become dead to poetry, and devoid of common sense.

Of all past errors which science has exploded, none are now seen to be more absurd than the atheistic doctrine of a fortuitous concourse of atoms; and yet it seems to me that the higher criticism, which aims to be most highly scientific, is applying this very doctrine to the Divine Word, and trying to show that it was formed by a *fortuitous concourse of fragments*. As if he who taught the mother bird to care for her eggs and her young, would give most important revelations to men who had not the sense to record them, and hand them down; or that the children of God could ever have been careless of his word! I write these words from the conviction that the mental attitude which once set "fortuitous concourse" over against a Divine Maker, still infects somewhat much of present theorizing on, and criticism of, things pertaining to the supernatural.

Again, duality has some bearing on the arguments for the partition of Isaiah. There were *two* deportations, that of Israel in the time of Isaiah, and that of Judah in the time of Jeremiah. God did not aim to blot out either nation, but wrought through his prophets for the preservation of pious remnants from each; and hence a marked prophetic activity attended each deportation. The return of Israel as well as Judah was promised and provided for. The lands in which the two nations were captive were not far apart, perhaps, were contiguous; and the Ten Tribes passed in turn under

the sway of both Babylon and Persia. Ezekiel addressed more prophecies to Israel than to Judah. The proclamation of Cyrus opened the way for the return of all; and Ezra states (ii. 70) that there dwelt "All Israel in their cities." John in his Gospel never applies the name Jew to Galileans; and Paul and James recognize the existence of twelve tribes in their day. There was a call for such a prophecy as Isa. xl.-lxvi. at the time of the first deportation: it was well-suited to encourage the faithful few, and keep alive the vital spark in captive Israel; and it has a catholicity befitting the situation. It recognizes Jerusalem and the temple as the religious centre, but names Jacob twenty-six times and Israel forty-six times to Jerusalem and Zion each eighteen times, Judah four times, and David only once. Jehovah is repeatedly called "the Holy One of Israel." In the prophecy about Cyrus, Jehovah is "even the God of Israel;" and Cyrus employs this specific name in his proclamation.

Again, a reformation in Judah had saved that nation from the enemy who had carried Israel captive; but there soon followed a relapse with persecution, when Manasseh filled Jerusalem with innocent blood, and the faithful needed just such a message from God. The state of affairs in Judah as well as in Israel called for such a prophecy in Isaiah's time.

And, again, prophecies are of two kinds, those in which the prophet's own person is prominent, and those in which it is suppressed. Jeremiah and Ezekiel are marked instances of the former class when they are dealing with Judah and Israel, "men of God" in contact and in conflict with the men of the times: their prophecies against foreign nations are often of the latter class, their own person not appearing. But the latter portion of Isaiah is the most striking case we have of suppressed personality. In all the twenty-seven chapters, the author himself does not once appear. Yet as we read them, we seem continually to be hearing Isaiah's

matchless voice. Is it not rash, then, to assert that these chapters must have been written by some one else, in Babylon and near the close of the captivity?

And yet, again, other books of the Old Testament divided into two parts. Thus, Ezekiel for the first twenty-four chapters, denounces Judah and Israel; but, from there on, it comforts them and denounces their enemies; and it concludes with a vast symbolic vision as unique as is the latter portion of Isaiah. This dual character, first denunciatory and then consolatory, appears at the beginning of prophecies about Israel in Deut. xvii.—xxxiii., and marks all the prophetic books. In some, as Ezekiel and Joel, it divides the book into two parts; in others, as Isaiah and Hosea, the two alternate. But all end hopefully; and even the Lamentations of Jeremiah do not close in an utterly hopeless strain. The prophet of Jehovah is never a pessimist. But the thirty-ninth of Isaiah contains the first prediction of the coming Babylonish captivity of Judah; and, did the book end here, prophetic analogy would lead us to suspect that something was missing. Daniel, in the first six chapters of his book, is an interpreter of dreams; but in the last six, he is a receiver of visions and interpretations, just the opposite of the other captive statesman, Joseph, who was first a dreamer, and then an interpreter. In the first seven chapters of Zechariah, the prophet's own person is prominent, and visions abound; in the last seven both are withdrawn, and there is simply prediction, reaching far into the future. But critics think that they find here, also, a seam along which a book will rip in two. But if Isaiah and Zechariah are to be thus ripped up, then why not all the rest? It reminds me of the report of a Chinese official on the arrest of three missionaries. It was false not only as to the main facts, but also in all the details; and when I remarked on this to a Chinese friend, he replied, "You do not understand: when a man begins to lie, he must lie right straight through,

and not mix in any truth." So when critics begin to treat the dual order of the "Scriptures" as a seam in the robe, there is no stopping-place till the whole book is torn into patches, just fit for a "crazy quilt." Jahvist must supplement Jahvist, and Elohist Elohist, and so on (in each case duality leading to the invention of a pair) till it comes to a *reductio ad absurdum*; and the whole thing, like the Ptolemaic system of astronomy, breaks down under its own weight. Such critics often seem to assume that before them, all men were superstitious simpletons, whose testimony was worth nothing; and their methods are too much like Chinese methods of administering justice. The magistrate believes no body's testimony, unless a bribe has given him a bias, but forms his own theory of the case, and then applies torture till he extorts a confession to suit it.

Reason which deals with law and faith, which grasps the supernatural, forms a most important duad. But the one has its abuse in rationalism, and the other in superstition. But there is a tendency in the higher criticism to minimize or even shut out the supernatural; for it first approached its problems from the rationalistic point of view. And though it is not now identified with rationalism, it is still infected with its taint, and not ready to give the supernatural its due place as a force in the production of the Old Testament. Thus, if we accept as two factors in the production of Isaiah and other prophetic books a Divine Mind knowing the remotest future and rational men used by the Spirit for the furtherance of rational purposes which embrace the distant future, then there is no more diversity than would easily result from the combined activity of two free and rational agents. But when the rationalistic trend excludes or minimizes the Spirit's activity as a factor in the problem, something must be invented to take its place. There has been a little excuse for this aversion to the supernatural in a superstitious use of it to shut out natural law and forestall investigation with a mirac-

ulous explanation of everything; but surely the *higher criticism* ought to rise above all this. Yet some of the most destructive work has been done by critics who, starting with wrong theories as to the supernatural elements in God's Word, have been driven by their very candor to most questionable results.

In the natural sciences every theory has to be tested by experiment; and the higher criticism, with its subtile data, and large room for bias of mind to mislead, has peculiar need of a rigid practical test. Some claim that this rending apart of the letter of the Old Testament has given them a fuller disclosure of its spirit; and they find in this a confirmation of their theories. But so also there are men who have gained increased spiritual vision from the loss of eyesight. The practical test is, What will give the Bible the greatest reforming power over the mass of plain men? For this it was given, and for this it is necessary; and he who holds theories hurtful to this, will hurt his own power for good; and in the future growth of the church, he and his theories will be left behind; while sounder men will gather in the converts, by the law of the survival of the fittest. For the *fit* owe their fitness to God, and he blesses it both in the natural and the spiritual world. As a matter of fact, those men to whose solid faith the Bible is not a lump of conglomerate, but the Spirit's two-eged sword, are the ones who have power to convert sinners. The mighty in the Scriptures are the strong in the spirit.

The Bible is the temple and ark of truth, where a divine light glows above the mercy seat, but whence also fire blazes forth against the impious: and neither superstition nor rationalism should tempt any one to imitate either Uzzah or Uzziah. Its "underlying subject is," as President Harper well says, "sin and grace." Grace provides one all-sufficient salvation from sin; and revelation brings this down within the reach of children. But it demands that all shall receive

it as little children; pride, lust, and self-will rebel at this. And when hostility to the supernatural in the Bible is traced to its ultimate source, it will be found to rise from just this rebellion to its *divine authority*. It is true that this has been perverted to the uses of spiritual tyranny; but the Bible seldom has been a favorite with tyrants; and the hard fact of history is that men have been more tolerant of tyrannies that humor their pet sins than of the fixed demand of the Word for repentance toward God and faith toward the Lord Jesus Christ.

But there are two sides to everything, though too often it is only a right side and a wrong side, and there is a better side to this Old Testament criticism. In old times, after years of neglect, the temple would need to be cleansed and repaired, though not to be torn down and rebuilt; and so now there is a difficult and delicate work to be done for the text of the Old Testament. But I would suggest a less equivocal name than the *higher*<sup>1</sup> criticism; it is too convenient a stalking horse for sceptical smartness and vanity. Let all be lowly, in form as well as spirit, in dealing with the Word of God. Keep at work, but learn a lesson of caution from natural scientists. Dr. Koch among other valuable discoveries thought he had found a cure for consumption; and the eager demand for it, caused its premature promulgation, only to find that it failed to cure. But the facts at the base of it may in time be mated with other as yet undiscovered facts, and prove a great boon to man. This criticism of the Old Testament has a desirable end in view, but not an intensely urgent one: for the Bible is doing its work very well in spite of our ignorance on some points.

<sup>1</sup> The term "higher criticism" is analogous to the term "higher mathematics;" but the analogy seems rather distant. For in mathematics we advance in a fixed logical order from the lowest to the highest. The higher criticism seeks to go *below* the text and textual criticism and *back* of it, rather than to build upon it, and even, perhaps to convict it of wasting time on human dross instead of refining gold.

The critics can be given more time, and need not try to strike twelve before noon. Better far be behind the times than ahead of the truth.

There has been the same battle over the New Testament as the Old; but here, dealing with things nearer at hand, it has not been so easy to mistake snow-caps for clouds. When, however, it comes to a harmony of the Gospels, scholars often seem to assume a strong presumption against the repetition of either events or discourses. Duality would seem to reverse this, and give a probability in favor of repetition.

Take, for instance, the call of Peter, and Andrew (Matt. iv. 18-22), and the Miraculous Draft of Fishes (Luke v. 1-11). Many harmonists identify the two, and so put Luke v. 1-11 back in the middle of the previous chapter. But, in the first case, Christ said to the two brothers, "Come after me, and I will make you fishers of men;" in the other case, he said to the awe-stricken Peter, "Fear not, from henceforth thou shalt capture men." Here we have a Bible duad, a promise repeated in words and under circumstances which make it more emphatic. There is a further advance on this in the second Miraculous Draft of Fishes (John xxi.); while a climax is reached (Acts x.) in the vision of the great sheet let down thrice from heaven, full of all manner of living things; whereby Peter was taught to capture Gentiles as well as Jews.

Take again the time note in Luke ix. 51-56: this is made a fixed time mark in the general narrative by harmonists, a Procrustes bed to which everything must conform. But in this incident and the preceding one, we have *two* cases of party spirit and misguided zeal for Christ, in both of which John was prominent, which Christ rebukes. In the account of his rejection at the Samaritan village the time note was needed to explain the situation. They would not receive him because his face was toward Jerusalem; and his

face was steadfastly toward Jerusalem, because the time was well-nigh come that he should be received up. This explains why he entered the village, and why he did not approach in a more conciliatory manner. These two incidents are followed by three others, the first one of which makes an antithetic pair with the first of these two, contrasting the man who was with Christ in spirit though not in form, with one who would follow boldly, while perhaps wanting the right spirit. The last two incidents are a mating pair; and the five form a *pentad* which clearly defines the spirit that should characterize the follower of Jesus: and when taken with the two immediately preceding incidents of Christ announcing his coming passion, and rebuking their strife about who should be greatest, the seven form a striking heptad. Not all of them need belong in chronological order to this chapter. The incident at the Samaritan village fits in nicely after Luke xvii. 10; and if we put it there, instead of bringing Luke xvii. 11-19 back into chap. ix. after Riddle and Robinson, how many difficulties in harmonizing will be obviated!

Truth, though its own attestation, often calls for reiteration. Especially is this the case with truths which upset long-established notions. Such a truth was that set forth in the parables of the Leaven and the Mustard seed. The disciples were slow to accept such a view of the nature of the kingdom of heaven; and even now there are those who controvert the statement that the kingdom of heaven is *like unto leaven*: it does not agree with their theory in regard to this kingdom. It would not be strange, then, if Christ repeated the two: and hence Matthew and Luke may each be reporting a separated occasion on which Christ used them. So also he four times told his disciples that he must die and rise again. We have in all this the emphatic insistence of the double couplet.

Again, the same truth may have different applications

to different classes. Thus the parable of the Pounds presents a truth as it stands related to the rank and file of the church; while that of the Talents applies the same truth to the leaders, especially the Twelve, to whom Christ was about to entrust all the interests of the kingdom which he should die to establish. In the *two* parables we have just that fulness and balance of statement which duality aims to give. Other cases might be adduced where duality would help to solve difficulties in harmonizing; yet I do not hope to find in it a universal solvent of them all.

Live things are not only born of two, but live and grow through the joint action of two agencies. In plants it is air and sap; in animals it is air and food. It seems to be a law of the spiritual as well as the natural world, that every resultant shall come through the interaction of two forces, the one aggressive, the other responsive. So the Bible presents itself to us not as the sole product of either the Divine or the human mind, but the two together; the Divine being the aggressive force, and the human being the responsive activity. In China I sometimes have a Chinese scholar put my thoughts into their classical language, under my supervision. The wording is his; yet I am responsible for every word. At times I insist on a particular phraseology, or again I leave a matter of business partly to his judgment, according to the nature of the case. In some such ways God may have used the prophets to produce the Word. The Divine and the human are both visible, like the lineaments of both father and mother in the face of a child; but no skill can dissect out the one from the other.

The mechanical theory of the universe, which would disconnect God from it, and the creation theory, which would make God the sole actor in each advancing step, are both of them contrary to the analogy of dual forces which characterizes both nature and revelation. God honors what he has made by using it in what he is going to make; and

when once we get the idea before the mind that God may have brought the universe to its present stage through both evolutionary and creative processes, the language of Gen. i. seems to fit the thought. It is useless to speculate as to how the two may have been combined. It is taking years of careful investigation to solve the mystery of birth, how much more then, of creation.

The Bible represents man not as an independent agent standing alone in his moral activities, but as a voluntary responsive agent, who either under the good impulses of the Spirit of God works out life, or under the evil impulses of Satan works out death. He is never alone, but always paired with one or the other. But his initial response being to Satan, the race was started toward death. Evolution should have produced a creature with appetencies accurately balanced; but in fallen man we find disordered appetites and a perverse will mutually making each other worse, and working the ruin of individuals and families, and even the extermination of whole races. The final catastrophe also comes through the joint action of two agencies, the one attacking from without and the other corrupting from within. It is like the fall of the decaying tree before the blast. So it was with the extermination of the Canaanites (Lev. xviii. 24, 25), and the two destructions of Jerusalem: and so it is now. In the social problems of the day, the selfishness of the masses is as great an obstacle as is the selfishness of the rich and strong. The African's cruelty and greed have been essential factors in the slave trade; the covetousness and sensuality of the Chinaman are the fat soil in which the opium traffic thrives; and the red man's own lust and lawlessness have been potent factors in his extermination. The shame of it is that the aggressive force in these evils comes from nominally Christian races. The legion of demons, which when cast out of the man entered the swine and destroyed them, fitly typify that scum which the aggress-

sive force of Christianity drives out before it into the heathen races. The sight of Israel in bondage moves us to pity; but when God heard their groanings, and set them free, they soon provoked him to as fierce wrath as the Egyptians had. And now wherever we find an oppressed people, we find men whose debased moral nature is callous to the wrongs inflicted on others, and only wanting opportunity to develop into tyrants themselves. The Turks and the Chinese rail at the venality and truculence of their officials; but most of them would themselves make the same kind of officials if they had the chance. The people are *not* so bad as the rulers, just as weeds are smaller in a sterile soil. Wealth and power give a fatter soil for evil to thrive in. Moses and David had to serve apprenticeships as toiling shepherds and oppressed wanderers, before they could be fitted to shepherd the nation. But when the wise Solomon, in addition to levies, presents, and profits from trade, had the enormous yearly income of *Six hundred and sixty-six* talents, say \$18,500,000 in gold, he became a licentious tyrant, and with a harem of a thousand women, led the van in a course of dissipation which made Jerusalem the prototype of Babylon and Rome. In every age excess of wealth won through abuse of power has been a most ravenous beast; and perhaps one reason why there are fewer men than women in our churches, is the greater opportunities which *men* have of getting and spending money in anti-Christian ways. If only we can know this beast by its number, and starve it to death on consecrated power and wealth, the Kingdom of God will come. This beast had its full embodiment in Rome and in Nero, the letters of whose name and title, Neron Kaisar, put into Hebrew have the numerical value of *Six hundred and sixty-six*. It well typifies excessive tyranny which having extorted the bigger share demands ten per cent more, and then with a last turn of the screw wrings out one per cent more.

In the corrupting presence of sin we have not the sur-

vival of the fittest, for there are none *fit* to survive, but the destruction of the more unfit. For because of sin the law can only work death. A good aggressive force must come in to revive and heal the ruined moral nature; and the strong man armed must be despoiled by one stronger than he. The soul must be divorced from Satan, and married to its Maker; and the body transformed from a den of thieves to the temple of the Holy Ghost. But the *law of the death of the worse* acts powerfully to slough off corruption, and prevent utter rottenness. It is a terrific destroyer, but it keeps the heathen from reaching a point where nothing responsive to the gospel would survive. It is a stern schoolmaster, but it leads toward Christ. Often two evils combine their forces, only to shorten their days. So was it with the destruction of Jerusalem; and so it was with the Beast and the False Prophet in pagan Rome. So was it also when slavery called secession to its aid, and some fought for the one and some for the other; and so may the rum power and political corruption, now confederate in the land, hasten each other's sloughing off. But must our nation bleed again? By two wars we won complete national independence; by *two* wars also must we attain internal soundness? This depends on the Church. If the salt loses its savor, and the light refuses to shine and purify, the knife must cut. The Roman lust for dominion was cruel; and the dispersion of the Twelve Tribes was sad; but her vast empire, with pious Israelites scattered through it from end to end, opened a way, and made ready elements which could respond to the gospel. Opium is a curse to the Chinese, and to the foreign trader in China; but it has humbled the pride which was once *the Chinese barrier* to Christianity. In due time Christ said to them, a people as vicious as they were vain, "Come into my kingdom, or perish from before it." There is no doubt as to which he would have them do, or toward which result his providence is now working.

According to James, faith and works are an interacting pair; and so also are the Divine and the human will according to Paul. The Divine holds itself ready to be moved by our prayers; that so in turn, it may move us to righteousness. In the Divine mind foreordination and foreknowledge may also be a simultaneously interacting pair. What *we* expect, depends in part on what we intend; and what we intend depends in part on what we expect. The two are continually interacting; and with more power we could expect more surely; or with better foresight we could purpose more firmly. But purpose without knowledge is folly, and knowledge without purpose is imbecility. In God both wisdom and will are limitless; and I suppose the two have been co-ordinate in their action from all eternity.

Both Paul and Peter subordinate the wife to the husband, and yet practically make him her servant. But in a family regulated according to their injunctions, the children would be taught both chivalry and reverence by example as well as precept. And both are needed. The Chinaman has subordination drubbed into him by rulers who are devoid of chivalry; and he will drown a newly-born daughter with less compunction than he would kill a pet chicken. And when he sees us treating our women much as he is required to treat his superiors, he concludes that with us men are the subordinate sex. But if our children are not given a pattern of reverence as well as chivalry by their parents, we shall become as hideously one-sided as the Chinese are.

Thus everywhere the truth is found in the harmonious interaction of duads. And it is wonderful how true the Bible is to this law. Yet God does nothing solely for the sake of duality. It is the metre, the parallelisms and antithesis, in the Works of the Divine Poet. So, when Christ in healing men required that their faith should interact with his grace, this was in beautiful harmony with the law of duality; but there was a deeper reason for it. For as sin be-

gan with distrust of God, it was fit that Grace should first of all demand and inspire trust. So also the Spirit always works through human agencies to convert men, and this accords with duality; but this is not the chief reason why God associates his children with him in his works.

There seems to be good ground for Professor Drummond's claim that some laws are one in both worlds: they are one in form, but dual in application: for they relate to utterly different energies and substances.<sup>1</sup> So, all love is

<sup>1</sup> But what do we mean by Law? In common usage it means not only the fixed order according to which forces work, but includes also the forces themselves. We speak of the "majesty of the law," when we mean by it the government which makes and enforces the law; and we conceive of natural law as something which *causes* things to be as they are. Using the word law in this sense, each world must have its own laws because each has its own distinct forces. Thus what could be more utterly diverse in their essential nature than gravitation and love!

But let us look at the two. We speak of the law of gravitation, in a way that includes both the force and the law which regulates the working of that force. But the *force* of gravitation is that which makes all particles of matter tend to approach each other; the *law* of gravitation is that the intensity with which this force is felt varies inversely as the square of the distance. Love is to spirits what gravitation is to particles of matter; it draws out each heart in good will and fellowship toward every other; and true love is as unvarying and impartial as gravitation. But, in finite beings, its intensity like that of gravitation is conditioned by propinquity. But while gravitation knows only one kind of propinquity, and is absolutely conditioned by this, love knows many kinds; as, nearness in place, time, occupation, party, church, kinship, affinity, moral character, etc. It is the *voluntary* attitude of an intelligent and self-determining spirit, which can see how far it ought to be, and determine how far it will be, effected by each kind of propinquity. Yet, other things being equal, the intensity in each case will vary with the distance. We cannot show that it will be inversely as the square of the distance, for there are so many kinds of distance, and the forces are of too subtle a nature to be weighed or measured; but, so far as we can follow out their workings, they do approximate to this. Mass and propinquity are both constant factors in determining the intensity with which love works. And it seems to me that there is something more here than what is commonly meant by analogy; there is a oneness of order, which unites the two worlds in one harmonious universe.

The great central force from which all other forces originate is love,—

one in essence but dual in application, and reciprocal in its activities; and it finds bliss both in giving and receiving. But for its full development it needs not two only but three. The reciprocal love of husband and wife is enhanced by mutual love for their children; and the Bible is true to the deepest spiritual analogies, when it teaches that there is a Trinity in the Godhead.

The Chinese render highest reverence by kneeling three times, and striking the forehead to the ground thrice each time; and they have other triads relating to worship and authority: for duality seems too commonplace, and lacks in emphasis. So in the Bible, a reserved use of triality befits the doctrine of the Holy Trinity. "Abraham, Abraham," or "Moses, Moses," "Fallen, fallen," or "Woe, woe," may answer for man and human affairs; but the Lord's Prayer has two sets of three petitions each, and the never-ending song of the four Living Ones consists of three triplets: "Holy, holy, holy, Lord, God, Almighty, who was, who is, and who is to come."

Yet New Testament references to Deity are usually dual. Christ often couples himself with the Father, but seldom includes the Holy Spirit. He taught that the Spirit was to take the place of himself with his people on omnipotent, omniscient love; and law is that orderly working which love imposes on all the forces to which it has given being. I once saw two men hand-cuffed together and keeping step as they walked, yet they were utterly diverse in character; for one was an officer of the law, and the other a prisoner. So love chains all other forces to itself, and compels them to keep step. But when Professor Drummond speaks of "Natural Law in the Spiritual World," it sounds a little like saying that the prisoner walks off the policeman, instead of saying that the policeman walks off the prisoner. Law does not have its source in the natural world and extend from there up into the spiritual world, but the reverse. But we first know it by experience as something in the natural world, which leads up into the spiritual world; Professor Drummond approached his subject from this point of view, and hence perhaps was justified in using the title which he did. But when I speak of law as being one in both worlds, I do not mean that properties are the same in both worlds; and I do not think that the language necessarily implies such a thought.

earth: and he warned men that blasphemy against the Spirit was the one unpardonable sin. For though in Christ the Divine and the human have the most perfect blending, yet in the Holy Spirit come down to dwell with men, God makes his closest contact with each individual. Hence the New Testament has the two distinct duads, God and Christ in heaven, and the Spirit and the church on earth. Paul, Peter, James, John, and Jude,—all indite their epistles in the name of the two in heaven; and John saw God and the Lamb on the throne, but the seven Spirits of God sent forth into all the earth: where “the Spirit and the Bride say come.” In the triple benediction of 2 Cor. xiii. 14, we have the grace of Christ, the love of God, and the *communion* of the Holy Spirit: for the Spirit is not presented to our minds as throned in heaven to rule and receive homage, but as sent down by Christ to abide with his church as its constant companion and helper. The apostles do not pray *to* the Spirit, but teach us to pray *in* the Spirit, who helps our infirm prayers with his own groanings unutterable: and when to John in the Spirit at Patmos, Christ appeared and sent special messages to the seven churches; he *seven* times admonished his people to keep their ears open to the voice of the ever indwelling Paraclete.

Christ, when on earth, sought not his own, but his Father's glory; and now the Spirit keeps himself in the background, while he takes of the things of Christ and shows them to us, and glorifies both Father and Son. It is ours to cry, “Holy, holy, holy;” be emptied of self, delivered from Satan, and filled with the Spirit, an honor unspeakable, a blessing most divine, and a source of power exhaustless for hastening the time when on earth as in heaven the name shall be hallowed, the kingdom come, and the will be done of Him who is the King Eternal, Immortal, Invisible; whom to love with all the heart, and with all the soul, and with all the strength is the highest, the holiest, the happiest passion that men can know:

“For of him, and through him, and to him, are all things — ”