

Science & Revelation

Last Lecture mind in nature

(Review & ref to Spencer) Pauline idea — St. Power & Dunning
Last word of Science.

Antony was with Spencer's idea

3 unhalf intelligent

1 Self-existent

2 Self-created

3 Created ab extra.

No 2 not verily intelligent —

No 3 — not whole truth

No 1 Spencer's References

Not in sense of present world

Independent function of Geological series
Nothing nearer to origin in this

Remarkable, like most will

To find Science, as far as Paul
said whether could for
may suggest that human spirit other
relations with its maker
If all nature reflects Creation will
If Nature Creation inspiration
may not learn from have means of
Communication

Science suggests thus much.

Natural telegraph already considered up
Revelation something different — in nature
of intention.

Even here however, Science means
absolute interference with Theology & is
simply as to probabilities and
Manner.

or even ^{or even} ~~improbable~~ ^{improbable} Cannot be said that ~~unelaborate~~
improbable ^{from the} Scientific point of view
As Laws & Facts in no need of this
Notional nature & free will & the
Power of deciding which to obey
Power of entering into covenants with
in harmony with nature.

Here two alternatives

- 1 Lawful, good to himself
- 2 Under natural law ^{as well as physical}

Specialty requires of tendency to do harm for
Mutilate nature.

no more memorable than education of

wise parents

objects that
either known
or unknown }
intended as an intentional regulating event,
and to reach what not otherwise attainable.

Much said in our time as to origin
of religion

~~of natural rel already conditioned~~

Certain unreal assumptions

~~Part of revealed and supposed elements~~

- 1 Take for granted in fact Old River
- 2 Proceed from Law of Fiction
- 3 Suppose developed age up
as man improved
& suppose thus man makes
of his own religion

All this essentially unscientific
Already seen that ^{nature} ~~success~~ ^{is} ~~the~~ ^{not} ~~the~~ ^{cause}.
Man must know first from nature
Man but originally low ^{products of} ~~products of~~
A complete ridiculous primitive religion

Fall of man a reality - "coloured & acquired on the race"

Low debasement
as much as
high whole

Superior unaided beam of Microscopic
of nature but of God,
Natural Religion from God = given nature, Revealed Religion added
all these considerations point to ^{the} ~~sup~~ ^{existence}
probability of Religion ^{as} revelation or at least
of addition of revealed to natural

2 But suppose revelation possible a useful
Other questions as to Mode
of Revelation of given needed & envelopes
of nature

- (a) What the medium of being in
contact & influence
- (b) Laws & precepts & promises

+ I wish when about Nature I saw
 Lewis mentals ~~careful~~ ^{forms} ~~not~~ ^{forms}
 Acapines world ^{impossible} ~~not~~ ^{forms}
 started green that ^{forms} ~~not~~ ^{forms}
 at all her ^{forms} ~~not~~ ^{forms}
 meet her ^{forms} ~~not~~ ^{forms}
 vibrates ^{forms} ~~not~~ ^{forms}
 of ^{forms} ~~not~~ ^{forms}

(c) It's just simple, oftentimes make

complex

(d) Historical ~~or imperfect~~ ^{incomplete} & except ^{that's not important like Selig}
to you as directly divine.

(e) Would not interfere with
that respect in which is right.

(f) As far as spiritual world
be anthropomorphic & personae.

Spiritual reaches in terms of that things

(g) Not contradictory, not laws ^{facts} but a harmony &

(h) Give power & help — to elevate

(h) — to raise morality & life to
Divine Standard &

Portions idea
and from ^{place}
chapters & essays

These credits actually fulfilled I think
Revelation

1 / Some near to Science

1 Doctrine of Creation,

Absolute, Mediate, Law, Evolution

2 Order of Creation:

Phys. pt., Vital, Moral
Rational last

Early Revelation — before Abraham.

Sketches of particular ages

Union of periods

~~Periods refer to texts~~

Seal chart
not go into
detail.
Periods
long

~~1. Self date — 1. Smackles~~

~~Certainly late jurisdiction~~

~~Woe of 7 great Docks of Dunes~~

~~upon receipt & of property
of material of relation~~

3 ~~to~~ Section of Unit of force

Unit of nature

Above nature yet in nature (Hawthorn)

Unknownly yet everywhere present (Lh
(Agriculture) leading

4 ~~1st~~ Section of Knowledge

Amputation of force.

Difficulty of thinking
impossible that thought exists

Settlement of present accounts
Interest of all men.

No place for
superstition
reflex effect on
science.

(So on further things more distinctive
frankly)

5th Green miracles a type
Not violation of Nat Law
of such not made of Science = Magic.
Really not

Mode of operation & method
Miracles of science

Telegraph

Means known to us in his time.

(Higher Law
overrides Law) Would be as allude of Divine Law

6. 8th Rhyth (very ^{things} out, & come as part 2
Green alchemy in Rhyth

Rhythmic plan, creatures

Reproduction of animal

Rhyth of plants & animals

Harley

& continued

& Rhyth
events

Philosophical fragments
would apply to any realm of
Huxley's idea as to forecasting 1000 years

7. Prayer — without it few
of higher and
lower exist
This is not seen

my names.

Law & Force

clothes & wheel — Gravitation

Is God alone powerless?

Hard to meet in
mechanical god
held up by his

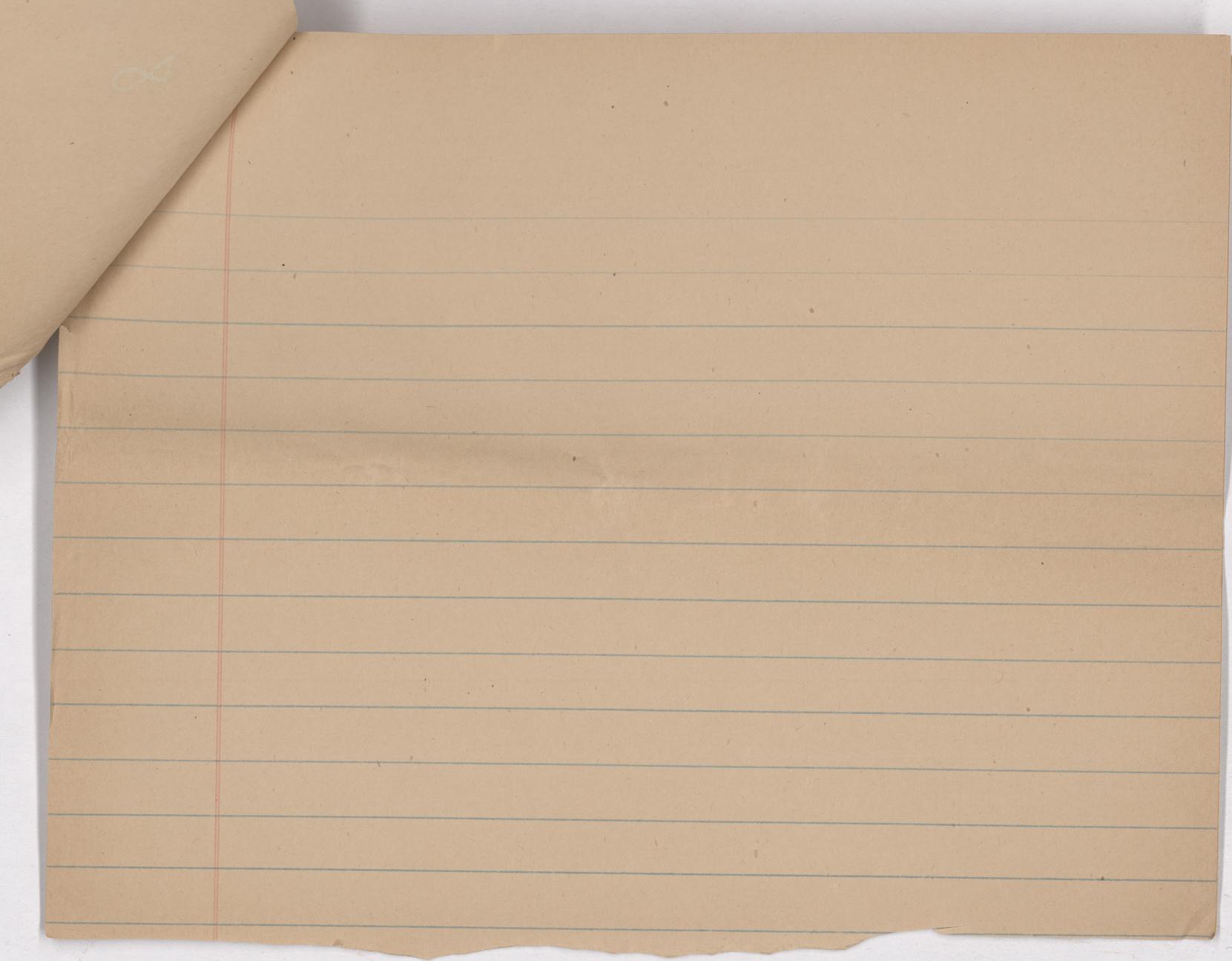
Prayer of like to like

our laws
in a way
even animals
are not,

8. Sacrifice & Attainment
The natural (Cause & effect)
Not without corresponding sacrifice
~~any voluntary~~ cannot raise fallen
child, sure
any voluntary sacrifice leads to money

Things in fact & things in heart
Paul & the like see

Not prepared to let up real sin as Leo
But up to make analogy,
These lectures but teaching are suggestions



*Concluding
Covers*

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Science & Revelation,

Prophecy,

1
Thus far we have proceeded solely
on Scientific grounds, and have seen
that on these notions and questions
nothing fail to account for nature
and that the material universe pro-
claims clearly & unhesitatingly its origin
in almighty and self-existent will
of the Creator. But this does not
wholly exhaust the relations of Science
to Religion. When Science has led us
to the threshold of a creator she has
led us to the threshold of Religion and
she points us further by suggesting the
consideration that the human spirit
may have ^{other} ~~further~~ relations with its creator

beyond them of mere connection with external things. Science may venture to say. If all nature expresses the will of the Creator as carried out in his laws, if the instinct of lower animals is an inspiration of God, should we not expect that there will be laws of a higher order regulating even the free moral nature of man and that there will be possibilities of the reason of man communicating with a revealing aid from the ~~almighty intelligence~~ Supreme intelligence. Science undoubtedly suggests this much to human reason and the suggestion has deeply impressed itself on all the greater and clearer minds that have studied nature whatever their religious beliefs or want of them.

It may thus be allowable for us without encroaching on the domain

3

~~Theology~~ ^{whether} to inquire ^{whether} Scientific principles
and Scientific habits of thought agree
with or diverge from what men have
received as religious beliefs.

As to what has been termed
Natural Religion enough has already
been said. If Nature testifies to the
being of God and if the reason &
Conscience implanted in man accusing
& exhorting are another constitution a law
of God within him regulating somewhat
his relations to his fellow men we have
here a sufficient basis for ^{the} Natural Religion,
which man's life activates the conduct
of all human beings. The case is different
with revealed religion. Here we have
an apparent interference on the part of
the Creator with his own work, an
additional intervention in one department to

With reference to
~~the~~ the relation of the Bible to the
philosophy of the earth and the
by creation periods and the days of
history in general I do not propose to
enter into these here having just dis-
cussed them in the work generally
available I propose may I refer to
certain general relations of Science
& the probability of ^{some} ~~of~~ ^{the} ~~relations~~
and to the character of such relations

4

Reason remonstrated elsewhere are worked out
by the ordinary operation of Natural Law
Even here however Science has something to say
as to the probabilities and manner of
a revelation from God.

It cannot be said that a revelation
from God to man is impossible in a
scientific point of view. Physical
Laws and brute instincts are in their
nature unvarying and neither require
nor admit of interpretation. But the
reason and will of free agents are
different. Though under law they have
the power of judging or deciding as to
which law to obey or even to evade
as to the evasion or enforcement of law.
Rational free agents may thus at their
option enter on and pursue courses not

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in harmony with their own interests or their
true relations to their surroundings. Hence
so soon as it pleased God to introduce in
any part of the Universe a free rational
will gifted with certain powers over lower
nature, only two alternatives were possible
Either God must leave such free agent wholly
to his own devices, making him a god on
a small scale and in so far abdicating in
his favour or he must place him under
some law, and this not of the nature
of mere physical compulsion which in the
hypothesis would be inachivable but
in the nature of requirements adhered
to his reason and conscience. Hence if
we contemplate from the point of view of
Science the introduction into a world previously
under the control of natural law, of a
free rational agent we see at once the

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propriety of placing such agent under some
care as of giving him some intelligible notion
of do right. Farther did we find such
rational creature in his introduction be-
gining in the exercise of his independent
power to view or argue the face of Nature
to inflict unnecessary suffering & injury on other
species or on members of his own
species, and to disregard those moral
instincts which had been implanted
in him, or to choose the god that
had made him and devote himself
to degrading superstitions, he should still
have ~~strongly~~ ~~dec~~ distinctly perceive the
need of revelation. This would in such
case be no more at variance with Nature
than the education given by our parents
to their children or the laws promul-

Another point of union between Deism and Unitarianism
is drawn from nature here. In describing the signs of religion
it is not unusual to say that there is no actual god
between us, meaning that religion must be an exercise of
man. It is not too much to say that any scientific
conception of the world's features and means places us so
thoroughly that in each circumstance we religion could have no doubts
and that the idea of god must have been as strong
been the natural inclination of mankind. It is even more
impossible to suppose that man could have had no direct
interview with his maker or revelation from him. This
also we have seen is a mere supposition. It is further not
impossible to assume that man must at first have been
a low savage of degraded type. This is human altogether at variance
with anything of his superior whether of evolution or creation. The most
degraded modern savages such as the Kaffirs & the Hottentots could
not have existed in the places where they were found. They must
be regarded as men of good lands. They must therefore be not
primitive but degraded. There were any hypothesis of his
superior must have originated in some favored spot where
he could have supplies of food and shelter from the elements
of climate and from his more favorable soil. In no other way
could he be in harmony with his environment. In such circumstances
the demands of his flesh he could not have had the change and
complicated customs and superstitions and abstractions of goodness which
he at the base of modern savages. Just as he has acquired

guided by a wise Government for the guidance
of its subjects, both of which are and are
intended to be instruments affecting the
ordinary course of affairs.

But supposing the need of a
Revelation admitted other questions might
arise as to its mode. Here the ana-
logies of Science would be guided by
the analogy of Nature. We should be
disposed to assume that such revelation
would be made through the medium
of the beings it was intended to affect.
It would be a revelation unprepared in
human minds and prepared in human
language. It might be in the form of laws
with penalties attached to be inflicted
either by God or by man; or it might
be in the nature of persuasions ad-

knowledge art & science as the man had
he must have retrograded into moral evil
and unnatural appetites and habits in
the Atte. In answer as such habits have
been "cultivated and acquired in the same" sense
an expression of sentiment, the Fall of man as
held in all the oldest Eastern traditions for
long must be a sad reality, and we must
as a matter of course that man has been placed
in his present condition from out of harmony with
the universe and the objects of nature.
with both physical and moral laws which tend
to his well-being by these attributes of exalted
of what man upon earth are capable while virtue
is not. It is unnecessary to say that these
considerations press upon the mind and the
probability of a revelation.
Additional reason the wonder of existence as an unprincipled fear of
unprincipled attributes of man
See sheet on this

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crept to the intellect and sentiments.
It would be gradual and progressive
at first simple and easy later more
full and complete. It would thus be
easier because natural and be related
to the general stages of human history.
Being human in its medium it would
have the characteristics and endowments
of man to a certain extent connected
with it except in so far as it might
please God to communicate it directly
through a perfect humanity clothed with
divinity or through higher and perfect in-
tellects.

We should also expect that such
revelation would not interfere with what
is good and right in natural religion
in the natural emotions & sentiments

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of man, that it would not interfere
with natural facts or laws but would
be in harmony with them, and would
take advantage of them to illustrate
such higher spiritual truths as would
not be directly expressed in human language.
Such revelation must be received in faith;
but faith resting on evidence, and it
would be necessary that such evidence
both internal and external should
accompany such communications of the
divine will. The revelation would
necessarily be incomplete, especially in its
earlier stages and it would not give
conceptions either of the absolute essence
of God or spiritual or heavenly things which
might have no adequate representations
on earth.

It must be understood in regard to man as
he is and known as he is and only human vehicles of thought and it must be spoken
in so far as such vehicles of spiritual truths in terms of natural language

1. Immortality

In regard to future Science we place
the hope for immortality in man.
The difficulty of thinking of annihilation
as a possible fact. The supposition that
the power of thought & conscience will survive
even when extinct in man, the
unsettled accounts of suffering & loss
& suffering in this world. The
thoughts when that of God has
created sentient beings they
must live to him always.

2. Morals

In regard to Morals - this depends
on God. If nature law depends
of his will, Moral Law must be
so also and must be permanent and
unchangeable. If not for all nature
change & struggle - no morals except
for expediency.

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The my objection that I know to their
statements is that such a revelation of
it related to things known & discoverable
by man would be useless. If it related
to things not knowable it would be
incomprehensible. The objection is pressed
of the nature of that of the Arabian
Caliph to the Alexandrian Library. If it
contained any what was in the Koran
it was useless if anything else ingenious,
it in either case it should be destroyed.
The objection is truth would be subversive
of full education human as well as di-
vine for the essence of this is to take ad-
vantage of the little the pupil knows
and to build on this acquirements which
unaided he could not have attained.
But though all may agree as

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to the possibility or probability of a revelation
many may dissent from ~~some~~ particular
things contained in a revelation of the
revelation of gods will in which Christians
believe. To meet these difficulties
would require a treatise on apologetics
but it will be easy to show by a few
examples that many of the doctrines
of revelation most objected to are really in
perfect accordance with Science and Common
Sense. I may refer chiefly to four of
those most objected to, Miracles, Prophecy,
Prayer and Atonement or Sacrifice.

Miracles or "Signs" as they are more
properly called in the New Testament, are
sometimes stated to be violations of
Natural Law. If they were such could

+ See
back of
encl sheet

were alleged to be produced by any power
 short of that of the Law: maker they would
 be incredible and if ascribed to be by this
 power they would be too few incredible
 as implying changeableness in his power
 and therefore imperfect. It will however
 be found on examination of the records
 recorded in the Scriptures that they
 do not involve violations of natural
 law but only modifications of the
 operations and relations of them
 some of them even being to a certain
 extent explicable by pure natural
 causes as for example the recession
 of the waters of the Red sea under the
 influence of a powerful wind, and
 depending on their miraculous character

either on their appointment in time
 and otherwise to certain circumstances
 than on the nature of the event. Thus
 is not the case with all miracles,
 yet even in the case of those must
 unexplainable by natural causes we
 have no evidence of violation of natural
 law or of the essential properties of
 matter. Such miracles however are
 beyond human power and it is this
 which gives them their value as attestations
 of the superior power of God in connection
 with his revelation of his will to man.
 When it was proposed to connect the two
 ends of the Atlantic with a telegraphic
 cable men doubted the capacity of
 the projectors. Their doubts were set
 at rest by the transmission of messages through

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Very long vines on land. To the incredulous
and then unacquainted with electricity this
was a miracle as is indeed the ordinary
transmission of messages across the Atlantic.
Now if there are natural means unknown
to us or beyond our power to regulate by
which the Almighty might transmit such
messages this would be miraculous & as
and might be to us an attestation of
divine power and agency. I do not
here touch on the moral aspects of miracles
but view on their physical aspect as
attestations of a divine revelation.

If the possibility of God communicating
with his rational creatures in the way
of revelation be conceded the objections
brought to prophecy lose all value.
Science abounds in prophecy. All

through the geological history there were
~~first~~ "prophetic types" of coming animals
 and plants which any contemporary
 rational being might have interpreted
 with more or less accuracy. Minute
 disturbances of heavenly bodies quite
 unappreciable to ordinary mortals en-
 able the astronomer to predict the
 discovery of new planets. A line
 in a spectrum totally without significance
 to the uninitiated pretells a new
 element. The merest fragment of some
 organism perhaps no bigger than enough
 to show its structure under the microscope
 enables the skilful palaeontologist to point
 out to uneducated auditors the certain
 existence of some organism altogether
 unknown in its entire structure.

So if there has been any revelation from
 God to man this may as well
 disclose the unknown past or future
 as anything unknown respecting the present.
 The efficacy of prayer is one
 of the last things that any scientific
 naturalist should question for prayer
 itself is one of the laws of Nature
 and one of those that show in the
 finest way how higher laws over-
 rule and modify those that are lower.
 The young ravens we are told cry to
 God and so they literally do and their
 cry is answered for the parent ravens
 hungry and voracious will
 range over land and sea and
 exhaust every energy that they may
 satisfy that cry. The least of

+ There is no power
 to dispute & believe
 when we are in
 & we reveal
 from to
 man and
 angels & others
 revealed
 upon

little words of God

The Lamb will not only meet with response
 from the Mother's eye but will even
 exercise a physiological effect and
 promote the secretion of milk in her
 udder. The mother who hears the
 cry of her child crushed under some
 weighty thing that has fallen on
 it will never pause to consider
 that it is the law of gravitation which
 has caused the accident. She will
 defy the law of gravitation in rescuing
 her child and if necessary will pray
 angels are near to help her. Prayer
 in short is so important a natural
 power that without^{it} the young of most
 of the higher animals would have little

Chance of life and it triumphs
 over almost every other natural law
 which may stand in its way. If
 then any natural animal can
 overcome natural forces in defence
 & support of its young, if man himself
 in answer to the cry of distress can
 do things in ordinary circumstances
 almost impossible and does over-
 pedients and encounter risks by which
 the operation of natural forces may
 be evaded or overcome, then foolish
 is it to suppose that the link of
 connection cannot subsist between God
 and his rational offspring. One wonders
 that any man of science should for

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a moment entertain such an idea.
if indeed he has any belief
whatever in the existence of a God.

There is another aspect of
prayer hinted on in revelation on
which the observation of nature
throws light. In the case of animals
there must be a certain relation
between the one that prays and
the one that answers, a filial
relation perhaps, and in any
case a correspondence between the
language of prayer and the
emotions of the creature ad-
dressed. Except in a few rare
cases where human training inter-
venes the cry of one kind of

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animal awakes no response in
another sufficient kind. The
Lion will not respond to the young
Lion in the same to the lamb.
So prayer to God must be in
the spirit of God from those who
love him and whom he loves
It must be in accordance with his
will. It must be the cry of real
need. There is prayer which is
abomination in his sight, and
there is prayer prompted by the
indwelling spirit of God which
cannot be uttered in human
words yet will surely be answered.
All this is so perfectly in accordance
with natural analogies that it
strikes me acquainted with nature

with no surprise whatever.

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Lastly even the specially Christian doctrine of atonement and sacrifice is perfectly in harmony with natural law. No natural laws are more certain than that action and reaction are equal and that every effect must have an adequate cause or causes. It results from this that every action must cause some expenditure of matter and force corresponding to its amount. Every intervention on behalf of others must be at the expense of of corresponding sacrifice. A mother cannot give milk to her child, a benevolent man cannot aid the poor or the

Such a brave man cannot rescue
 the perishing without expenditure
 of material of time of labour
 of means at least equal to
 the end to be attained. ~~If men~~
~~have fallen into the worst danger~~
~~and are to be rescued~~ This holds
 equally in the world of morals, moral
 degradation and punishment cannot
 be averted without sacrifice. If men
 have fallen into moral evil and
 danger and God or any higher
 being proposes to rescue them this
 must be done by an equal price
 paid for the result or otherwise
 we have one of those miracles which
 are really violations of natural law.

When we have learned the value
There is ending to the of the example
that in the present way of gods, people
they are like judges, hearts are and
the like water revelation.

about to the lake 3
he

I am sure

They that then will not alter that they have
been and that of example, which shows of things
we have learned any other things they would expect in
and the of nature we are just stay the
system they are will be great people. —

We must then the apparent analysis
be made & revelation as part of your of
highlights — and that with numbers
will be the into them with it will be just the
the only of the to more important or more have another religion.

Hence the analogy of nature that Sin
 must be atoned for and the Son
 redeemed by Sacrifice. A secondary con-
 sideration here is the expediency of
 the Moral Stimulus coming from the
 Sacrifice itself. In the Christian System
 there is a perfect propriety and sweetest
 Curiosity in the pure and perfect man
 who completes the revelation of God and
 offers himself for the sins of his fellow
 men being also the Divine Logos or
 Word the manifestation of the Absolute
 and essential Divinity in Creation as
 well as in Redemption.

In these statements I have not done
 enough that ~~seems~~ natural seen is to
 be the test of a belief in spiritual
 things. It may not be adequate to feel in
 truth & the may be & is in the spiritual

Vol III fol

Science
& Metaphysics

Thesis of marks
see even such
not

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(C) Superstition of Fallacy

It may be well here to notice a
certain minor fallacies or perhaps they
should be called superstitions into
which Socrates is led of the aporetic Method
One of these is the apothecary of
Natural Law. as of the upsurge
of any group of facts a law of operation
enables us to dispense with
apert cause, other traces of
Nature whether they empirical laws
of which a number of phenomena are
grouped under an common envelope
a natural law of which a
cause is ascribed to these
phenomena and the term of

The ~~system~~ ^{form}, are many explanations
of direct relations of sensory causes
to effects. They go no further than
this direct union of Nervous
to effluent form. We can escape
of ~~any~~ ^{unnatural} anomaly the laws of function
but this law does not touch
the cause of those system inter-
actions of distant bodies whose
medium through the law escapes.

Both superior of an ^{applied} ~~provision~~
Nerve is the tendency to compare
a more common experience of which
will include several appearing
dissimilar facts with the

idea of actual identity of these
facts. Much of this appears
the same statements made as
of the correlation of facts as of such
when light and heat are both
observed as marks of such in-
dividually ~~not~~ each other, while it is
clear that in these effects and
practical value and also in
the relation to matter there these
two are essentially dependent.
They must together with a higher unity
of plans. The same fallacy appears
in the most ideas that perhaps
is so commonly met with that life

They be called a purpose of it. When
the purpose is that of any perception
prepares the purposes of life. That
it is life which originates purpose
and faith when in the
path of the true purpose is for us
the of an eye into the center of the
structure, thus involves that
in the perception itself there
under different grade as feel
as the structure produces.

~~It has been calculated~~

~~(Below paper)~~

Change of
continuation
of same
than previous

Still another aspect of a great
Power is to assume that when
Carter comes in contact with
effects we have reached the end
of the mystery. We then go into the
history of our world. We show
that when it was in contact with
other things, heat is energy
of Carter's kind of energy — then
we show that an electric current
is a class of energy of the same
kind. But this is only a very
imperfect idea of energy entering

and leaves the rights of the
life of the Union its value & union
showing its ~~position~~ ^{place} among other
as much as ever if and ~~not~~
generally as to dispose each to find
itself, up ^{exactly} every one else
the part of life to keep free with
its own mind to combine
within them.

A short paper of a paper
is its new company in water paper
but why to it as first the of
upright wing of first. The the
by water been a water. paper.

and the apex appears to the
mentus peak of the large white
hill to the river is the apex is
the median bay is rising super-
nature power,

The whole of this important
concludes to the very feeling of
the apostle when seems to believe
that the extent of sexual cause
a new of the ~~whole~~ explanation under
him to dispense with a week
Perhaps this is well seen in
being this fight as in any
else. When I was living this
life was a mature substance that

as radiant matter that the way
of space with which the rays
interact in complex of it was
simple of wave motion. Now there
is held to be an undulating movement
of an ether filling space but always
uniformly moving in same line
have an equivalent of the whole
of the phenomenon which appears solid
for but when we say that this
supplies the mind to be a ~~medium~~ ^{medium} ~~medium~~
description so that a whole world of
it would keep as a thousand milliards
of a pound any yet moving slowly or
rapid so that it can ^{keep any number of waves} ~~transmit~~ ^{be} ~~into~~

unseen regarding the great vibrations
when we push every the pine tree
the undulating of the wind & always
are of very different lengths yet all
harmonious to get and in the
same time yet all separable
under a vast mass of complexity
instead of being that we have got
past the creation we feel that
there is a thousandfold need of a
calmly mind to arrange and work
all this complexity.

There follows we can escape
of such the Pandemonium circle that
reaches both to the sun & down to the

4. All these all that
is true in these sciences,

Revelation of God
Nature,

of much more and more

of much more

of much more

of much more

1. Purpose & Nature

2. Character of Nature — Nature

3. Character — Not known or see

4. Character of Nature in all

5. Nature of all will, living force

Nature of Nature — Self-existent

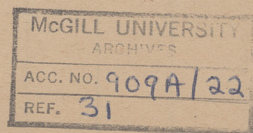
Nature of Nature —

Will —

Superstitions of
Apostles

Revelation
includes all
that is
true
in it

A ^{Adelung}
Lecture 6



Several views
in this lecture

2nd part Subject twofold relation

Whether with Tyndale

or with Miers

Man dependent on environment

except history, fresh water, nature

all nations dependent on geology

Notice 1st Mide of Phil & Nature

independence

(1) With reference to the part it is plain to every

reader of the Bible & esp of OT that the

writers have before them various aspects of

Nature in their own Land. ^{Revelated by Nature} See its special relations

Maps of Lebanon its vast forests

Snow clad Hermon Ps 92. 16 ^{stand} 104. 16 ^{on station} & heavy

Indean valley ^{Lev 25} — Sull Sees

Flowers, corns — Jer 35. 2, ^{Lev 14. 8} Jer 46. 18

Wilderness & its solitudes

Volcanoes &
Earthquakes
in China as
late as 18th c.

Look to East
Mount Hells
Hells

Spent sea & its isles

habits and movements of birds & the air

From town of Mahan. Curd & Mchoulau

of land. Sent 87 7.

Social habit for chosen people and

True religion

(2) Bible writes obedient and the truth

ful in their references to nature. The

history of all Palestine travelers & doing ad

detour evidence { Who discovered the South

Land of the Jews - Israel 10th c.

(3) No Mythology

no fables, no legends, no fairy tales -
Contrast

apocryphal with spiritism. keeps on with
 gods & demi-gods. Palestine

Revelation
all Solomon
colored ball
there

Greek history
Jews
in 1st c.

Book of
Moses
about a land
a book of nature

Savages
cultures
our ancient
history
poetry

Semantic free of this. Old superstitions
lost & say a few Greek Roman or Modern.
dependent on Theology & church

1 Familiarity with Nature

2 Unity of Nature, Universal

3 Reverence for natural limits (God in all)

4 Absence of Superstition
Salt sea Dead sea

(4) Definite ideas as to origins:

History of Creation. Why commit itself

Now know for Cosmos of Assyria & Egypt

Universal needs doctrine as to origins

1 requires beginning & creation

2 All of one creation

3 sweep all material of idolatry

4. Many & more open from
Pindus stand adjacent to Malinla pass,
then, P. G. M., sup. superolite, open to
Colum of Suenes from side numerous

Thus they spread the natural form
This natural and abundant with idea of
venelation.

(5) Face back, Works of Ark. Rhyt
Sedgys

1. Per hithere paper
Not autochthonous Hites, Rhyt. structures Linings
before Concomitant displaced & faces
These before Maculites. physically upper
Chetodilum faces before all delivered

2 Intertidalian Purples

Great Deluge — Natural Sweet
Lemmings' News. ^{Apparent} ^{chances}

Held of little & all ancient
Nations.

Do not speak of traces in Palestine
except ^{perhaps} in ^{Remains} ^{recently} ^{found}

Great deluge that supposed of find remains
but never attested shells be so abundant
to this.

3. Pre-human creature Periods —

Now day creature days.

(a) Day in week

(b) 2nd period Lem 2

c. Balun 20 to 40 ft. for 1000 years

Remains
Intertidalian

(d) refers to names
(e) Near of Bullitt, Feb 4/
of our lands refers to father's land
S. shows in April 1895
Feb 1. 2. Sept 3. 9

Cinque with polygon
Chart

See table in brochure

What formations in Palestine

Neighboring lands.

Should find here of most common
Ancient Egyptian ruins

Egypt, Sinai, Palestine



Box 1
Scribble

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Lesson 1

Dominant idea influences of Earth
on man.

Do not need to believe with some more
Phil that prod of environment

Quite as well of God created and determined
limits of Habitat.

Fertile River valley. Great Plains. Mountains
Mineral resources, Attica. Struma. ^{Rotten River perhaps} Sun of Egypt
our Race =

All this in relation to Hebrew history and
Biblical Books.

I Plan to every reader of Bible & especially of O.T.
that nature impinged itself on history & thus reflected
from them. Not nature worshippers but penetrators
of nature and aware of its bearing on spiritual nature
of man.

Saw- When he established the
Clonk about
When he discovered the foundations
of the deck
When he gave the sea his deer
When he appended the foundations
of the earth. Prof

Mapes of Lebanon ^{Cedar leaves} & Heron sing up
Indian valley Salt Sea
Glimes Curmel Solitary shop of Tabern
Lumber Wilderness
Volcano & Earthquake

Where
Earthquakes
Recent Vol. eruptions

Musel reserves
Blue, Gun balls trap

Bible book of Land
Penetrates literature to this day
An An poetry hymn
& the dialogue

God called in

Carl Smithy Moore

Where all
the
Nature &
Mine &
(Dias)

Reverly by this Shlun mode

Under chun 3000 B.C. purposes

Children goes had need to be large

Egypt very old from to Greeks 700 B.C. (Holes are)
640 B.C.

Began with moon — changes place any stars

Bulls doctur here —

Chun many cutting to general nation

New moon changes places and some —
Simpson moon

Solar period of 292 days Sid period of $29\frac{1}{3}$

Constitutions named

New observance of early of Northern heavens — Plethor
checked circles N to S — each

Heavens many to pass the sun

Chun in one month sun in 12

My name but stars — Fixed stars

While Heavens a sphere really moves

Earth
Sun & moon pass across

Signs of Zodiac — the year
May Stars — Planets

Venus perhaps 1st
584 days revolution

Planets were to the except Venus
added the time of circuit
all in same constellation
Signs of Zodiac again

Obliquity of the

Vertical pole a fraction
of the — Equinoxes
Inclination of Ecliptic

Eclipses of the

Phases of moon

— Reddest eclipses

Gifts of light ^{times} 2

223 Annular

a 18 year 9 1/2 day period of

Eclipses

Known to Chaldees

Recap of Equinoxes

in 26000 years

Earth & Heaven — being in space by which
could it — fast — in the air,
Some reason seen to

Job 26, & Melchizedek and the
Walt upon Earth & space & upon
Earth upon nothing

Job 38, 31, Could there be
just Manant in the
Heaven

Could there be lead from the sign of
Zodiac in their times
Beside the ways of Angels and ^{be} his
The Natures of the Heavens. But what then
Then ruling (signs) in the earth could
then appear.

Noting theology
Nature worship pantheon
Jeterstun
Palestine remarkably free

Dead Sea for example
(Ding)
More remarkable & contrast
Savages Greeks ourselves

These myths and nature
worship show how
relation keeps to
right use of nature
Hellen penetrated with nature
but marred it

Depends on Nature reflected in
Mundane religion,

Unity of nature all one God

Reverence without worship

No superstition — Father's hand

Unchangeable Law of God

His pure love for all

Plan or type throughout

Will return to back to origins

Not as deduction but as revelation

Why needed —

Must have beginning

Must have progress

Must have all measure
of stability

Must have unity of man
& divine origin

5 Have back this history

(a) Prehistoric Peoples

Stephanotherium

Not antediluvian. Cows, goats, sheep

Horses, Reptiles, Insects, Snakes

Dispersed by Comanites & Semites

Before Abraham came Comanites in large

Old races, physically superior but crude
Thus as in European Geology

(b) Antediluvian Peoples

Know no genuine antediluvians but do not
know precise application of some
prehistoric races.

Great deluge now historical fact & rapidly turning
geological historical in explanation. Semite
Before the deluge as to its effects —

+ the last
antiquity of man
& many new things
held

(c)

Pre ~~historical~~ human periods. & improve older

Main days Shadow forth, know

Whiteren hours we take

Arguments Lead to me close

1. Moves — No money Day 7
Calls all one Day Chp 2
Speaks of 1000 per in B 90
2 of alarm or large

2. Sample enters no up to Shulcraft & conduct
but in 15 104 Dec 12

3. On Land: all father

4. Murther aires

5. Hebeas Ch 4, in Sabbath

last manufed. answer
but accident
(Diagram)

2 Mode of Treatment present
sterny & detail
of

Day I Vapours

II Imm oceans

III By Land & Plants, ^{choice} ~~show~~

— IIII Little General Laws
 Interval

V Pal & Mes

VI Man & Man — Rest

Breaks first

1. clump of some 4th Dr

2. clump of others 5th

3. stone in Plaster cor 7 6th

~~Manner of David~~
~~God save~~

Now prepared to ask what great American
Billie Lands & Henry on this

These very remarkable reports Egypt, Sinai, Palestine

2 Last Egypt in the world

Map

3 Sinai & Jordan

4 Palestine in the world

5 Dead Sea

6 Rebirth Men & Nations

What manner of
David God save
whereas to work out
problem of world
redemption

Dec 1

Let Chapman
write for
Dec 1880

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