

## A CREDO MOSAIC.

BY CHARLES SUMNER LOBINGIER.

I BELIEVE in GOD, the First Cause,<sup>1</sup> "the Eternal not ourselves that makes for righteousness,"<sup>2</sup> whose body is the universe,<sup>3</sup> whose habits are the laws of nature<sup>4</sup> and whose rule is the reign of law.<sup>5</sup> I believe that "through the ages one increasing purpose runs,"<sup>6</sup> that Evolution is God in action,<sup>7</sup> that the REVELATION of God is found in the world's Bibles<sup>8</sup> or literatures, and "in Nature's infinite book of secrecy"<sup>9</sup> where I may find "tongues in trees, books in the running brooks, sermons in stones and good in everything."<sup>10</sup> I believe in SALVATION through enlightenment and effort, in moral amelioration within reach of the lowest, in "the steady gain of man"<sup>11</sup> and the ultimate triumph of right over wrong. And I believe in human brotherhood, in the supremacy of the law of love and in the IMMORTALITY of worthy deeds<sup>12</sup> and noble lives.

### EDITORIAL COMMENT.

Judge Charles Sumner Lobingier, of Manila, sends us his confession of faith, which we publish because it is the expression of a large number of people. As he himself says, it is a "credo mosaic," for it contains all the ideas which have impressed themselves upon the present generation. In its form it imitates the traditional Christian

1. Spencer.
2. Matthew Arnold.
3. F. W. Robertson.
4. Harriet Martineau.
5. "I trust in Nature for the stable laws  
Of beauty and utility. Spring shall plant  
And Autumn garner till the end of time."

—*Browning.*

6. Tennyson.
7. "A fire-mist and a planet,  
A crystal and a cell;

Credo, even beginning with the very same words as the Apostles' Creed, but it also incorporates philosophical terms and verses of poets, including such notions as have become typical of the average Anglo Saxon mind.

We do not intend to criticize, but publish it as representing the average sentiment of today. We would object to such a term as "First Cause," the contradictoriness of which we have repeatedly discussed.<sup>1</sup> Further, though we grant that God makes for righteousness, we would not limit God to that which is not ourselves. We ourselves are the main medium through which God makes for righteousness, and so we should not be ignored in the definition, much less positively excluded. I would further object to the idea that the universe is the body of God and that the laws of nature are his habits. The laws of the universe are more than his habits, they are the eternal thoughts of God, they are God Himself. While I believe that right is always right, and that being such it is always triumphant, even if it succumbs, I would hesitate to say that I believe throughout in the ultimate triumph of right in any external sense. Upon the whole, however, I find that Judge Lobingier has certainly expressed the opinion of the present generation.

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A jelly-fish and a saurian,  
 And caves where the cave-men dwell;  
 Then a sense of law and beauty,  
 And a face turned from the clod—  
 Some call it Evolution  
 And others call it God."

—Carruth.

8. "Slowly the Bible of the race is writ,  
 And not on paper leaves, nor slabs of stone;  
 Each age, each kindred, adds a verse to it,  
 Texts of despair or hope, of joy or moan.  
 While swings the sea, while mists the mountain shroud,  
 While thunderous surges beat on cliffs of cloud,  
 Still at the prophets' feet the nations sit."
9. Shakespere.
10. Id.
11. Whittier.
12. "I count this thing to be grandly true  
 That a noble deed is a step toward God,  
 Lifting the soul from the common sod,  
 To purer air and a broader view."

—Holland.

<sup>1</sup> See *Fundamental Problems*, pp. 88ff.