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ARTICLE I.

THE MORALITY OF ACTIONS, VOLITIONS, DESIRES, EMOTIONS, COGNITIONS, AND DISPOSITIONS.

1. According to Paley, in his Natural Theology, the best way to introduce a large subject is to propose an individual case. We will suppose, then, that a man takes from another, by force or by stealth, some article of food, not in order to preserve his life or health, but merely to gratify his palate. This is certainly a case of wrong doing; and two questions arise, viz.: What is wrong, and why is it wrong? The ancient mode of statement sounds rather scholastic, but it has the merit of being very precise. We may inquire, what is the material cause of sin, and what is its formal cause? The material cause of the pen with which we are writing, is the steel of which it is composed; and the formal cause is the shape into which the steel has been fashioned, and which makes it a pen instead of an amorphous lump of metal. The present article will be devoted to the former inquiry, namely, What that is in which the quality of morality inheres?

2. It is hardly necessary to prove that sin is a quality, not a substance. Indeed, this does not seem to admit of proof; it is an intuitive conviction. The Gnostics and the Manichæans, according to Hodge—Theol., Vol. II., p. 132—held that it was a substance, an eternal *ὕλη*, or matter. The same writer quotes Augustine as saying that “Manes, following other ancient here-

ARTICLE II.

THE OUTLOOK OF MODERN SCIENCE.

I. An examination of the popular writings of our scientific leaders, will show that modern science is in an attitude of expectation. There are certain great problems bearing on man's place and destiny which are being eagerly studied and sharply discussed, and scientific men are laboring hard in the expectation of seeing these problems speedily solved. The relations of matter and spirit; the relations of organised to dead matter; the relations of design in the universe to an intelligent God, or to a system of self-evolving natural law—such are some of the important points over which the contest waxes hottest between metaphysics and physics, as between opposing parties of scientific men.

Especially is it true that the advocates of the evolution hypothesis seem to be looking to their system as the ultimate solution of the problem of the universe. Should this hypothesis be established, they will have, as they imagine, in their grasp, the key to all those mysteries by which the mind of man has been so long perplexed. It becomes, therefore, an important question, Whither does this key admit us? Certainly, from our present point of view, the road to which it opens *seems* to lead into dismal and chilling regions. Huxley does not state too strongly the feeling of many who are gazing upon the apparent tendency of scientific research, when he says: "They watch what they conceive to be the progress of materialism, in such fear and powerless anger as a savage feels when, during an eclipse, the great shadow creeps over the face of the sun. The advancing tide of matter threatens to drown their souls; the tightening grasp of law impedes their freedom; they are alarmed lest man's moral nature be debased by the increase of his wisdom." But others go beyond such statements, and boldly aver the conclusions to which they have been led. Thus Mr. Winwood Reade, an enthusiastic disciple of Darwin, in a recent work entitled "The Martyrdom of Man," sums up as follows: "Supernatural Chris-

tianity is false. God-worship is idolatry. Prayer is useless. The soul is not immortal. There are no rewards and no punishments in a future state." And the closing strain of the book is this: "Famine, pestilence, and war are no longer essential for the advancement of the human race. But a season of mental anguish is at hand, and through this we must pass, in order that our posterity may rise. The soul must be sacrificed; the hope in immortality must die. A sweet and charming illusion must be taken from the human race, as youth and beauty vanish never to return."

Before we give way to despair upon hearing such dismal prophecies, let us ask if indeed we have reached yet the "*ultima thule*" of human thought. Is this the end of science? Is this the meaning of life's enigma, which man has vainly striven, through the long ages, to solve? Have we followed the rushing Jordan of man's hopes and aspirations and ever-increasing knowledge, to reach only this dull Dead Sea of utter stagnation? It cannot be denied that this tone of sadness creeps into the writings of some eminent scientists, who, even while shrinking from such conclusions, have few words of hope or comfort for the future. Yet surely the grounds of hope for humanity cannot be all gone. Carlyle says, no less truly than emphatically, "Was man, with his experience, present at the creation, then, to see how it all went on? Have any deepest scientific individuals yet dived down to the foundations of the universe, and gauged everything there? Did the Maker take them into his counsel; that they read his ground-plan of the incomprehensible all, and can say, this stands marked therein, and no more than this? Alas! not in anywise! These scientific individuals have been nowhere but where we also are; have seen some handbreadths deeper than we see into the deep that is infinite, without bottom as without shore."

It does seem preposterous, on sober thought, that after all our waiting and delving and toiling in the mines of knowledge, with an infinite universe lying around, above and beneath us, that in this nineteenth century we have gained such an answer to the problem of life. Have we actually stumbled upon the one great

law which contains in itself the history, the significance, and the end of man's existence, to say nothing of its relation to the universe? "Evolution"—is this to be the Genesis and the Gospel of that Bible which modern science is to give to man? Surely if this be true, if the end is reached, if all that remains is to elucidate, to amplify, and to illustrate this one great law, this seems but a poor result as the reward of all the deep unutterable longings and strivings of mankind, through all the by-gone ages. We may well exclaim, as we reach such a conclusion,

"Great God! I'd rather be
A pagan, suckled in a creed outworn,
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn."

But without useless declamation, let us inquire whether there be any possibility of escaping such a desolate ending, as the result of advancing knowledge. The one mistake, constantly made in this feverish, speculative age, both by theologians and men of taste, is *haste*. The one lesson to be learned and practised is *patience*. Tyndall says: "This waiting for the statement of the two sides of a question, implies patience. It implies a resolution to suppress indignation, if the statement of the one-half should clash with our convictions, and not to suffer ourselves to be unduly elated if the half-statement should chime in with our views. It implies a determination to wait calmly for the statement of the whole before we pronounce judgment, either in the form of acquiescence or dissent."

Let us glance at the manner in which this warfare is too often carried on between the partisans of theology and of science.

The scientific investigator discovers a certain set of *facts*; facts learned slowly and patiently, by observation and experiment, and deserving, as he well knows, the notice of mankind. In order to bring these into a definite system, he constructs upon them an hypothesis, which seems to account for the phenomena. Carefully studying *other facts* of nature, and finding many to confirm and to fall in with his hypothesis, he confides in it at length as true. He may do this on sufficient or on insufficient evidence, but he is honest and earnest in seeking for the truth. But no

sooner does the hypothesis assume the importance of a theory ; no sooner is it invested with probability, than some of its overzealous advocates, leaving the beaten track of science, rush to the most far-reaching conclusions. The theory is pushed forward among other theories ; the facts are arrayed as contradicting other facts ; and in the light of the new discovery, many of the old landmarks seem in danger of being obliterated.

On the other hand, the metaphysicians and theologians, sometimes but half-informed, either as to the theory or the facts, accept, without question, the conclusions which scientific men propound. They also draw the most dismal pictures as illustrating the final result of such scientific teaching ; they attack fiercely the hypothesis ; and perhaps, in their too ardent zeal, even attempt to throw ridicule on the theory, or discredit on the facts. Really, at times, the tone of contempt and of opposition assumed by some ill-informed opponents of the discoveries and theories of modern science, brings up reminiscences of monkish suspicion and mediæval narrowness. They gaze on the spectroscope, the microscope, and the scalpel, with the horror of some mitred bishop or abbot contemplating the retorts and crucibles of alchemy, or the crabbed formularies of the black art.

The evil of such opposition is, that it begets or fosters a spirit of scepticism. Honest doubters, finding the guardians of revelation attempting to discredit facts, plain, simple, and certain—answering in a sneering tone of ridicule, theories which scientific men treat at least respectfully—cannot help feeling their faith shaken ; and they become impatient when such an attitude is assumed by the Christian apologists. No sound and healthy mind dreads the increase of light, or fears for the truth of God in the conflict of opinions. But there is fear lest doubting, unsettled minds be broken from their moorings, and drifted away upon a sea of darkness and unbelief. Truth is precious, indeed ; but let us never forget that the souls of our fellow-men, with their hopes and fears—aye, even in sin and darkness—are precious, also ; precious even in God's sight. The duty of the Christian, strong in faith, is to strengthen his weaker brethren. God's truth needs not the help of his arm to uphold it. But he can

speaking words of comfort and of good cheer to those who are perplexed and darkened in their search for truth. It is patience that we need for the full interpretation and final harmony of the mighty and wondrous voices by which God speaks to the soul of man. Truth-loving men are seeking the harmony of *all* these voices, not the *silence* of any one of them.

II. In considering the relation of scientific to religious systems, there are certain points which are to be decided in succession.

When the natural philosopher brings forward some new law or some new theory for the consideration and acceptance of the world, the first important question is, Are the *facts* on which the hypothesis is built, sufficiently established?

If there is any doubt as to the facts, scientific men will pay no attention to the hypothesis; but if the facts have been clearly ascertained, the next question is, What is the value of the hypothesis drawn from an induction of these facts? To attempt to discredit the facts is to open the flood-gates of skepticism; to be afraid of examining the hypothesis, is to seem fearful lest one truth may be found to contradict another. Let the scientific men grapple with the hypothesis, they will deal with it according to its true merits; and if it be true, it will ultimately take its place as an accepted scientific theory, in spite of the fulminations of the Vatican or the artillery of Protestant divines and metaphysicians. But should the hypothesis be established as true in the light of all the evidence that can be collected, it does not follow that all the sweeping conclusions—so hastily propounded by scientists, so hastily accepted by theologians—are true. The *relations* of the newly established theory to certain other great truths do not become clear all at once. It is some comfort to remember that ere now it has happened that the whole system of religious truth has been staked on the establishment or overthrow of some purely scientific question. Yet the question and the system are moving harmoniously side by side to-day, somewhat to the discomfiture of those on either side, who prophesied the downfall of one or the other. It is one thing to establish a scientific theory, it is another thing rightly to co-ordinate that

theory with other truths already established; and it is during this adjustment of truths that so much jarring and clashing take place. And it is just here that Christian thinkers find cause of complaint against the scientific dogmatists. Scientists claim that thorough scientific training is necessary in order to appreciate the significance and bearing of the facts and processes of nature. This may be readily conceded; but does it imply that a rigid process of deduction from purely physical phenomena must set aside other fixed and certain principles of man's nature, or ignore other facts of the universe? Granting that the scientists are the proper men to decide as to the truth or error of any scientific hypothesis, does it follow that we must at once ignore every fact, every feeling, every complex problem of humanity which does not find its explanation in the hypothesis? Really, this is substituting for Rome, with its claim to infallibility, an infallible academy of science.

The establishment of a scientific hypothesis, as a highly probable theory, does not, at once and of itself, determine the meaning or value of other truths, (a thesis if you will,) which have been established on other and sufficient evidence. As a traveller advances into some mountainous country, it frequently happens that the lofty peak to which he is making his way is quite hidden by some smaller mountain, hitherto unnoticed, which now obstructs the view. Yet surely it would be folly for him to turn back, or to conclude that the first peak was only a summer cloud which has melted into thin air.

The position of the Christian apologist in this age is briefly this: Christianity rests upon certain fundamental truths implanted in the constitution of man and harmonizing with the most patent facts of life. These fundamental truths lie equally at the basis of every human system of philosophy, of religion, or of science. Modern infidelity is busily attacking these foundation stones, but as it cannot deny that they are *there*, it attempts to undermine them by showing *how* they came to be there. The most daring attempt of human thought in our day is to *get outside itself*, by explaining the origin and growth of the fundamental truths from which all human thought must spring.

Under the plea of modesty, and of due regard for man's limited faculties, this philosophy is erecting a system virtually as transcendental, because as far beyond the reach of consciousness, as any German intuitionism or Platonic preëxistence. Upon this basis of fundamental truths Christianity erects a solid and substantial fabric of facts; facts, not merely of past history, but of continuous experience, and of constant testing. The charge which Christians bring against all purely physical theories of the universe is that such theories not merely fail to explain the *facts* of Christianity, but that they ignore those facts altogether. Scientists may say, "We have collected an immense number of facts; we have constructed a highly respectable theory, which explains a multitude of these phenomena, and binds together under one comprehensive law those which seemed most widely separated. Therefore, we need not go beyond this law, nor do we care to bring in any metaphysical or supernatural causes to account for the existing order of things."

But the real question is this: Can we get rid of these troublesome facts which do not fit smoothly into any such theory; and which so obstinately refuse to be lost sight of, or to be set aside as worthless? A true and satisfactory answer to man's eager investigation of the meaning of the life he passes here on earth, must take account of *all* the factors which make up his experience. However true and valuable a law may be which binds together many widely sundered phenomena, it cannot be accepted as a final solution so long as certain great and powerful truths, involved in man's very existence, are left out of the account altogether.

For, be it noted, these facts, so completely ignored by many scientific men, are not of slight importance, nor without practical efficiency. They are the mightiest powers which move upon the soul of man; they are awful forces, which can wreck or save his earthly life, according as they are neglected or regarded. In taking them away, the effect is not simply the removal of an intellectual prejudice, but the character is unhinged; the aspect of the universe is changed; the motives, which above all others, hold sway in the human heart, are removed at one fell swoop;

the hopes, the longings, the affections that ennobled his nature and lifted him above the dust of the earth, are crushed and gone for ever! No wonder, then, that those who cling to such hopes as man's noblest heritage, who cherish these beliefs as the prophecies of all that makes life desirable, are earnest or even over-zealous in defending them.

But while we do battle manfully for our religion, let us so arrange our defences as to help our perplexed fellow-men, and not to add to their doubts and fears. The true defence of our Christian religion must consist not in outcries against the conclusions of science; not in useless attacks upon its facts or its processes; not in insinuations against its value or its claim to our respect. Rather let the theologian and the Christian philosopher hold up to view the reality of the great principles on which their system is reared; let them strengthen, by diligent research and patient investigation, the outposts of revealed religion. Especially let all who wish to see Christianity proven to an unbelieving world, be careful "to adorn the doctrine of God their Saviour in all things." The pure and holy life, the blameless example, the steadfast adherence to the will of God, the manifestation of the spirit of Christ, the triumphant death—these are the best evidences of the reality of the Christian life.

There is no cause for fear that the law has been or ever will be discovered which shall unfold at once all the mysteries of the universe; that the light of advancing knowledge will drive away the fairest hopes and noblest aspirations which cheer the heart of man. Advancing knowledge will expand, and not contract, our mental vision. Science, rightly and reverently interpreted, must swell to a deeper and clearer tone, the grand harmony of nature.

Still, all the facts and laws and mysteries of the universe shall be found to encourage and to ennoble the soul of him whose heart is fixed, trusting in his God. Still, the deepest wants of the human soul will be answered, not by the voices of nature alone, but by the word of God. Still, the noblest power of man's soul remains, not the partial knowledge which rests upon its scanty experience and its limited observation, but the faith which looks beyond "the things seen, which are temporal," to "the things unseen, which are eternal!"