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ARTICLE I.

DOCTRINE OF ORIGINAL SIN.

Doctrine of Original Sin, as Received and Taught by the Churches of the Reformation, Stated and Defended. By the Rev. Dr. R. W. LANDIS. Whittet & Shepperson, Richmond, Va., pp. 541.

This is a posthumous work of Dr. Landis, Professor of Theology in the Danville Theological Seminary, Kentucky. It arose out of a discussion between him and the admirers of Dr. Charles Hodge, touching the doctrine of the latter about the manner of the imputation of Adam's sin to the race, which Dr. Landis conducted in the DANVILLE and the SOUTHERN PRESBYTERIAN REVIEWS. He complained that the supporters of Dr. Hodge in the Northern Church, to which Dr. Landis belonged, resented all criticism of their leader in a factious, tyrannical, and popish spirit, which refused to give a fair hearing to the truth, and even punished him for daring to assert that truth against their great man. Hence Dr. Landis felt that no resource was left him, in defending God's cause and his own good name, except the publication of his full views and their grounds. He therefore devoted the latter years of his life and the riches of his own magnificent theological library to the laborious and careful composition of

ARTICLE II.

SUPERNATURAL REVELATION:

A MODERN FORM OF THE A PRIORI AND ANALOGICAL
ARGUMENT.*

The mind of our age is largely engaged in discussing the possibility and the reasonableness of a divine revelation. Much of this discussion is doubtful and sceptical in tone. Without describing or criticising in detail any of the rationalistic theories advanced in recent years, an attempt is made in the following article to present the classic argument from natural analogies and human needs in a modern form. The *a priori* argument, and the argument from analogy, will bear unscathed the test of scientific scrutiny in the nineteenth century. Nothing in modern thought or discovery has diminished the strength and cogency of the reasoning from antecedent probability, so skilfully employed by the early Apologists and Fathers, Clemens Romanus, Justin Martyr, Athenagoras, Theophilus, Clemens Alexandrinus, Minutius Felix, Tertullian, Origen, Arnobius, Cyprian, Lactantius, Augustine, etc., and in later times by Cudworth, Butler, and others. Let us consider briefly some of the principles underlying the doctrine of a divine revelation, and then apply them in support of the Bible's claim to be God's word.

I. POSTULATES OF THE FAITH IN A DIVINE REVELATION.

The presuppositions underlying the Bible, the facts which it asserts and assumes concerning the being and character of God, the nature and destiny of man, are necessary to explain the Bible as a phenomenon in human history.

1. *God's existence a necessary postulate of true science in interpreting nature.*

The world needs God to become intelligible. Christian theism

* The substance of this Article was delivered as an address before the International Sunday School Convention in Louisville, Ky., June 12th, on the assigned topic: *The Bible—The Word of God.*

is necessary to the scientific interpretation of the universe, from the atom to the star, from the molecule to the constellation. The universe is cast into thought-moulds. It fits into man's thought as into a socket, or as the teeth of wheels into cogs. Matter, as far down or up towards the atom as man can analyse it, has the appearance of a "manufactured article." In its form, its weight, its motion, its chemical properties and relationships, matter is impressed with geometrical laws. Its rules of proportion and its methods of procedure are mathematical. Now, nothing is so purely mental, in origin and character, as mathematics, whether manifested in the "rule of three," or in the law by which oxygen and hydrogen form water; in a table of logarithms, or in the law of motion along a cycloidal curve; in the equilibrium of the solar system, or in the structure of honeycomb. Mathematics in nature must have a mental origin, for mathematics without mind would be harp notes without a harp. All things on their under-surface correspond to mind, hence all things on their upper-surface must correspond to mind. Even lifeless matter is magnetic with thought; thought sparkles in its play, pulsates in its flow, sings the music to which it keeps time in its march. Nay, is both its music and its march.

The impressive thing about even dead matter is the light of mind that illumines it, the thought-purposes that rule it; we really see matter as the drapery of thought, the instrument of life. Except when men philosophise sceptically, the material universe is known merely as a screen, on which are thrown the thought figures from the magic light of mind behind it. Matter and force are mere anvil and hammer, brush and canvas, used by mind and will to embody ideals and purposes. The main fact which impresses the mind is not the brush or canvas, but the picture; so to the thinking mind, nay, to the instinct of the race, to the common sense of humanity matter is and ever has been a tool of mind, a canvas on which thought-forms are painted. Not to see God's thought pictured on creation's canvas is not to see creation; it is simply to exist, blind, like the eyeless fish in the Mammoth Cave.

God's thoughts are interwoven with the very texture of crea-

tion, like pictures cut deep into glass. His thoughts are wrought into the inmost structure of things, like the raised letters in books for the blind; the letters cannot be blotted out, because they make up the very material of the page. God's thoughts are stereotyped in nature. The atoms and their motions are his alphabet and punctuation. The forces of nature are his will, the laws of nature are the methods of his will in action. The rules of mechanical action and chemical combination are his grammar. The rules of proportion and harmony in form, color, and sound are his rhetoric. The various forms and orders of being are the subjects of his composition. Mountains are petrified odes of omnipotence. The sweep and the shine of galaxies are epics of infinite wisdom. The song and the plumage of birds, the odor and color of flowers, and the hum of insects are psalms of divine goodness. Waving forests, rainbow crowned, leaping cataracts, and shout of hand-clapping sun-lit seas, are lyrics of praise to "the eternal, immortal, invisible, only wise God."

Now all this music, this visual poetry and stereotyped thought, can no more escape the recognition of mind than mind can fail to perceive the thought written in books for the blind, or cut into metal stereotype plates, on which, and in which, the types have been wrought into words and sentences. Not to see the thought is to be blind. Again we say, the important thing in stereotype plates is not the metal *per se*, but what is inwrought in the metal. So with God's inwrought thoughts in nature. Matter and force are indestructible, because they are the forms of God's thought, the acting of his will. God has carved his thought into the universe as the artist carves his thought into stone, producing the image of a man. What the mind truly sees in a statue is not the material cause—the marble, nor the instrumental cause—the chisel, but the formal cause—a man's image, which preëxisted in the artist's mind; the final cause—the pleasure of others and the self-delight of the artist in creating; and the producing cause—the sculptor himself. So in this mighty cathedral of nature the mind beholds, not the mere stone, but the immaterial thought wrought into it and expressed by it. Its beauty fills the mind, because it manifests mind.

The universe without a personal God having mind and will as its source, is a stream without a fountain, music without a harp, a rainbow without a sun. What a rainbow is to the sun, creation is to God. The sun, by his beams, is present in the rainbow, yet distinct from and independent of it. So God, through the forces and laws of nature, his acting will, is present in, and yet distinct from nature. The forces and laws of nature are the potent beams emanating from God. Time and space are the mysterious cloud-canvas or background. This "mighty universal frame of things" is the bow thrown by the shining of that central sun. The bow spans the cloud *there*, because the sun shines *yonder*.

2. *The moral character of God a postulate from the nature of man.*

Even on any just hypothesis of evolution when man looks into himself he is forced to conclude that the author of his own being and the maker of the world is a personal spirit, endowed not only with mind and will, but with a moral nature. Evolution can allow nothing in the effect which was not in the cause. Whatever is evolved was first involved. What the method of nature brings out in the conclusion must have been in the premise. Therefore, as mind is the latest and highest result of the creative process, mind must have been in the creative cause. Hence man is both the interpreter and the interpretation of nature, because he is the highest revelation of the creative power.

The consciousness of freedom and responsibility, right and wrong in conduct, the sense of moral law, and of moral qualities in actions, is more clear and infallible than the testimony of consciousness to an external world. Consciousness also makes it sure that action caused by mechanical force has no moral complexion. Hence if man is free and responsible, his actions are not necessitated like the flow of tides or the roll of planets; his thoughts, his institutions, his conduct and religion are not "the transferred activities of his molecules." Man is a free, moral, and responsible being, and cannot be interpreted in "the terms of matter, motion, and force." Physical necessity can never be the equivalent of moral freedom. But if man cannot be so interpreted, neither can the power that made him.

3. *Man, the image of God.*

The Bible and Plato voice the truth written upon man and upon the very nature of things in asserting this fact. We know that God *is* from nature; we know *what* he is from man. The lake may shadow the mountain mantled in clouds, or the star flashing in the silent heavens, and the shadow reveals the reality, known to be real were it only by its image.

Man in interpreting the universe cannot escape from his own mind; he must begin with thought, and what thought supposes and implies. The interpretation of nature is the interpretation of thought by thought, the translation of ideas out of a mystic, unspoken, unwritten speech into the speech of men. The true and the beautiful thought underlying Berkeley's Idealism was this: "Nature is a visual language, its phenomena the visual words in which one mind speaks to another. It is the expression and vehicle of intelligence, an orderly, because a rational system. Science is a mirror held up to nature, and the reason which science exhibits merely reflects the reason which nature embodies. The intelligible implies intelligence. Mind is omnipresent. The universe is thought interpreted." God, then, is the architect of the atoms and the Father of our spirits. He is the complement and background of all true science, and the satisfaction of all true religion. If these views of God, man, and nature, were accepted by all, especially by those who pervert scientific truth by trying to use it against Christianity, religion and science would be universally recognised as a holy and ministrant sisterhood, and reproaches and misunderstandings would cease. "The heart and the intellect would live in peace under a heaven where the sun of knowledge shines in light, and where the moon of faith walks in beauty."

II. A PRIORI GROUNDS FOR EXPECTING A DIVINE REVELATION.

Assuming as an established fact that creation reveals God's existence—"his eternal power and Godhead," and that man, the bloom and end of creation, reveals God's character, on the principle that the climax, the final end, and highest result of a work reveals the character of a workman, assuming in short that God

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is an infinite and eternal personal Spirit, and that man, having mind and will, is in the image of God, there are strong *a priori* grounds rendering it highly probably, if not morally certain, that God would make a clear, verbal, written revelation to man.

A. *The hints and prophecies in nature lead the mind, reasoning from analogy, to expect such a revelation from God as we find in the Bible.*

1. The universal law of dependence upon the invisible, the distant, and the higher.

(a) *Through all nature we find every order of being dependent upon invisible forces* for well-being, and for the realisation of the true ends of being. Nothing in nature reaches its highest and best without the aid of unseen powers. What microscope has yet revealed the forces of polarisation and crystallisation? Their effects are seen in the prisms of snow and in the geometrical crystals of quartz, garnet, and ruby, but the forces themselves are as hidden as the workings of thought. The forces of cohesion and gravitation acting through all worlds and in every particle of matter have never yet been seen, yet everywhere their clamp is felt like the grip of an omnipresent hand. They are the unseen, ever-acting nerves and muscles of the universe. Who has yet seen the life forces, the vital machinery of an acorn, a cedar, a bee, or an eagle? Yet nothing is better known as a fact, which we receive on faith, and about which we feel no uncertainty.

(b) *Again: Through all ranks and orders of being the law of dependence upon something distant and exterior reigns.*

The tides break on every shore of our sea-belted globe in response to the drawings of the distant moon. The sap of the oak is pumped through its pores from root fibre to limb tip by an engine at work in the sun. The leaf-umbrella of mighty forests held over moss and daisy is spread by a cosmic hand stretched down from the stars. The mountain is mantled in snow like a white-hooded monk by hands above the mountain top. The curtains of cloud which drape the setting sun, and which rise and fall over the shifting drama of the day, are woven by a loom whose wheels and pulleys work so far off that their hum is un-

heard. The grain of wheat depends for its budding and growth upon waves of heat-light which throb across a boundless sea of ether. The bird builds and broods, dependent upon other worlds for its food, its plumage, and its power of flight and song. "Whether plenty or dearth shall rule on earth for man depends upon what is going on among the stars. The wheels which grind for the children of men their corn, are all turning in silence outside the human sphere, not moved by water-power, or wind, or steam, by children's cries or dealers' hopes, but nevertheless in their inaccessible distances rolling round in manifest relation to the daily renewed hunger of this needy human family of ours."

(c) Again: Not only is there a universal law of dependence on invisible power, and exterior, distant agents, but the crowning feature is the *law of dependence of the lower upon the higher for the accomplishment of the higher ends of existence.*

The mineral kingdom, with its laws and forces of mechanics, chemistry, and crystallisation, does not find its end in itself. The finest examples of mechanic and chemic force and mathematical law are not found in the mineral kingdom, the world of mere lifeless matter. The most perfect geometry and the highest working of chemic force are found in the structure and life of plants and animals, not in dead matter. The phenomena of sound and color, abstractly considered, are purely mechanical, and their highest illustrations are met in the sphere of life. No song of the sea or voice of the wind is as perfect a music as the singing of birds. No play of color in rainbow, or sea-foam, or precious gem, is so perfect as the tints of plumage on bird or insect, or as the glowing light in beauty's eye. No geometry is so accurate as the curves, lines, and angles in the myriad forms of life. Mere matter and force cannot reach, unaided, the best that is potentially in themselves. They cannot realise what is highest and most perfect in the laws of mathematics, chemistry, polarisation, and the other physical forces. They depend on a higher. The reason of their being and the power by which it is realised are above them. They are means to higher end. They are a stage for a drama which they can neither write nor enact.

The life-forces of plants and animals take up and carry out

the ends, the predestined objects and uses, of the mineral kingdom. And it must be noted here that the higher kingdom of plants is not evolved by the spontaneous working of mechanical forces. Life has never yet been developed from matter and force. The experiments of Tyndall, Pasteur, and Bastian, have settled the question as to its possibility. It is a higher kingdom than matter.

No ship from the empire of matter and force has crossed over the gulf to the empire of life. No Great Eastern, built in the dockyard of matter, manned and piloted by molecular mariners, propelled by the steam of force, has ever yet sailed across the ocean between life and matter. But life has made the mineral kingdom its vassal, and by subjecting it to its higher laws, and working upon it with higher forces, has accomplished for it, and in it, the true ends of its existence. The car of matter and force has indeed hooks and couplings, but life's engine draws it along the track—which neither laid—to its destination. An Æolian harp can make no music until swept by the fingers of the wind. Untouched by a higher power there is nothing in its strings to evolve musical vibrations. So matter remains for ever an untuned, silent harp, until life's hand sweeps its chords and awakens the music which it can sing when taught, but which it could not compose.

Climbing higher the pyramid of nature we find the same story of the lower dependent upon the higher repeated in the relations between the plant and animal kingdoms. In the forests of sea-plants growing over the vales and mountains of the ocean's bed, in the meadows of sea-weed, in the floating gardens of the Saragossa Sea, wherever there are plants in the world of brine, they are largely dependent upon and are helped by the animal life around them.

All over the globe the plant kingdom feeds and grows by absorbing the carbonic acid gas breathed down upon it by the higher animal kingdom. Many plants are fertilised, spread, and thus sustained by the action of insects seeking honey in their cups and carrying away on wing, leg, or proboscis the fecundating pollen dust to another flower and leaving it there to produce

another seed and another plant. The more fully nature is known, the more do we see her work done by the machinery of living agents. The sea swarms with phosphorescent animalcula, the air is full of infusorial life. Solids have been poetically called "sponges or nets interpenetrated with vital force." Note again, that there is nothing in the plant kingdom which is evolved into animal intelligence. The gulf between mere life and mind is as broad and deep as that between matter and life. Yet the powers of mind play upon and help the world below it, and as before the coming is down from the higher to the lower.

When we come to the relationships between man and nature, we find the law of dependence still more clearly illustrated. If all orders of life are cultivating and cultivable beings, this is pre-eminently true of man. When he employs their forms and forces in the arts of sculpture and architecture, painting and music, in commerce and manufactures, we feel that the highest purpose yet realised by matter and force has been accomplished. We feel that matter and force are glorified, their meaning and destination reached, when they are rightly used by man. *Rightly* used, we say, that is, in accordance with the higher purposes, the spiritual ends of his own being.

Granite and marble, iron and gold, are glorified by being made to serve the will of man. They are capable of receiving the impress of his mind in the petrified music of architecture, and are ennobled when employed to voice what is pure and good in man's wisdom and might. When ocean's waves are made the bearers of man's products, when rivers are harnessed to the wheels of his factories and made to turn them, when steam and electricity are made his servants, we feel that they are ennobled thereby, that the higher ends of their being are realised when they are made to work for man.

(d) *Man's agency over plants and animals brings out what is highest in them.*

All plants, whether sought for ornament or fruit or manufacturing purposes, can be improved by the culture of man. The true ends of their being, their noblest and highest uses, and their most perfect forms are reached through the help of man. The

same law holds good in a still higher degree in the relationships between man and animals. The proof of these statements is found in the agriculture and horticulture of all lands, in the experience of men over all the world in the rearing and management of cattle, horses, fowls, and animals of every kind.

Note five things here: 1. The growth and progress, the realisation of the higher purpose in each order of being, the bringing out of the best by the action of a higher being, is accomplished only when the interaction of the higher and the lower is in accordance with the laws wrought into the constitution of each. 2. These laws are simply the plan or will of God which he has embodied in his own creation. 3. Lower and higher are mutually developed, the highest ends of their being are mutually attained, when their interaction is in accordance with the laws and forces which are above them both. 4. The mutual relations and dependence of all orders of being result in the uplifting, the improvement of all. Hence the aim of nature is toward the best. God aims at the highest within each sphere through all parts of his dominion. 5. The possible best of every order is reached through the help and working of a power not beneath, not within, but above itself.

2. The phenomena of conscious communion between lower and higher, and of voluntary obedience to the will and authority of the higher on the part of the lower, point to a continuation of that law in man's communion with and obedience to a higher than himself.

Without dwelling on the typical facts presented in the animal kingdom of one species making another subject to its will, as seen in one tribe of ants enslaving another, we pass at once to the phenomena of communion between men and "birds and beasts and creeping things and fishes of the sea." Nearly every order of living thing can be taught and controlled by the will of man. Birds are taught speech and music, animals are taught to work, to play, and to respond in various ways to the will of man.

Two significant things are noteworthy in this communion with and voluntary obedience to the mind and will of the higher on the part of the lower: 1st. Man impresses his mind and will on

birds and animals by means of language, either sign language—gestures, motions, tones, and changes in the face—or by the language of articulate speech; and the revelation of his mind is always in accord with the laws of his own being, and in harmony with the natures to which he speaks. 2d. The character and disposition of the lower animals are often completely changed by the influence of man's mind. Something of the human seems to be imbibed by the animal order. By communion with or revelation from the higher to the lower, latent capacities are awakened, and powers whose existence was unsuspected are either bestowed or called into action and developed.

The phenomena thus far considered bring out the following deeply significant and crowning facts, viz.:

1st. "*A being with a destiny unaffected by any higher being is unknown in nature.*"

2d. Man is the head and king of nature, the microcosm embodying in himself an epitome of nature's forces and laws, and carrying to their highest development all the meanings and uses wrought into creation. Everything below man and before his coming prophesied his character and office. A breath of will blows upward from atom and force in the direction of man's mind and will. A breath of will blows through the universe seeking to utter itself in the facts of moral law, and finding voice at last in the moral nature of man. The mathematical accuracies of molecular structure and chemic force point to the higher perfection of moral law. The geometrical perfection of atomic form and stellar march is a prophecy of that antetypal harmony and beauty of holiness which is the true glory of a moral being. Everything works and points upward to man and hints his character. The shadow cast by the coming man is seen on the folds of nature's tabernacle, just as the image of the coming Christ was seen on and through the drapery of ceremonial worship.

3d. *Hence the final end of nature is a moral one. Her deepest meanings are spiritual.* Her highest uses find their consummation in a moral system, in a spiritual kingdom. The topside of every material fact is moral, bears the impress of a spiritual purpose.

4th. *In the ascending scale of nature no law is dropped out. Whatever is in the lower is repeated and carried to a further development in the higher.*

Now, apply these principles to the question under consideration. If all forms of being below man depend upon "invisible powers" for the realisation of the true ends of their being, much more must it be true of man, the apex and crown of creation. If all orders are dependent upon exterior distant agents for well-being, we would expect to find the same law holding good with man. If all orders of life depend upon a higher than themselves for the realisation of their noblest possibilities, so must it be of man. If the law of conscious communion with and voluntary obedience to a higher order of being obtain in the kingdoms below, we would expect to find the same law in force in the kingdom of man. If the noblest possible in birds and beasts is evolved or produced by a revelation of man's mind, through the medium of symbolic or spoken language, then we would expect to find man cultured in a similar way. If the God of nature is aiming at the best through all these methods in the kingdoms below man, then there is an antecedent probability that his purpose concerning man would be the same, and his methods similar. If an artist is careful with the details of his work, much more will he be so with the great central thought and figure, for which all his other work exists as means. Nature is the scaffolding, the pedestal which exists for man, the frame in which he is set. All the wisdom, power, and love displayed in the kingdoms below man will find a grander illustration in man himself.

Now, as William Arthur asks, in his recent profound work, "The Difference between Physical and Moral Law," "Does the institution of headship extend no higher than this little earth? Has the universe beyond it no common head? Does the ascending order of intelligent being set its loftiest crown on the brow of man? Man's nobler wants, whose very cry proclaims him a kinsman of beings above himself, have sources of supply still higher than the earth, and higher than the clouds. Terrestrial relations, whether physical or moral, go on ascending till they reach their *apex* in man. Man's bodily relations are not brought

to a stay either at the bounds of his own person or at those of the globe. They pass the bounds of both and continue their ascending movement. They go on whither he cannot follow. They pass over space, over time, over darkness, over distances incomprehensible, stretching into the heaven of heavens."

What art thou who biddest us believe that the spiritual relations of man, his relations with thought, feeling, and moral action, his relations with intelligent beings, halt short here at the line between earth and sky, and lag behind the relations of his body in such a manner that while his eye, and indeed every pore in his frame, are continually holding joyful relations with the king of the sky, the forces of his soul, which ever tend to climb the sky, have no outfield, but like those of an eagle which the enemy has winged, droop backward, downward towards things below him, till over the sun-bright thoughts of man the last word to be uttered must be "clay to clay"!

Now, a step farther. "As all terrestrial relations ascend upward to an *apex* in man, is it not probable that the relations of the whole universe ascend upward to one all-comprehending Chief and Head? And as no being with a destiny unaffected by a higher being is known to nature till we reach man, is it probable that he presents us with an example of a being whom no higher being can affect? Does not all nature seem rather to say that the relations of man's soul must pass on in the same direction as do those of his eye, the cosmic sense; onward beyond the bounds of earth, moving upward, forward, towards brighter worlds, towards countless lights, towards a career in which every step is both a goal and a starting point, towards conscious fellowship with a higher Power, an everlasting Father, in whose house are 'many mansions'; a house roomy enough to be the home of a soul whose thoughts outfly sunlight, and which sail round and round the most distant globes; a house roomy enough not for one soul only, but large enough to be the home of kindred souls, as many as the stars in the sky for multitude, and as the sand by the sea innumerable?"

III. THE NATURE, THE NEEDS, AND THE MORAL CONDITION OF MAN, RENDER IT HIGHLY PROBABLE THAT GOD WOULD MAKE SUCH A REVELATION AS WE FIND IN THE BIBLE.

The basis of the preceding argument is the postulate that God will act consistently and harmoniously; that he is a lover of symmetry of plan and unity of purpose through all his works and ways. Leaving the prophetic hints in the world below man, we find in man himself strong *a priori* grounds for expecting a divine revelation.

1. *In his capacity and longing for communion with a higher, an infinite Being, whom he can love, obey, and reverence, and in the natural expectation which he cherishes of a revelation from God.* It is an historic fact that these longings and expectations have always been cherished by the race. No longings are more universal or deeply seated. They are psychological facts. They have been voiced in the speculations of the profoundest philosophers. Plato, in his *Phædrus*, describes in splendid diction the primeval purity, beauty, and felicity of the soul, and then sadly says, "This happy life we forfeited by transgression." That is, we fell and lost our original beauty and excellence, and became "more disfigured than Glaucus by his long dwelling in the sea." In his *Meno*, Plato teaches that man cannot save himself nor regain this primitive form. "Virtue," says he, "comes by a divine influence, it is the gift of God. Man needs a divine education." In his *Republic*, he teaches that if man is saved, it must be "by the special favor of heaven." In many passages of his *Dialogues* this great philosopher expresses his desire for and his belief in a revealer and a revelation from God.

The emphasis with which the heathen have always believed in seers and prophets, and the confiding eagerness with which men in all ages and lands have resorted to astrology, oracles, and auguries, clearly show that there is in man an instinctive belief in, an appetency and a longing for, revelation. In the lower kingdoms, when aptitudes or arrangements exist in one order of beings suiting it to relationships with another order, the scientific conclusion is that some objective reality corresponds with this

prophetic preparation. The hint is the shadow of a complementary fact. Coupling-pins imply a joining of two things together. Coupling-hooks imply rings into which they fasten. Hinges and pivots imply something to turn and rest on them, just as the eye implies light, the lungs air. Man's nature and longing fit into a revelation as a flower into its calyx; hence if man's nature be not an exception by being prophetic of falsehood, there must be a revelation from God to man.

2. When we take into consideration the needs of man growing out of his present moral condition, as a fallen and a spiritually diseased and crippled being, the probabilities become still greater.

(a) Man's mental and moral disorder renders him unable to fulfil the divine ends of his being. Man's whole life and the history of the world constitute an unbroken series of utterances which reflect man's consciousness of moral disorder, and of an inability to reach unaided his true destiny.

(b) Man's consciousness of guilt before God, expressed in various forms of worship and expiatory sacrifice, shows that he feels the need of the working of other and higher powers than are in himself or in nature to bestow that righteousness and peace for which he longs. Man needs a restoration to peace with himself and harmony with God. He needs a readjustment to his whole environment (which includes God and eternity), physical, mental, and moral.

(c) All man's efforts to restore himself to righteousness and peace have failed. "The highest prophets of reason do not agree among themselves as to what the teaching of the asserted all-sufficient and universal religion of reason is." All the colossal systems of paganism fail to satisfy. They are man's searchings for God, cries in the dark, gropings into hollow vacancy.

(d) *There are hints of a remedial system in nature.* The medicinal and curative properties of minerals and plants which heal and restore the bodies of beasts and men when diseased or wounded suggest that if moral disease should injure man, God would provide a system of restoration for his spiritual nature as well as for his physical. Man's body falls, is ruined by hurts and disease, and by the remedial system which God has set in

nature he is saved, made whole. Will he not make a similar provision for his soul?

3. All the foregoing facts and analogies in nature and man are revelations of God's character. The implantation of capacity and desire in man to commune with God implies a desire on his part to make himself known to intelligent beings. His wisdom is sufficient to devise a way by which to reveal himself to man. His power is great enough to overcome all difficulties that might oppose. His love and goodness are such that a plan of revelation devised by his wisdom and executed by his power would work benevolently for man by restoring him from ruin, recovering him from degradation, and readjusting him to his physical and spiritual environment, so that the true moral ends of his being could be attained.

IV. THE BIBLE IS THE WORD OF GOD TO MAN BECAUSE IT MEETS ALL THE NEEDS AND LONGINGS OF MAN, IS IN HARMONY WITH NATURE'S ANALOGIES, IS IN EVERY WAY WORTHY OF GOD, AS SHOWN BY ITS EFFECTS IN RESTORING AND SAVING MAN, AND ENABLING HIM TO ACCOMPLISH THE HIGH SPIRITUAL DESTINY FOR WHICH GOD EVIDENTLY PURPOSED HIM.

1. The Bible, believed and practised, realises the lofty moral purposes and noble ideals prophesied in nature and demanded by the very constitution of man himself. The morality of the Bible is the morality of the "nature of things." It is the complement and bloom of all the laws and facts of nature. The moral system of the Bible is the unseen Neptune whose existence is demanded by the structure and behavior of the system of nature, and whose discovery explains phenomena which would otherwise remain inexplicable, unclassified mysteries. The penumbra of moral law shadowed forth in the harmonies and relationships of lower orders was cast by that radiant sun which shines with undimmed effulgence in the moral system of Scripture. The echoes and tremors of moral truths and spiritual realities which vibrate through all nature are but the reverberations of the moral music of the Bible.

2. The final cause or purpose of nature is man, her head and

crown. The distinguishing feature and crowning glory of man is his moral nature. He is essentially a moral being. Hence his final end and destiny must be moral. Therefore nature, in and through the various grades and orders of being culminating in man, exists for moral purposes. The moral aim of nature and the moral destiny of man are one. This proposition is a necessary corollary from any evolutionary theory which binds man and nature together into an organic or ideal unity. The final aim of nature is not only moral, but her purpose, as wrought out through the law of dependence upon invisible forces, exterior agents, and higher beings, results in the production of the highest and best within the limits of every species and order. It is highly probable that if the Bible system of truth produces the best and highest possible in human life and character, then it is at least consistent with all creation below and outside of man. Influences which work for the highest perfection and beauty of flower and fruit cannot be detrimental to the welfare of the whole tree. The true glory of the head and of the body are not discordant. The methods of the working of the Bible system of revelation and its results are analogous to those in creation. The fundamental feature of nature's working, viz., the production of the highest and best through the operation of invisible forces, the influence of exterior agents, and the aid of higher beings, is repeated in the Bible system of truth and redemption. The noblest and best that man has ever attained has been through the powers brought to bear upon him in the Bible. The natural tendency of the Bible upon the individual man is to create the noblest spiritual personality, and to mould society on the basis of the purest and most beneficent laws, into the most perfect types of family, social, and civil order. It establishes a universal spiritual kingdom which works pervasively in and upon every natural organisation, and tends to make each one "perfect after its kind." It operates dynamically upon the heart of the individual, and through every root and fibre of social organisms, giving the whole race a trend towards the highest possible best. It sets the tides of life pulsating toward the perfect.

3. The influence of the Bible in developing man's power to

know, subdue, and use nature aright, for the benefit of the race, and for the glory of God, is a proof of its divine origin. The knowledge and the right use of nature's laws and forces is both an end of man's existence and a means by which his noblest destiny is achieved. The moral ends and purposes of nature can be accomplished only through the agency of man. Man's use of nature glorifies her only when his moral character is in harmony with Scripture. There is a deep subtle influence which the Bible exerts by which the moral meanings and uses of nature are suggested to man. Without elaborating the proofs or reasons, the following facts lie on the surface of history and confirm the proposition under discussion:

1st. *The lines of civilisation and of the Bible in human history correspond.* A map of Christian lands and of civilised countries coincides. All true civilisation is Christian. It is a Bible product. The "revival of learning" was stimulated and largely caused by the study and spread of the Bible. Chaucer, "the morning star of English poetry," was the pupil of Wyckliffe, the "morning star of the English Reformation." Wyckliffe's translation of the Bible was the real fountain of English literature. Luther's Bible in Germany—and even the French Bible in papal France—was the hand that swept the chords of Teutonic and Celtic thought and awoke it to music, poetry, philosophy, and history.

2d. *The growth and the benefits of civilisation cease with the decay and moral degradation of man.* When the laws and institutions of the Bible pass into neglect, man grows corrupt, and while science and civilisation may apparently continue to flourish, yet decline soon sets in, and the real blessings of arts and inventions come to an end. A gas jet may burn for a time after the source of supply at the reservoir has been cut off. Water may flow from a pipe a short time after connexion with the main has ceased. So signs of civilisation and scientific progress may appear after the Bible has been abandoned, but "death comes sure and soon." The "Dark Ages" were the ages of a shut Bible. Dynamite bombs, French revolutions, the "coming slavery" of communism and centralisation, the Sand Lots and car-shed riots of San Fran-

cisco and Pittsburg, destroying life, property, scientific inventions, and paralysing hope and energy, and tying a mill-stone around the neck of progress, are the fruits of scepticism and rejection of the Bible. Without the moral character and spiritual life which the Bible produces, science and civilisation develop parasites which destroy them.

Without the Bible nations develop into rotten empires. Without the aid of the "higher powers" of Christianity, the evil which is in man develops irresistibly by its own natural working into moral cancers which destroy the vitals of all civilisation. An unchristian or non-Biblical civilisation, is a civilisation which at last turns and gnaws itself. A civilisation without the Bible develops into a suicide. Its natural end is its own death. A strange development which develops into rotten empires, decaying arts—into characters and customs which act like gangrene, poison, and consumption! A strange development which grows downward into savagery, anarchy, death! If the *natural* forces of evolution were the only ones at work upon man; if the invisible powers, the exterior agencies, and the higher beings of revelation, were not at work in history, then if man be a development from the monad, and if he has been developing as man "a thousand centuries or more," unless his evolution resulted in suicide, he would long since have developed, not into a God, but into one or many semi-infinite devils, each one with powers and attributes enabling him to control, not only whole planets, but solar systems and clusters of worlds throughout space. Yea, and their dominions would be hells, compared with which the Inferno of Dante, the Tartarus of the Greeks, the Gehenna of the Hebrews, and the Hell of Milton would be paradises of bliss.

Perhaps it would be difficult to explain why the influence of the Bible naturally tends to the production of true science and civilisation, but the philosophy of the fact includes the following propositions:

(a) The relationship of the Bible to man.

(1) Bible truth puts man in the centre of all truths. It is to all truth what the Copernican theory is to the solar system. The centre of all truth is the moral one given in the Bible, and this fact acts as a clue to a mysterious labyrinth.

(2) The spiritual and moral power of Christianity invigorates and enlarges man's capacity of knowledge and action. The facts and characters revealed, the duties and motives urged, and the ideals presented as models for imitation, expand the powers of man, mental and moral, like a telescope multiplying the faculty of vision.

(3) Man is a truth-seeker and finder only when he loves and lives according to the moral truth of Scripture. Man interprets nature successfully only when his character and life interpret and image God rightly. He is nature's interpreter only when he is her interpretation by being himself an embodiment and illustration of all the laws, physical, mental, and moral, of which he is the centre and epitome. He interprets the macrocosm when he himself is truly a microcosm, with all the laws and forces, of which he is the focus, at harmony with each other, that is, when he is at one with nature and Scripture by making moral aims the final and chief end of life. This moral harmony works outward into mental and physical harmony. A character in unison with spiritual forces and truth is an organ for the mastery of all truth. The moral adjustment of man is to the mastery of scientific truth what the tuning of the harp is to music. God's thought in the Bible operating upon the spiritual substance of man, like chemic force acting upon the molecular structure of matter, makes the mind a magnet for God's thought in creation. Nature is a mighty violin, man the bow by which its music is to be awaked, science the music of nature, and the Bible's influence is the stretching and resining of the bow.

(b) The relationship of the Bible to nature.

(1) The Bible throws light on nature by revealing clearly and enforcing authoritatively the moral purposes of the universe. The sun awoke Memnon's statue to music by shining on it. Bible light makes nature's Memnonian music audible to man's spiritual ear. Cathedral pillars and arches are put into a rhythmic tremor by certain organ strains; iron bridges are set into harmonic vibrations by violin notes. Ears, acute enough, can hear the melody of quivering cathedral columns and jarring iron bridges. Sympathetic notes struck on one instrument will

awaken the strings of another to music. The moral music of the Bible strikes the sympathetic notes which cause the columns and arches of nature to tremble in response. The Bible is the sympathetic note to nature, awaking the music of science.

(2) The Bible account of the origin of nature and of her relationship to God and man, acts like a hint in puzzle pictures which serves to disclose their meaning. A puzzle picture looks like a mere collection of animals, trees, rocks, and hills; nothing else would ever be seen until the hint was given that the real picture in the apparent medley was a man. A careful look reveals him and shows all the parts of the picture harmoniously arranged with reference to the man for whom they exist. So the Bible, while not a book of science, is a hint from the Author of nature concerning the spiritual significance and moral uses and aims of all things enabling man to discover the intellectual system, which is the basis and framework of nature. The writing on paper done in invisible ink is made visible by immersing the paper in a certain chemically prepared liquid. Bible truth is the liquid which makes visible to man's inner sense the invisible thoughts of God written on nature's page.

To sum up the whole argument, the methods and the results of the Bible's influence are in harmony with those of nature, the meanings and uses of nature which man discovers and arranges into science and art are God's thoughts materialised; and as the Bible makes man an interpreter of God's thoughts, it must be a revelation of his mind. The moral purposes of nature, which are the key-note of all her working and the spiritual ends of man's being, are but the determining trend, or the tidal pulsings, of God's will, to the accomplishment of which he makes all things bend. The Bible brings to bloom and fruitage the moral aims of nature and man's own being. Hence it must be the expression of God's will. It fulfils God's will in creation and in man. None but God can do this, hence the Bible is God's word, containing the key to the parable of his thought and the power enforcing his will.

Man's own testimony is to the effect that his greatest and best

have been the result of elevating and organising influences which came from the Bible—the noblest lives and the highest civilisations acknowledge a Bible source. Now, man is an organ of truth. His testimony as to the origin of his own higher life is more accurate and trustworthy than on any other subject. It is a matter of consciousness as to what thought, deed, person, or book gives an upward mental or moral impulse. The time and source, human or divine, whence new and higher influences come down upon man are ever memorable and distinctly outlined in experience and ever after retained in history and character. Hence, when human testimony and experience point to the Bible as the source of moral redemption and spiritual life, asserting that this experience includes the consciousness of a divine authority, and the sense of a divine power and personality, that testimony must be accepted as true.

Last of all, the Bible is divine, because it satisfies man by its self-completeness and by bestowing that righteousness of character, that peace and comfort to the mind, the heart, and the conscience for which man longs. These wants and longings are divinely implanted, hence they can be satisfied by God alone. The Bible meets them fully, therefore it is from the same God who is the author of man's nature. Blessed word! Priceless truth! We can believe it, we can live it, we can teach it with a confidence that is a song of triumph, and a hope that is a doxology of praise. It reveals the glory of God; it brings redemption and bliss to man. It makes man the inheritor of the earth, the possessor of immortal hope, the heir of all things. It spans our clouds with rainbows, gems our nights with stars, and floods our days with radiance. It is the vital air, the fertilising dew, and transfiguring sunlight of God by which there is wrought in man that "fruit of the spirit, love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance, against which there is no law," *against such no law!* "Bold, yet invincible word! Against these lineaments of God's image there is no law of the family, the happiness of which they will insure; no law of society, the relations of which they will sweeten; no law of the nation, the strength of which they will build up; no law of the race, the

welfare of which they will enhance. Against them there is no law of the body, which they will cover from many homes; no law of the emotions, for the peace of God will make them throb with equal pulse; no law of the intellect, the working of which joy in the Holy Ghost will make smoother; no law of the conscience, which may call for more of them, but never for less; no law of space, for goodness is goodness everywhere; no law of the great white throne, for they will shine bright in its light; no law of the heaven of heavens, for there the image of God finds the Father's house." Change shall not disfigure it, nor shall decay ever wither it, for "the word of the Lord endureth for ever." It singeth a mighty music, and the theme and chorus of this divine anthem, like the refrain of creation's song, is "Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen! Amen!"

J. WILLIAM FLINN.