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## ARTICLE I.

### THE COUNCIL OF APOSTLES AND PRESBYTERS AT JERUSALEM.

The Acts of the Apostles is the first chapter of the history of the Christian Church, the transition chapter from the history of the Church under the Jewish dispensation to the history of the same Church under the Christian dispensation. Although not designed to teach ecclesiastical polity, yet the principles and precedents furnished therein by apostolic precepts and practices are so numerous and specific, that it alone would be sufficient to reveal the constitution of the Church, if there were access to no other inspired writings. Notwithstanding the fact that the voice of inspiration was never heard beyond the first century, yet the advocates of Prelacy and Congregationalism appeal alike to the testimony of the post-apostolic age in support of their respective systems. Thus Mr. Litton, of the Episcopal Church, quoted by Bannerman in his "Church of Christ," makes the remarkable statement that the claims of Episcopacy are strong so long as the appeal is to the post-apostolic age, and become weak only when the appeal is made to Scripture. Canon Venables, in the *Encyclopædia Britannica*, article *Episcopacy*, furnishes the following still more explicit testimony to the same effect: "It may be desirable here to remove the confusion which may be produced by

personal righteousness, but the covenant with Adam offered the blessing of justification to individuals as members of a body organised in a federal head, and on the ground, not of personal, but of imputed righteousness. The truth is, the phrase "covenant of works" is a concise and convenient expression for the self-righteous idea of justification upon the ground of individual obedience. But this blessing, upon this ground, neither God nor justice ever offered; and there is no such thing as the covenant of works other than as the eternal principle of justice is involved in the covenant of justification, specifying what God's moral government must require of the federal head of that covenant.

K. M. McINTYRE.

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ARTICLE IV.

THE VITAL CONNEXION BETWEEN REVELATION  
AND SOUND LEARNING.

Of the objections brought against Christianity by its enemies, none is more popular in our age than its supposed hostility to scientific discovery and sound learning. For a long time this opposition was confined to the learned, but now it is extending among the simple. By the universal diffusion of newspapers, the words of the wise and their dark sayings have become the common property of mankind. The latest discoveries of science and their supposed correction of the mistakes of Moses and the prophets afford occasion for many an infidel sneer in the drawing-rooms of the polite and the cabins of the poor.

The alleged grounds of this opposition are various. Because the methods of investigating historical truth differ widely from those adopted by the students of physical science, the patrons of the latter are fond of challenging the conclusions of the former. In response to this challenge the treatises on theology which appear from time to time are prefaced with a formal and elaborate reasserting of the arguments in rebuttal of the testimony of

critical scientists. Thus the conflict is carried on from age to age. But the popular belief in the opposition between Christianity and physical science is due more than anything else, perhaps, to such declarations of Scripture as these, viz. : "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes." "Not many wise men after the flesh, not many mighty, not many noble, are called ; but God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty." It is true now, as it was in the days of the apostles, and always has been, that God calls into the Church, for the most part, men of humble origin and little personal influence. But this proves only the sovereignty of God, and not the unworthiness of Christianity, which many fail to see. The principles of Christianity being divine, are not subject to the test of human reason. Man cannot rise above and try them *de loco superiori*. They are planted in the heart of man by the hand of God, and taking root there, grow up into the head and manifest themselves in the life. Until received by faith and in love, they transcend all our powers. But the facts of Christianity are to be tried as the facts which lie at the bottom of any other science. Did Christ rise from the dead? If so, then he is divine, and all he revealed is divinely true. This is so simple that a wayfaring man, though a fool, need not err therein. But this fact, on which the great doctrine of revelation rests, is to be proved just as any other fact in history is to be. Philosophers are no more competent to try the claims of the Christian religion than men of plain minds. A well-balanced judgment and patient perseverance in searching for evidence, are the best qualifications. Vague notions on this subject lead many to scepticism, and give to worldly-wise men a weight of authority which is by no means their due.

But the object of this paper is not so much to disparage the value of the testimony of the wise men of this world on divine subjects, as to show that the popular belief in the extent of this testimony is erroneous. While it is true that "not many wise

men after the flesh are called" through Christ, by the Holy Ghost, into covenant with God, yet enough of them have been called to offset the adverse testimony of those who have not; to show that revelation and human learning have ever been allies instead of enemies; that the connexion between them is vital; that each has rendered most effective service to the other in all ages; that they have acted and reacted upon each other as coördinate factors in the history of the race, and consequently that the fear in many minds lest the steady progress in scientific discovery may eventually overthrow Christianity, is wholly groundless. The Church thrives on the discoveries of science, and science has ever received most valuable aid from the Church.

#### THE CHURCH AN EDUCATIONAL INSTITUTE.

In spite of theories, the facts go to show that the Church has, from the earliest times, kept the education of the young in her own hands. Before the end of the first century, even in apostolic days, if we may believe Mosheim, schools were set up in which learning, both secular and religious, was taught. At the end of the apostolic age, when the gifts of tongues and miracles were withdrawn, the Church, feeling her need more than ever of an educated ministry, increased the number of these schools and kept in her hands the control of education for many centuries. When Monkery arose, which was about the sixth century, the schools became the lawful property of the Church by being attached to the monasteries. In this way it became possible for them to receive and to hold endowments in money and estate without liability to alienation. Such was actually the case on a large scale. Enlightened princes, like Alfred and Charlemagne, made large grants to them in money, in order to raise their standard of learning. Thus the schools grew up into colleges, and the colleges into universities. This state of things remained unaltered throughout Europe for ages. Oxford and Cambridge were considered and treated as Church property, without chartered rights, until the canonical laws were superseded by the common law of England. Nor were there any schools in Europe of

any grade that did not owe their origin and support to the Church.

The history of the institutions of learning in America has been much the same. The first grammar schools in this country were taught by ministers of the gospel. They were almost the only educated class. Our colleges, with scarcely an exception, were founded by the Church for the purpose of training young men for the ministry. Harvard, the oldest of American colleges, was founded, if not by a court of the Church, yet by individual ministers and godly laymen, to prepare young men for the ministry. "*Pro Christo et Ecclesia*" is her motto to this day. The same is true of Yale, Princeton, Brown University, Dartmouth, and nearly all that were founded prior to A. D. 1850. The change in the educational system of the country made about that time, divorced the schools from the Church. The State now has the matter in hand. But the Church, while she had them in her possession, made great use of them, and fully proved the wisdom of their erection. Of the thirty-five thousand graduates from American colleges previous to 1846, as many as eight or nine thousand became preachers of the gospel.

The history of education among the pagan races is substantially the same as that in Europe and America. Wherever the foreign missionary builds a chapel, a school-house goes up beside it. Some of these schools have grown into colleges, teaching a full academic course. When, now, we consider that these missionaries are teaching four millions of pupils in twelve thousand schools, and two hundred and fifty languages and dialects, it is not extravagant to say that the Church is educating the world. Thus she fulfils in part her high mission as "the salt of the earth." From these schools come those who will make the literature of all races. For, while now and then a man of rare genius, in spite of illiteracy, becomes a leader of men, yet, as a class, those who make letters have been taught by others. Mr. Macaulay has said that a careful examination of the calendars of Oxford and Cambridge discloses the fact that those who have distinguished themselves in Great Britain since the foundation of those institutions, have, with few exceptions, been trained in their walls, and that many

of them have been first honor graduates. What is true of Englishmen, we may expect to be true of civilised man everywhere.

#### THE CHURCH THE CONSERVATORY OF LITERATURE.

The decline of letters in Europe was consummated by the irruption of the Northern barbarians into the Southern and civilised kingdoms. Thus the Roman Empire was overthrown and almost every feature of her ancient civilisation obliterated. Literature then fled for refuge into the monasteries and cathedrals, from the barbaric hand of Goth and Vandal. Here, within the precincts of the Church, she was nourished and defended throughout the Dark Ages. During that long night of centuries the monks trimmed her lamps and fed them with oil until "the eyelids of the morning lifted themselves up," and the Reformation ushered in a day of light.

This fact is supported by the testimony of the highest authorities on mediæval history. Mosheim says: "Until the eleventh century the only schools in Europe were those attached to the monasteries and cathedral churches, and the only teachers of learning, both secular and religious, were the Benedictine monks" (Vol. II., p. 150, Carters, 1858). Hallam says: "During this time every sort of knowledge was almost wholly confined to the ecclesiastical order. . . . But for the clergy, the records of philological literature would have perished. . . . If they had been less tenacious of their Latin liturgy, the Vulgate copy of the Sacred Scriptures, their canonical laws, and the authority of the Fathers, all grammatical learning would have been laid aside" (Vol. I., pp. 26, 27, School Ed., Harper & Bros., 1854). Guizot is equally as express. And even Hume concedes the truth of this statement in the times of Alfred. The Troubadour literature is an apparent exception. But its advent into Spain was subsequent to the time of which we write. Even if it had come in earlier, it would not damage our claim seriously, for it was shallow, sentimental, and short-lived. It was not worth preserving, and soon perished. If, as is maintained, it was derived by the Arabians from the Nestorian Church, it becomes another fact in support of the claim of the friends of Christianity.

The testimony of these writers on history is vindicated by incontestible facts, some of which are familiar to the mere tyro in history; *e. g.*, the legal phrase, "The benefit of the clergy," denoted the exemption of the clergy as a privileged class from the operation of the civil law. The civil courts had no jurisdiction over them. No pain nor penalty of any kind could be visited upon them for any offence. Action could be brought against them only in ecclesiastical courts. An ecclesiastic brought before a civil magistrate defended himself by simply showing his connexion with the Church. This done, his indictment was instantly quashed and his liberty restored. And to prove his ministerial character, nothing was necessary except to read a book placed in his hand; for in that age, few but ecclesiastics could read. So universal was illiteracy outside the Church, that some even of the kings of England could not write their names.

Other facts might be adduced to corroborate the testimony of the above cited historians in support of the assertion that the literature of past ages was preserved by the Church in her monasteries and cathedral schools. No fact in the history of the Dark Ages is better established. We say nothing of the motive for this act. Her praise is not unqualified. It was more a matter of necessity than of enlightened benevolence or wise forecast. Her liturgy, her copy of the Scriptures, and her laws, were all written in Latin. A classical education of the priesthood was therefore indispensable. Without it, no part of religious worship could be conducted, and their privileges at law were forfeited.

#### THE SCRIPTURES A MIGHTY STIMULUS TO THE HUMAN MIND.

Throughout the Christian era the human mind has been greatly stimulated and strengthened by writings on sacred subjects. First and principal among these is the Holy Bible. Out of this have been drawn those great doctrines and historical facts which constitute the staple of so large a portion of the literature of the world. Before Christ moral ideas were exceedingly rare in any books. Even the Iliad is almost wholly barren of them. The Jews were the sole possessors of religious truth of the highest order. But when the canon of Scripture was completed and the Bible trans-

lated into various languages, its influence became prodigious. Its truths radiate in every direction and connect themselves with all other truths. Starting with the doctrines of the Scriptures, an inquisitive mind is led to the investigation of all other truth. Questions arise, the answers to which are to be found in extraneous fields. The doctrine of creation, for instance, starts questions that can be answered only by the geologist and astronomer. The doctrine of divine providence leads to the study of history. The constitution of man as a creature fearfully and wonderfully made, connects itself with many points in psychology. The Bible is the true and only basis of moral science. Theology has been called not only a science, but the *scientia scientiarum*. It is the centre around which they all revolve, the corner stone of the temple of knowledge, "the granary into which the fruitage of all the sciences is gathered."

The great movements of the human mind during the Christian era are the result of the study of both the Old and New Testaments. The dispersion of the disciples of Jesus by the persecutions which began with the martyrdom of Stephen, and their preaching the word everywhere in Jewish synagogues, diffused the peculiar doctrines of Christianity in every direction. This excited discussion, roused the human mind from its lethargy, and produced a literature whose effect is felt throughout Christendom to this day. The writings of the Fathers, however much they may be disparaged as repositories of thought in our times, were once a powerful instrument in quickening the human mind. The names of Justin Martyr, the apologist; Eusebius, the historian; Origen, the expositor; and Augustine, the philosophical theologian, are scattered thickly over the pages of literature during the last eighteen hundred years.

The next great movement of the human mind resulted in the scholastic theology of the eleventh and twelfth centuries. The founders of this theology—Abelard, Anselm, John Scotus, Eri-gena, Lanfranc, and Thomas Aquinas—were defenders of the faith. Their principal aim was to solve the problems of theology by applying to them the dialectics of Aristotle. Discarding the old method of answering theological questions by an appeal to



Scripture and the writings of the Fathers, they submitted them to reason and philosophy. True, this method was false. It introduced confusion, and finally brought both the writings and their authors into contempt. The discussion of the most enigmatical and perplexing trifles, like the dead fly in the apothecaries' ointment, made their writings unpopular and brought their good name for wisdom and honor into disrepute. Nevertheless, it must be admitted that this literature exerted much power in reviving letters and advancing learning. There were many causes for the *Renaissance*. The fall of Constantinople, introducing classical authors and teachers from the East into Europe, the invention of paper, and especially the art of printing, all contributed much to this great event. But these were mere auxiliaries to the main cause. This lies deep beneath the surface, as indeed does the main cause of every great event. The philosophic mind seeks "the spirit of the age" immediately preceding any such event as its supreme cause. The movement of many minds in the same direction, the deep undercurrent of thought and feeling, breaking out now and then in the thoughts of some great mind, this is *the* cause of great epochs in the history of the race. There were reformers before Luther and Zwingle, men who lived in advance of their contemporaries and drew their minds together upon a great subject. The gravitation of many minds towards a common centre, the coöperation of many wills upon a single subject, these bring on the issue. No one individual brings to pass any great event. Nor can the counter-working of any single mind, however great, prevent the catastrophe when it is at hand. It must come. When the mountain has been tunnelled and the mine laid and the match applied, the overthrow is inevitable. The influence of master-minds may hasten or retard somewhat the spirit of the age; but to turn it aside or dissipate it is the work of omnipotence. "Révolutions never go backward." The history of almost every nation affords examples illustrative of this fact. Some explain it by reference to what is scientifically called "The Reign of Law;" others by ascribing it to divine providence. Explain it as we may, the fact stands that events of far-reaching influence upon the history of the race, are the outcome of a wide-

spread public sentiment that has been gathering force and "coming to a head" for a long time, which no one man originated and no one man can control. This is the true explanation of the revival of letters. The diffusion of religious ideas drawn from the Sacred Scriptures gave an impetus to the human mind which worked itself out in this great issue. That this was the spirit of the age preceding the Reformation and the revival of letters and of art in the sixteenth century, is plainly set forth by M. Guizot in his "History of Civilisation" (pp. 136, 137, School edition), and his testimony is the more forcible because it was not given with any reference to the question now in hand. He writes: "The fact is evident; the intellectual and moral progress of Europe has been essentially theological. Look at history from the fifth to the sixteenth centuries and you will find throughout that theology has possessed and directed the human mind. Every idea is impressed with theology. Every question that has been started—whether political or historical or philosophical—has been considered in a religious point of view. The spirit of theology has been as it were the blood which circulated in the veins of the European world down to the time of Bacon and Descartes. Bacon in England and Descartes in France first carried the human mind out of the pale of theology." If this is a correct statement of the intellectual and moral progress of Europe before the fifteenth century, it furnishes us with the true and sufficient cause of the threefold revival of religion, of letters, and of art.

Let us now add to these three great movements of the human mind that of the age in which we live, which is characterised by nothing more than the interest felt in theological questions, and we have proof upon proof for the opinion that theological and scientific enterprises go hand in hand, that they are natural allies, and that theology, instead of fettering the human mind, unfetters it and gives it wings and atmosphere in which to fly; instead of retarding, it accelerates the progress of knowledge; instead of denying the right of free inquiry, demands it, and is ever stimulating bold, speculative, truth-loving minds to push out into untrodden fields in search of new principles.

## IT REFORMS LANGUAGES.

This fact is clearly revealed in the history of the translations of the Scriptures into human tongues, and the discussions of its doctrines by leading minds. So different are the thoughts revealed in the Bible from those current among the unevangelised races, that the propagation of these ideas requires a new religious nomenclature. The effort to express these ideas in intelligible forms of speech, compels the recasting and renovating of the mother tongues of the nations. The first idea in revelation, viz., the unity of God, ranges far beyond the highest conception of the unevangelised mind. Anderson found great difficulty in coining a word to set this idea in a true light before the Chinese mind. For many years he was trying to invent a suitable word. The same difficulty is found in the effort to express many other scriptural doctrines. The ancient Greeks and Romans had no conception of sin in the scriptural sense. The Greeks conceived of it as physical evil; and the finest moralists among the Romans so confounded God and nature, and so deified man, that the scriptural idea of sin was impossible to them. A bold, original, creative, and master-mind surmounts the obstacle, but invents a new language in so doing. Thus did Martin Luther recast the German language, which before was hard and inflexible. In his hands, while bodying forth the sublime doctrines of revelation, it was completely transmuted into, what another has called, "a malleable material of thought." And by this great achievement, he endeared himself to the Germans no less as a reformer of language than of religion. The French language was an imperfect vehicle of thought until Pascal, by his Provincial Letters and other writings on religious subjects, invented a new vocabulary. Henry Rogers, in his essay on the genius and writings of Pascal, says: "By the confession of the first French critics, the *Lettres Provinciales* did more than any other composition to fix the French language. On this point the suffrages of all the most competent judges—of Voltaire and Bossuet, D' Alembert and Condorcet—are unanimous." And from that time he dated the epoch when the French language assumed a settled form. D'Aubigné also bears testimony to the same fact, viz.: "Both the

poetry and the prose of the French language were remodelled by Port Royal." In another place he testifies that John Calvin contributed largely to the same result. "The French of Calvin," he says, "became the language of Protestant France; and when we speak of Protestant France, we speak of the most cultivated portion of the French nation." Both Hallam and Tytler testify that Dante began the work of remodelling the Italian language. Chaucer was for a long time the recognised representative of the middle English literature; but Wickliffe, in the estimation of modern critics, has supplanted him. His Bible is regarded as opening an epoch in the English language no less marked than that of Luther's Bible in the German. And what has contributed so largely to the preservation of our English tongue in America as King James' Version? This "well of pure English undefiled" is said to contain but one word in twenty-nine of foreign origin, while in Gibbon one-third, and in Johnson one-fourth, have been brought from abroad. This Bible is read every Sabbath day in all of our cities, towns, and rural neighborhoods. Tens of thousands of families read it in concert every day at family prayers. In this way our vernacular has been so stereotyped that it has changed less in a hundred years than perhaps anything else American; and that, too, in spite of so many and such powerful agencies to debase it. The heathen languages also afford striking illustrations of this reformatory power in the Scriptures. Missionaries with one voice attest the fact that its modifying influence over these tongues is similar to that it wrought upon the German, French, and English. Much, of course, depends upon the genius of the translator; but this will not account for the whole of it, nor, indeed, for any considerable part of it. Other books so translated fail to modify and enrich the language. Moreover, the Bible alone retains its freshness in translation. The writings of the most gifted authors are emasculated by this process. Shakespeare in French is pronounced by competent critics barely readable. The Greek classics, when rendered in English, are like the salt that has lost its savor. But the Bible has been translated into more than two hundred languages, in most instances by plodding minds, without losing its fragrance or

power over the human soul. This incidental result alone justifies the remark that the progress of Foreign Missions is the most wonderful fact of the nineteenth century. In a sermon by the Rev. Jacob Chamberlain, D. D., before the American Bible Society, 1878, we find the following testimony, viz.: "I know whereof I affirm, when I declare that the Bible has stood this crucial test" (of translation) "in the languages of all quarters of the globe. From Greenland to Patagonia in the Western hemisphere; from Iceland, through Europe and Asia, to the Japanese and the Australian in the Eastern; from the Copts of Egypt to the Kaffirs of South Africa; from the South Sea Islands of the Pacific, through the oceans to Madagascar—the Bible has been rendered into their languages with triumphant success." We may add that when the way is thus opened, the literature of all ages and lands finds its way to the door of all the heathen. Thus the Bible becomes directly and indirectly a powerful agent in reforming, purifying, ennobling, and enriching the languages of all, even the most benighted, nations of earth.

#### THE CHURCH THE PATRON OF LITERATURE AND SCIENCE.

Literary and scientific men have always received aid and encouragement from the Church. Here we are met by a flat denial, and the assertion of just the opposite. The enemies of the Church, in the most unblushing manner, charge her with frowning upon all progress in knowledge, and persecuting literary and scientific men in all ages. Mourners are hired annually to make a show of grief at the tomb of Galileo—not to excite a generous pity for injured innocence, but to inflame the mind of the civilised world against the Christian Church. Now, in answer to this, we admit that the Church has sometimes, in the exercise of that conservatism which in itself is useful, erred by excess. Galileo was imprisoned for teaching the Copernican doctrine of the solar system. Others have at times suffered in like manner. This is an occasion for grief and shame. But there is truth on both sides of this subject, and much the greater part of it is in favor of the Church. Her persecution has been exceptional and in spite of her principles, while her favor shown to scientific men has been uniform and in the line of her principles.

Not to undertake a wide induction of facts, which the limits of a REVIEW article forbid, we cite only two facts out of many that might be adduced, which ought to set this matter in a new light, and suffice to drown the wailings of professionals at the philosopher's grave.

Nicholas V., a Roman Pontiff of the fifteenth century, proved his devotion to letters in a most signal manner. Moved by a noble zeal for his people, as well as by ardent love for learning, he had classical works translated, at his own expense, into the vernacular, and put into the hands of his subjects. He fed, clothed, and domiciled at Rome, every classical scholar whom he found without a competent maintenance. He brought over from Constantinople to Rome many classical teachers, to whom he gave employment throughout his dominions, and supported from his private purse. He founded the famous Vatican library, which contained at his death five thousand volumes—the richest, and at that time the largest, collection in Europe. And it is even said that his death was hastened by grief over the fall of Constantinople into the hands of the Turks, by which the loss of all classical literature in the East was threatened. Let those who join the procession to Galileo's grave think of this—a Pope of Rome dying of a broken heart over the loss of classical literature in the East! Next to Nicholas among the illustrious patrons of classical learning, comes Leo X. He held the pontificate in the sixteenth century, and signalised his reign by placing scholars in the most honorable stations of his court. Many poor men devoted to literature were thus kept from want and enabled to pursue their studies without annoyance or care. Workmen in the fine arts also, as well as scholars, enjoyed his patronage. Raffaele received large favors at his hands. He also had classical works translated into the vernacular for his subjects. It is unpardonable in men who ought to know better, not to recognise such facts as these. They stare at them from many pages of history, and fully vindicate the generosity of the Church towards true and solid learning.

But even if the Papacy had systematically and mercilessly persecuted scientific men, yet the Papacy is not the Church. The dis-

inction between the Romish hierarchy and the Christian Church is valid, and must be drawn in seeking the *animus* of Christianity towards literary and scientific men. The one is a political institution, the growth of centuries, actuated by a purely worldly spirit, and aiming at results by the use of carnal weapons. The other is a spiritual commonwealth, wielding spiritual weapons, and animated by the spirit of its great Founder and Head. She derives her life, her doctrines, and her polity from the Sacred Scriptures. She is the creature of revelation. This the Papacy ignores. She claims that revelation is her creature. She canonised the Scriptures. They stand on her endorsement, not she on theirs. She claims to be older than the Scriptures, to have power to make the truth, and that she does make it. The Christian Church, which is a purely spiritual commonwealth, repudiates the hierarchy, which is a world-power. The crimes of the latter are not to be laid at the door of the former. That Church, which is not of this world, which derives all her doctrine and polity from the Sacred Scriptures, which is animated by the spirit of her great Head, and whose aim is the conquest of the world for Christ, has never persecuted, but befriended and nourished in her bosom, the true votaries of science. Many of them have acknowledged their indebtedness. There is good reason to believe that Copernicus was led to announce his great discovery as a hypothesis, and not as a fact, by his unwillingness to antagonise the common belief of the ecclesiastics, to whose generosity he was so great and so grateful a debtor.

#### REVELATION AND LETTERS NATURAL ALLIES.

That literary and scientific men have been greatly indebted to the Scriptures is a fact that has been sufficiently illustrated. Nor is it necessary to say much to show that this benefit has been reciprocal. Yet some notice should be taken of it. Theology is indebted to science for no little aid, not only in interpreting and illustrating her sacred writings, but also in confuting the doctrines of false religions. The latter are founded for the most part upon false scientific theories. Buddhism is founded upon a false theory of creation; and when the astronomer or geographer proves the truth

on this subject, like an entering wedge, it cracks and opens the whole system to its foundation. Mr. Macaulay says: "Every Hindoo boy that learns geography laughs at Hindoo Mythology." For this reason, among others, missionaries teach the heathen secular as well as sacred knowledge. The Church carries their minds into these green pastures that she may the more easily win them into her spiritual fold. As the doctrines of religion reach out into the whole province of truth, connecting themselves with it at every point, so the true doctrines of science lead the mind back to theology again. Thus the Church invokes the aid of the sound principles and real facts of science in seeking the overthrow of false religions. Hand in hand science and religion opposed the foolish pretences of alchemy. They locked shields in attacking astrology when its baneful influence was felt throughout Europe. At the present time the preacher and the professor are engaged with equal zeal in unmasking Spiritualism and exposing it to the ridicule and scorn of all who hate a lie.

This alliance is not conventional but natural and necessary. The cause is one and inseparable. Truth is a whole whose parts are mutually dependent. They may be and are supported by different kinds of evidence, but can never be opposed. The vagaries of men may oppose each other; but true and sound principles cannot fall out. They are united in natural wedlock, "and whom God hath joined together let not man put asunder." The publication of books based upon the assumption of a conflict between them is to be deprecated. One such appeared a few years ago from a venerable seat of learning in this country, a friendly but withering review of which may be found in the May number of the *Princeton Review* for 1879. The line of battle drawn by the author is imaginary. The strategic points he marks cannot be identified. There is no conflict between scientific and religious truth. Moreover, his method of reconciling is not new. The proposition to adopt a "final philosophy" as the necessary umpire to a peaceful arbitrament is simply the germ of the scholastic philosophy of the eleventh and twelfth centuries. The conflict is imaginary, and the weapons are antiquated. Let scientists and theologians seek the truths of their peculiar provinces in their



own peculiar way and not fall out about theories. There are other truths than those which are subject to the senses; truths which depend for their acceptance neither upon a positive revelation nor a positive science; truths which do not admit of demonstration; but which, being taught to all men more or less clearly everywhere, are universally believed, which, on their ground of evidence, are just as trustworthy as either the principles of science or the doctrines of the Scriptures. The being of God, the immortality of the soul, man's accountability for his actions, the idea of justice and equity, etc., divine providence, these are the common property of mankind, insinuated into the understanding through the heart by common sense. And man is just as rational in holding them as in any other act of his understanding, although utterly unable to explain the way in which they came into his possession. Philosophy, theology, and common sense are the three great provinces of knowledge. Their boundaries merge into each other, and their author is one and the same. They constitute the realm of truth of which the Lord Jesus Christ is King alone.

If the connexion between the Sacred Scriptures and the writings of literary men has been proved to be vital, then it follows that there should be no reasonable repugnance to the Christian religion in men of gifted and highly cultivated minds, but that it should attract them and command their respect. Dr. Whewell, of Cambridge University, in his *Bridgewater Treatise on Astronomy*, maintains that the great and original discoverers in science have been peculiarly in the habit of considering the world as the work of God, while those scientific men whose employment it is to learn from others these general laws and to trace their consequences, are not exempt more than others from a tendency to atheism. This thesis he maintains by citing names, and then proceeds to show why it must be so. The reason for the fact he claims to find in the constitution of different minds. Minds of the highest order, inspired by the love of truth, and delighting in bold and original speculations, cannot be satisfied with a cold and mechanical method of investigation. A mathematical demonstration affords them little interest. Their sphere is the empyrean:

they soar into untrodden fields. Plodding is irksome to such minds. Napoleon Bonaparte said of Laplace that his mind was not formed for great enterprises. He excelled only in arithmetical calculations. Now, Laplace was an atheist. (Bridgewater Treatise, Whewell, London, 1871.)

This thesis of Whewell we think may be enlarged so as to read thus: The *foremost men* in *all the departments* of literature, science, and art have been believers not only in God but also in Revelation. In support of this opinion the following array of names is submitted, which may be greatly increased. In the front rank of those who have excelled in literature are, Samuel Johnson, Addison, Hallam, and Guizot. These all accepted the Scriptures as a revelation from God. In the department of philosophy we find the names of Roger Bacon, Newton, and Locke. The most gifted poets have been Christians, viz., Dante, Milton, Shakespeare. The first article of the last will and testament of Shakespeare reads as follows, viz.: "First, I commend my soul into the hands of God my Creator, hoping and assuredly believing, through the only merits of Jesus Christ my Saviour, to be made partaker of life everlasting; and my body to the earth whereof it is made." This is a full and unequivocal testimony from the intellect of the greatest of poets to the authenticity of the Christian religion. Whether or not his moral nature was the subject of renewing grace, is a question not pertinent to the subject in hand. Among astronomers are Copernicus, Kepler, Galileo, and Herschel. Watt, Sir Humphrey Davy, Sir David Brewster, and Faraday, are acknowledged to be of the highest authority in chemistry, and their religious convictions are notorious. Hugh Miller's name is preëminent in geology. In the department of science the same fact holds good. The most illustrious of military geniuses believed in the Christian religion. The argument of Napoleon Bonaparte in proof of the divine character of Christ is familiar to all readers of modern history. Wellington and Washington and Von Moltke were professing Christians, communicants in the Church. Among statesmen no names stand higher than those of Burke, Gladstone, Bismarck, and Webster. The science of law is adorned with no more illustrious names

than those of Chief Justice Hale, Blackstone, Kent, Story, and Chief Justice Marshall. In the science of medicine, Hervey, who discovered the circulation of the blood, was a decided Christian. In the department of arts the most renowned names are those of men who devoted their genius to the service of God. Beethoven, Mozart, Handel, and Haydn, in music; Raffaele and West in painting; Powers in sculpture, with Michael Angelo and Sir Christopher Wren in architecture, were all men of faith and all laid the noblest achievements of their splendid genius at the foot of the Cross.

Long and brilliant as is this catalogue, and fully supporting, as it does, all that we claim, it would yet be incomplete without the names of "the immortal triumvirate who took all knowledge for their province," *i. e.*, Solomon, Aristotle, and Lord Francis Bacon. Of the first, we need say nothing. As to Aristotle, we have no evidence that any part of the Bible was ever submitted to his examination. Dean Stanley says that "the philosophy of Aristotle was supposed to have sprung from Alexander's gift of the works of Solomon." But these were probably his treatises on philosophy, and contained but an occasional reference to the religion of Moses—if any at all. Lord Francis Bacon not only believed the Scriptures for himself, but composed many sayings commending them to others, *e. g.*, "A little philosophy turneth man's mind to atheism, but depth in philosophy bringeth it about to religion." Again, "It is impossible to sever a great mind from piety."

With those who appeal to human authority in settling questions of faith these names should be conclusive. What boots it for the despisers of Revelation if a Shelley spurned the Scriptures when the author of *Paradise Lost* is put in the opposite scale? Who trembles for his faith at the blasphemies of Voltaire will be reassured when he hears Lord Bacon calmly saying, "It is impossible to sever a great mind from piety." Or who will not despise the flippant challenges of a Tyndall when the reverent voice of Samuel Johnson is heard in humble supplications at the throne of grace. If it was true that during the life-time of our Lord these things were hid from the wise and prudent, and if

during the days of the apostles, "not many wise men after the flesh" were called, and though it be still true that those things which give men power over their fellow-men are so unfavorable to religion that comparatively few of those thus endowed become disciples of Christ, yet we must remember that testimony is to be weighed, not counted. The greatest names in all departments of science, the foremost men, the acknowledged leaders, are almost if not quite to a man arrayed on the side of Revelation. Their testimony is given on conviction and not in a patronising manner. Its sublime truths attract their genius and its defences satisfy their minds. Many of them, like the great Newton, spent the evening of their days in poring over its sacred pages, imbibing its spirit, and filling their souls with its promises. Letting go the lamp of reason, they took hold of "the light of the world," and entered "the valley of the shadow" with a firm step and a confident hope. This divine word, attractive to them in life, became precious when heart and flesh failed them.

The weight of authority, such as is derived from the suffrage of great minds, as to the credibility of the Christian religion, is certainly in its favor. That it should win the assent of all lovers of science is not to be expected. The carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be. That poverty of spirit, that humility and self-denial, that surrender of self to the poor despised Nazarene, to become his follower unto death, required by the gospel as indispensable to salvation, fatally arouses the prejudice of the worldly-wise man whose heart is unchanged. The cause of infidelity among the learned and the unlearned is the same. A bad heart is at the bottom of each. This, as has been well said, is the only argument against Christianity. The taste is offended and the judgment perverted by a depraved will.

The Church has nothing to fear from the progress of science. If for eighteen hundred years she has found in sound learning a faithful ally, she may surely rely upon it for all time to come. Indeed, the Church must not only have patience with the votaries of science, but must also patronise them, as we have seen she did in the past. To be a dumb debtor to so helpful an ally is ungen-

erous. It is an encouraging sign of the times that our Theological Seminaries are now endowing chairs in which the results of scientific investigation are to be taught our candidates for the ministry. Lessons learned in this class-room will serve not only to illustrate the doctrines of theology, but also qualify ministers to silence those who fling the theories of science instead of facts and well-established principles at the Christian religion. While it is the duty of the minister to preach the gospel in order to commend it to those seeking God, it is also his duty to defend it against those who hate God. Nor can this defence be made so effectually as with their own technical weapons—by turning their guns against themselves. The astronomical discourses of Dr. Chalmers afford striking illustration of this. By his attainments in this, the most imposing and dazzling of all the sciences, he was eminently fitted to “strip infidelity of those pretensions to enlargement and to a certain air of philosophical greatness by which it has often become so destructively alluring to the young and the ardent and the ambitious.” And this, he says in his preface, was the object he had in view in writing those discourses. The Apostle Paul, by his knowledge of Greek philosophy, was helped in his conflict with the beasts of Ephesus. His familiarity with Roman law taught him when to stand upon his rights as a Roman citizen. By his knowledge of affairs he made a favorable impression upon governors and courtiers. He was all things to all men. “Nothing human was foreign to him.” And when the Church learns her indebtedness to literary and scientific men, and acknowledges it and uses it, then at least will one root of bitterness between them be removed.

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