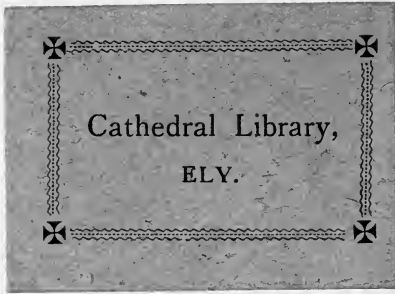


INSPIRATION:
HOW IS IT RELATED TO
REVELATION AND THE REASON?



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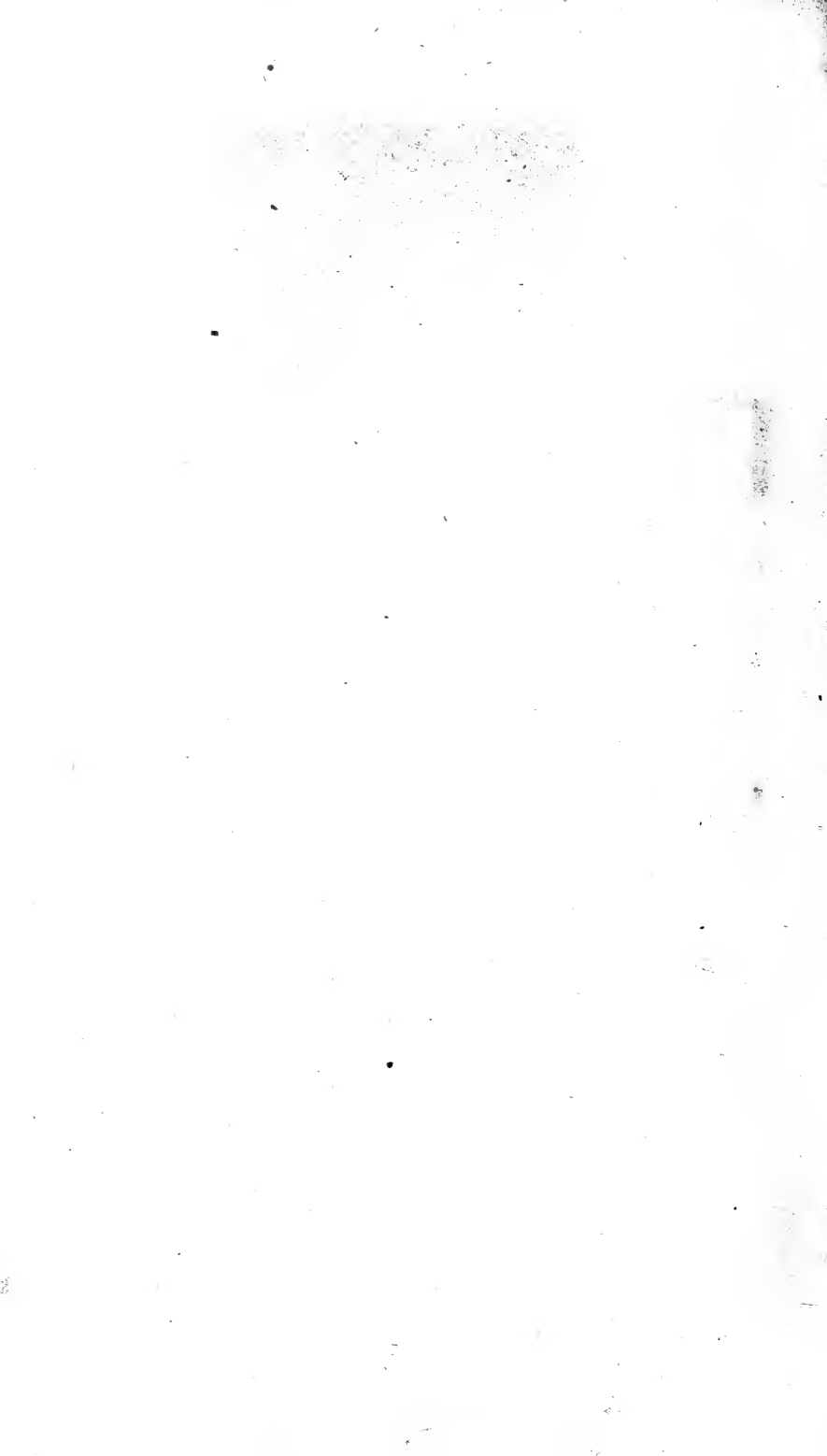
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INSPIRATION:

HOW IS IT RELATED TO REVELATION

AND THE REASON?

WITH

A FEW REMARKS SUGGESTED BY RECENT CRITICISMS

ON

Mansel's Hampton Lectures.

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PREFACE.

I AM induced to offer the following few observations on the much-debated questions of the day,—the Inspiration and Infallibility of Scripture,—not by any utopian hope of having removed the objections or difficulties which, in the present state of metaphysical and theological knowledge, must surround the subject, but because it seems to me that our general mental views are so deeply interested in these questions, that even partial lights or suggestions concerning them, however little likely to be accepted generally as bringing the solution we desire, may prove useful by inducing us to review and reconsider our own mental states, when wishing to investigate, or when having after investigation concluded our judgment, so that we may more closely observe what amount of previous preparation we bring to subjects which, by their very names, challenge the best powers of our minds to the task of forming a decision upon them.

THE AUTHOR.

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INSPIRATION AND REVELATION.

WHEN we wish to inquire into the nature and the truth of any term expressive to our minds of complex or large ideas, it is frequently wiser, as a preliminary step, to consider the term itself, and to endeavour to trace out its constituent parts, the simple elements from which by the ordinary processes of our thinking requirements, the compound word expressing the general or compound idea has grown. By this method I think we may often help ourselves to clear the ground around it, so as to see distinctly what it must be composed of, if it be the object we are seeking for at all; and we throw into the distance many interfering objects, which to the first hasty glance are generally mixed up with any really great and complex idea.

Inspiration—what idea is expressed by that word? In its original simple and physical sense, a material breathing into some material object; and in its Biblical and spiritual sense, a breathing into the mind of man. Now this breathing into a human mind must necessarily be of ideas, because these are the only materials, the only possessions which it is possible for us to attribute to mind; and these ideas must ne-

cessarily come from another mind, and the inspirer must be a superior to the inspired,—superhuman, and therefore, to our reason, Divine. The Inspiration then being necessarily from the superhuman, the Divine, it must also in its essence be of the Real and True, and must be infallible both in its essence and in its expression, otherwise there would be no inspiration of real truth conveyed to any human mind, there would simply be confusion.

Any conception of 'inspiration' which does not imply that it is from the Divine, must present a simply figurative or imitative use of the original thought; as when one human being is said to inspire another, he may do so through the impressibility of the senses, by the force and energy of emotions, or from the earnestness or power of the expression of his convictions; all these effects we readily trace back, from the human exponent, to the force and truth of the ideas which are thus vividly excited in the human mind, ideas which are not the property of nor made by the man expressing them, but are similarly powerful in the man receiving, otherwise he could not be thus emotionally inspired by them; he would have first to receive a deep mental idea which could not be expressed or imparted by emotions.

Verbal inspiration, similarly, can only mean Ideal inspiration, because words are only counters unless they represent thoughts; but it is evident that these inspirations of ideas must be capable of being described in words by the human mind which has received them

and thus of being transmitted to other minds ; and so far as the words do express the ideas intended they are not fallible, that is they are truthful to those ideas ; yet inasmuch as they are only the forms of human expression they cannot be infallible, *i. e.* they are capable of being misunderstood, and this for the simple reason that thoughts—true thoughts—those which are about real things are not made or originated by Man : they are not his own, in his will or power as are words, or the pictures of the imagination and the formal judgments of the understanding, for words are given to man as his mode of representing to others the product of his active mental faculties, as the forms of the imagination and the intellect are given him for the purpose of representing to himself the true and real ideas of the Reason which give meaning to every phenomenal and formal idea. Yet it is reasonable to suppose that the expression—the outward vehicle chosen for the transmission of Divine truth—will be completely appropriate—will be the words which truly represent it and exhibit it as no other words could do to human beings ; and therefore, equally with the ideas, the words must be above mere human device, though merely as the expressions of those ideas.

That notion of the infallibility of words, which is in fact the idea that the spirit dwells in *them*—in the mere sounds, so as to act necessarily, *i. e.* materially, upon the mind of the person reading or hearing them, without any exertion or will of his own, is the only form of verbal infallibility logically possible. And as

an extreme one, which is equally inconsistent with the popular doctrine of a spirit guiding, or giving grace, as with all sense and morality, it may be at once dismissed from our attention, because psychologically we know that words are nothing to our minds but as suggestions of ideas, and that it is not the word we conceive, but the ideas which it represents, that we understand by the effort of attention, that is, the direction by the Will of the Reasoning Faculties towards it.

If, then, we receive this view of Inspiration—that it is the spiritual communication from a superior to an inferior mind—it must enlarge the ideas of the receiving mind, and, among its many other consequences, must increase the relations of thoughts to words—or the abridged symbols of thoughts—which that mind can command; so that we cannot conceive of the mind which receives inspiration as unable adequately to express its ideas to other minds, or to become intelligible to them if they give sincere attention, for the simple reason that superior truth must explain and make intelligible inferior truth. In this sense therefore the words of inspiration would be infallibly true, because they could not fail of being understood if listened to for that purpose; at least they never could be detected by the listener as false or erroneous, though he might not discern some of their related ideas, nor could do so, until by use his mind had opened to perceive the bearings of a truth larger than any which he had recognized by his unaided mind. The truth of the inspiration must be larger than the truth of the non-

inspiration ; hence, if we could for a moment admit the proposition of the mind inspired as unable to express its ideas, or that its statements might be proved erroneous or false by minds non-inspired, it must be plain that we should have no ideas answering to that of Inspiration remaining ; for the one conception must expel the other from our mind ; and although it is possible, and even natural, to conceive that the truths divinely communicated to the Prophets of the Old Testament or the Apostles of the New, might be clothed by them in illustrations with the material imagery and the sensible forms of ideas prevalent at their time (those in which they and their auditors were accustomed to think and feel), because no others would have been intelligible and expressive to the latter, and perhaps no others could yet have been worked out by the speakers from the truths they had just received,—yet we cannot conceive them to have so misunderstood the inspiration of those truths as to have allied them to any false ideas or applied them in any erroneous reasonings, since *here* again we should find the idea of inspiration in direct contradiction to such supposition. Inspiration, and fallibility in the reception of the inspiration, are self-contradictory terms,—one must destroy the other.

In their use of the term ‘inspiration,’ many thinkers, especially among the religious world, are misled and embarrassed by the popular doctrine of the ‘spirit’ as a person or a thing, or rather as a mixed notion composed of both in unmeaning conjunction, and they con-

found two differing ideas. They seem to imagine the spirit promised to the Apostles, and also to all other Christians, as an individual person possessing them, or as a limited individual possession or gift to them; whilst the language of the New Testament declares that the spirit is given to all, in or by means of Christ Jesus, that is, in the truths and the realities which Christ came to teach and to fulfil; which were made known to all Christians, originally by oral teaching, and afterwards by written, *i. e.* the Bible. And if this spirit of God has been thus intelligibly and morally revealed and imparted to mankind, it is evident the spirit of man has been made capable of receiving it. As the Apostle John has recorded for us in the expression, "Sanctify them with thy truth, *thy word* is truth." The spirit, then, in its Scriptural meaning as imparted to man, cannot be, as we find it so commonly supposed, an indefinite feeling or sentiment, but it is a deep, intellectual conviction of *definite* intelligible truth and reality, which embraces the whole powers of the reason and the will; it is that which is capable of being set forth in teachings and exhibited in a life,—to be perceived by our Reason and obeyed by our Will,—such as we have in the expression, "a world renovated by the Gospel."

Yet the terms 'inspiration' and 'holy spirit,' or 'spirit,' contain evidently the same leading idea, that both come from, or are ideas associated with, the Divine. Inspiration is the more concrete or individual form of the idea; it is concerned ordinarily with the

knowledge, the intelligence ; while the use of spirit belongs rather to the character, the will, as influenced by, or combined with, the higher reason. Thus both must be consistent with, and consequent upon, the character and mind of God, since every fact of the Divine government will agree with His spirit, and, being a part of His providence for man, must contribute to produce and to cause necessarily the same effects which the knowledge of the mind or character of God must work in him. But yet to us inspiration is a direct limited message of some Fact or Reality ; the spirit is the insensible power, the unlimited fullness, which Divine ideas communicate from the living reason to the will and reason of man.

Dr. Donaldson has told us, in the Section on Inspiration, of his 'Christian Orthodoxy,' that Paley and his predecessor Lardner, in presenting and defending the evidences of the authenticity of the Christian religion, wisely and acutely left in perfect silence the topic of inspiration, and treated the testimony of the sacred writers purely on its probability and veracity in a human point of view,—knowing that the idea of inspiration would not add a tittle of weight to these. But, on the contrary, is it not evident that Lardner and Paley did this because they assumed inspiration as a *fact necessary to the idea of writings recording a Revelation*, and believed every mind must perceive that a revelation once admitted, its proofs must be admitted also, and that our reason sees these proofs can be only of two kinds,—the internal proof must be supernatural

communication ; the external must be miracle? We believe Dr. Donaldson, with other thinkers, will find on reflection that there is no other alternative by which it is possible to receive a revelation, for mere human evidence could only be able to attest human information. Could Jesus have come to his disciples and told them all which he is narrated to have said, would they have known that this was more than mere human assertion, imagination, speculation, or invention, if he had worked no miracle to attest that he knew it was reality and truth? And can we doubt that the effect on the disciples' minds of witnessing those miracles must have been actually an 'inspiration'? It would be an intuition to the sensible perception, but to the reasoning it would be an inspiration of ideas which in no other way it could have arrived at. While on the opposite supposition, that these miracles had been withheld from the inquirer's sensible perception, what source of knowledge of the fact of a revelation could he possibly have, but its inspiration, its supernatural communication into his mind? And we seem to have Christ's authority for this view of miracle, as conveying inspiration, when we read in St. Luke that the disciples of John the Baptist, coming from their master, asked him, "Art thou he who should come, or do we look for another? In that same hour he cured many of infirmities and plagues. Then Jesus answered and said, Tell John what ye have seen and heard; how the blind see, the lame walk, the deaf hear, the dead are raised, and [another miracle] to those needing it the Gospel is preached."

For as we require sensible experimental, *i. e.* the union of mental and sensible phenomena, to enable us to accept the non-sensible judgments of the understanding which sensible phenomena are constantly suggesting to us: so the Reason, in order to accept Reality in the practical world, which is the oneness of the sensible ideas with those of the pure Reason, of the natural with the supernatural, requires that highest witness which sensible phenomena can give,—miracle,—which in its true idea is the supersession or rather the absorption of the Phenomenal by the Intelligible and True.

Dr. Donaldson also says (at page 177 of the same work), “If any really religious man were asked his belief, he will tell us he receives the Bible as an authoritative guide for his conduct, an authoritative sanction for his hopes, because the voice of God which speaks in Scripture finds response in the voice of God which speaks in his reason.” This undoubtedly would be strong evidence, because we can only conceive ‘a Divine voice which was understood by the reason’ to be known as Divine by a revelation external or internal; since we must acknowledge that in asserting both voices speaking with man as truly Divine, the writer begs the question of our discovering them to be so, and thus eliminates the problem whether they would agree or differ. But setting aside for a moment the revelation which proves them so, he probably means to state something like this, which we will now attempt to illustrate.

“A Divine voice speaking in the reason” can only mean ideas which, when the mind perceives them in itself, it finds to be so overwhelmingly true and fitted for it, that it acknowledges them to be superhuman, above its own power of construction or knowledge; so that such ideas have been considered by all nations, without revelation, as given by superhuman beings, gods,—as bearing a Divine imprint upon them. And these ideas, with the exception of the causative idea of God, have taken and must take the form of subjective rules of action when perceived by the human mind, which it can only extend to the human will, because, unaided, this is the highest sphere of reality or being in which it knows them.

Hence man can have no understanding of the true force of ideas when he does not know the Being who causes them. Therefore, naturally, when the Being causing is made known to him, the ideas which accompany this Being are the principles or causing ideas of the subjective ideas of will which, as Dr. Donaldson expresses it, man has heard speaking in his reason.

As man, he cannot think these ideas in their causes and principles, he cannot know them really as pure infinite ideas, but only so far as they are related to the finite, as bearing upon the material world of sense in which he lives as a finite being. And he can only know them as they are, as the infinite truth of the mind of an Infinite Being, by the revelation of that Being himself; because this alone enables him to perceive the true character of these ideas as pure ideas.

Pure Ideas, because they are full, complete, perfect ;— Absolute Ideas, because without them no other ideas can exist for us, perceptual, intellectual, reasonable ; without them there is nothing intelligible, and they enter into every conception of that which is real ;—Causal Ideas, because, as pure Ideas of the infinite mind, they exist in that perfect junction, that oneness with Will, which we can only conceive in and attribute to the Divine mind ; and this perception of their character as pure ideas, can alone give the assurance that they must exist in the absolute mind—that which unites in itself all conception of perfect being. And in accordance with this we see historically that the Heathens, while acknowledging and perceiving the moral ideas with much power and acuteness, did not trace them back to the character or being of their gods—did not see them in their causes and principles, but only as laws made by these gods, or more often by Nature or Fate, and only as practically affecting themselves. And they thus lost the true notion of all spiritual action, which is that of character.

Again, I think we shall find that all the religious improvers or prophets who have appeared in, and impressed, the Heathen world, have been more truly reformers or philosophers. They brought pre-eminently forward some truths of experience relating to and valuable for the state of man in this world. They made no discovery of God or the supernatural. Generally they admitted the higher forms of the Divine originally worshiped by their nation, discarding their grosser idols

and superstitions; in fact, applying to their spiritual imagery the more enlightened reason, moral and speculative, which they as men of letters had themselves uniformly derived from the mixture of other and foreign religious philosophies or social policies with their native. Such were Confucius, Zoroaster, Sakyamuni or Gautama, Socrates, Plato, Pythagoras; equally since Christ, Mahomet, who borrowed largely from Jewish and Christian religions, and all religious, philosophic, or civic reformers or lawgivers, all taught an improvement to the moral law as affecting the social conduct and condition of man, and thus impressed their ages. Their religious teachings were secondary, and have proved transient. None taught the necessary Truth or knowledge of a spiritual, immortal, or Divine world, nor left such an impress on their own age and to future ages. No one but Christ has, by revealing the Immortal, brought all succeeding time into one relation of the present with himself, and the truths he taught, and left an impression which grows stronger with each succeeding age—the Impression of the Real.

What does the vexed religious phrase, 'The infallibility of the Scriptures,' mean? Apparently not very much, unless we are permitted to include in it the infallibility of the readers of Scripture. And this being withheld, what a variety of faults or mistakes do we still retain! We must next ask what is the infallibility concerned with? The true and efficient expression of all that is meant to be expressed? The perfect faultlessness of the subjects chosen to be commemorated

or treated upon for the purposes to be answered by the Book, and the entire wisdom of the purposes which the Book has been intended to accomplish? Are men in a position and qualified, at present, to pronounce on all these points decisively? Are they yet competent to know all the purposes of the Book, or all the intentions of the writers or the Author? All its readers, even the superficial, feel indeed that, by much which is written, they can profit and draw from it the greatest good—something resembling the Divine—an inspiration, as they call it; and they believe that in some manner, therefore, it is connected with God. Still from many other parts they do not consider that they receive such profit. Some appear difficult, some others perplexing and contradictory; but yet the spirit or character of the Book remains the same throughout; exceptions and oppositions are found only in single details, numbers, names, or phrases; they relate to individuals, their thoughts and actions: the general spirit of the Book runs through all, as of the same high and holy aim, the same grand comprehensive scope.

From these two mingled elements of clearness and difficulty, we find that, on comparing the views and theories which men have formed of the meanings which are contained in the Bible during the successive centuries both before and since the Christian era, we meet with the fact that widely varying conceptions have been entertained; one age will have seen both larger and very different truths in them from another age; the Scriptures will have spoken in various language

to the human mind of the year 858, from that in which they address it in 1858 ; yet the real words of Scripture unquestionably remain the same, and it is reasonable to conclude that the men in A.D. 3000 will discern much other truth than we of 1858, in these same words. Is there not here some evidence that the verbal infallibility of the Scriptures has not yet come upon its trial before human judges in the history of that Book ? that hitherto men have scarcely been found competent to master its contents and reduce its meanings to a system which they could thoroughly make their own ? And shall we not reflect further, that if there is inspiration in the Bible, to the mind of the Author the whole must be present at one view, the end equally with the beginning, while we only read it sentence by sentence and page by page ? While, then, the words of the Scriptures still remain so much larger than our means of interpretation and criticism, is it wise for us to assume the judge's seat, and pronounce condemnation upon possibly not its sense, but our own ? Will it be prudent that we should throw aside those boundless treasures, as if they formed only a small proportion to our own private fortunes ? And this not upon questions of fact, but for the meaning which the words *fallible* and *infallible* convey to the human mind ; for in seriousness we cannot doubt that the men who could write these books were as wise and as good at least as we know ourselves to be ; while, if we are far more learned, this only increases the marvel that they, with the small experience which the world

then afforded, with the ignorance by which they were surrounded, should write with that vivid clearness of perception in things divine and human which we, in this advanced age of enlightenment, feel inwardly that we but very rarely attain to. If we all allow that to read the Bible without using our reason (as to read any other writings without using our reason) is not to read it at all; then if the Bible is, as it claims, the record or address to us of the Highest Reason, we must give *our* highest reason to its comprehension. And using this, can we suppose from any analogies in the phenomenal or moral worlds, that the written revelation of God will lay its stress upon the materials and the workmanship, will put its perfect spirit into letters and figures and details, and not, with all his other providences, educate by obliging us to look through them ever inward and onward for the spiritual and perfect ideas which they only embody as indicators for the short-sighted perceptions of this life?

The meaning of the words 'holy spirit,' in the New Testament, would be rendered much more simple and clear were they printed, as they should be in accordance with the Greek text, with small, instead of capital, initial letters. We should then see that the phrase is used with slightly different meanings in its various connections, as we might expect when we really believe it to mean a spirit or character, and not an individual, animate or inanimate, person or thing. That we shall come to the conclusion it must mean a spirit, *i.e.* a character, will seem obvious

when we consider that the construction employed with it is always impersonal,—*en*, in, ‘the,’ or more often ‘a holy spirit.’ Persons are always described as speaking or acting, whether our Saviour or others are the subjects, in or with a holy spirit; never the holy spirit speaks in them or does the acts by them. The Apostles, Disciples, the good, are filled or made full with, or in (the preposition *en*) holy spirit, or are full of holy spirit; more rarely, filled simply of the, or a, holy spirit. Christ baptizes or purifies in a holy spirit and in fire; he tells Nicodemus, a man must be born from, out of water and out of spirit, for that which is out of or from spirit, is spirit. And to the woman of Samaria he says, the real worship is “in spirit and in truth.” The comfort or aid which Jesus promised in his last speech to his disciples, is the spirit of truth which flowed from all he spoke and acted, to which his death and resurrection would give the seal that it was the spirit from God, that holy spirit which would explain and recall to them all that Christ had said to them after the great fact of the Resurrection had opened the immortal world for mankind. And when the Lord had risen from the grave, he symbolically expressed this gift as one of character—one which lives in every breath we draw—by breathing on his disciples when he sent them forth to save mankind by teaching his Gospel. Christ’s words of encouragement to his disciples, that they should not fear when they were brought before rulers and judges, for the holy spirit would speak in them, as related by St. Matthew and

St. Luke, are explained by the expression in St. Mark, "for it is the *spirit of your Father* (as given in the inspired revelation I have committed to you) which speaks in you." St. John, it will be remembered by observant readers of Scripture, always speaks of a 'spirit,' or 'the spirit,' without adding the word 'holy' more than *four* times, throughout the whole of his Gospel and Epistles. St. Paul, frequently in the Epistle to the Romans, and through all his writings, uses the word 'spirit' alone, even in the celebrated eighth chapter of Romans, where he is peculiarly describing the work of the spirit in making us obtain the 'adoption of the sons of God;' and he everywhere constantly refers and exhorts to righteousness and joy in a holy spirit, as in Rom. xiv. 17; "I speak truth, my conscience witnessing with me in (a) holy spirit;" Rom. xv. 13, "that you may abound in hope, in power of (a) holy spirit;" ch. xv. 16, "that the offering of the Gentiles might be accepted, being sanctified in (a) holy spirit." In 1 Cor. ii. 4, the received text should be corrected to, "in demonstration of spirit and power;" ver. 13, to "but in teachings of (a) holy spirit." 1 Cor. vi. 19: "Know you not your body is the temple of the holy spirit in you, which you possess from God, and you are not from yourselves." Col. i. 8 is correctly, "declared to us your love in (the) spirit." The writer to the Hebrews, because he is treating of the Old Testament believers, evidently uses 'holy spirit' wherever he employs the words as synonymous with God inspiring, or the direct spirit of God teaching words and acts;

except in ch. vi. 15, when he is addressing the present Christian disciples, as "made participators of (a) holy spirit, and having tasted the good word of God."

I should not proceed to offer the following few remarks, in reply to objections adduced against the correctness or morality of the Scriptures, had it not become the fashion with a large body of the writers and readers of nominally various religious opinions to assume, or at least accept for granted, that inaccuracies, and even moral errors, abound in the Volume, such as justify an appeal to the human reason against its words, and a resort to the spirit in man, to overpower its false spiritual lights. Nor should I quote especially the objections brought forward in Mr. Macnaught's work, were it not for the approbation and esteem with which it is referred to, as proving the question, by eminent writers such as Professor Powell, Dr. Donaldson, and others equally learned and religious.

The dilemmas into which various writers seek to lead believers in Bible infallibility, are often of a nature very tedious to investigate, depending upon the differences in a single figure or a word of no importance to the sense; but in supporting the view that the words of the Bible are often much larger than those of commentators, I will examine a few of the most striking difficulties often adduced, and especially those selected as intellectual and moral errors, to show that I believe there may be errors even in these interpretations, and that it is possible that the fallibility of the Bible is not yet "proven" by them.

Whether criticism should eventually decide that in St. Mark's Gospel the single word 'twice' was transcribed for 'once,' or it was omitted in the Gospel of St. Luke, what difference will this make in the story and its moral, of Peter's fault and remorse, so touchingly told? Or again, when we find it stated in the Gospel of St. John that it was about the sixth hour when the work of crucifixion was *beginning*,—that St. Mark should say it was about the third hour *before* the crucifixion was beginning,—while all the Evangelists agree that the body of Jesus was taken down after death as the evening drew on, and that his death occurred about the ninth hour, and the *first* words upon the cross, "about the sixth hour,"—these several statements, when compared, show no disagreement with each other, but only that the Evangelists mention time generally by the quarters of the day, not intending to distinguish the individual hours or half-hours.

With regard to the purchase of Aeldama, whether Judas completed his purchase, or whether his remorse prevented the deed, and the High Priest ordered that it should be accomplished, and which St. Peter intended to affirm, I do not think we have yet data to decide infallibly.

In the instance of the difference between the numbers who died of the Plague, 24,000 and 23,000, can we tell at what intermediate number the strokes of death stopped, and whether one writer omitted to count most hundreds, or the other cared not to deduct them in his narration? Again, does not the story

of Jael look difficult only for want of duly considering the poetical elements of the Israelite judges' song of deliverance? Jael the Kenite slays Sisera for her own vengeance evidently, not for the sake of the Israelites, with whom it is especially said in Genesis her husband was at enmity. We cannot judge of her action or its motives, for the simple reason that they are not told us. She was no Israelite, and Deborah, in rejoicing over the deliverance of her country from its cruel oppressor of many years—evidently, from previous description, a wicked character—praises and wishes well to Jael only as the instrument by which it was done; just as, by any Asiatic celebrating at this day such a deliverance in oriental language, it would be spoken or sung of any—whether animate or inanimate—agent of a blessing for the rescued.

I think no believer will affirm that we find the Bible speaking of its characters as perfect, save of one. As men and women like ourselves, with natures and qualities like our own, it presents them for our study, and their lives for our imitation or avoidance. We also find that its moral approbation or disapprobation is never entirely withheld, but that in some passage more or less remote to our text, possibly even in another book, its justice will be found justified, and its reasons shown to be reasonable, though, as if to rebuke or correct our often careless reading, we may sometimes overlook this. Because the Bible does not deal with fictions, but with the great lessons of reality and the deep problems of life; and in its long as-

ending story of the ages, exhibits the relations of man to his moral nature, as it was enlightened to him by the revealing voice of the true God, in a manner which no other record or testimony has ever yet approached, in its marvellous clearness and consistency. We should not forget that in the sacred volume we have access to a history so clear and complete of the world's career from infancy to manhood, as we are despairingly giving up, or painfully seeking for, in the annals or the remains of the best-chronicled, most widely known, nations and countries of antiquity. And if we compare the ease with which the Bible characters and events are placed within our reach, with the difficult, uncertain, distant vision which, by the greatest learning or most acute speculations, we can obtain, or ever hope to acquire, by our research and reasoning in other directions, ought we to feel surprised if in it also, our vision or judgment meets labours and difficulties, or be discouraged that darkness seems to rest upon some of its portions,—that its aspect is as a country illumined by sunlight among clouds,—part clear and vivid, and other parts obscure,—some, the darkest perhaps, only to be explored by our own painful experience?

To return to criticism: let us, for another instance, look a little closely at the passage which Mr. Macnaught has quoted from St. Paul's Second Letter to Timothy, because not only it sounds strangely when cursorily read, and raises the suspicion of a doubtful translation (of the immense importance of clearing

away which, towards a proper judgment of what the Bible means, he, singularly enough, has taken no notice, in a work upon what the meaning of the Bible is), but also with the further object of seeing how much depends, in reading documents so full of meaning, upon our comparing and considering the whole context, and being sure we have obtained its entire sense. In 2 Tim. iv. 14, St. Paul says, "Alexander the coppersmith directed against me many evil (or malicious) things:" that he maligned and endeavoured to injure Paul underhand, seems to be the evil meant; as he goes on to say, "of whom be you therefore much on your guard, for he has opposed my teachings and doctrines exceedingly. The Lord will return to him according to his works. At my first defence no man stood with me, but all deserted me; may it not be reckoned to them! But the Lord supported me and strengthened me, so that by my means the preaching was fully performed, and all the nations heard it." If we follow Mr. Macnaught's line of argument, that St. Paul's exclamation concerning Alexander was a wish of evil, a kind of curse, how should we account for the sudden change from this unchristian temper, to that in which we find him writing the very next sentence, "All have deserted me, may they not suffer any evil consequences"? This would indeed seem too great an error in consistency even for Bible fallibility to have committed, if the interpretation be true. But when we observe that the optative, "May the Lord requite," of the Received Version and of Griesbach, is

read by Lachmann and Scholz in the future, "The Lord *will* requite," the difficulty clears up into something like a Christian spirit ; as we see that the Apostle's exclamation, instead of a curse for the promotion of evil, probably meant to his disciples to say, "The retribution of Alexander is in the hands of the Lord, not in ours, to judge, or even wish what it should be:" possibly he intended to prevent any revenge on the part of his friends, thus breathing the same spirit in which he wrote to the Roman disciples, "Dearly beloved, avenge not yourselves ; vengeance is mine, saith the Lord." Or if we should still prefer to assume the reading of the Received Version as correct, we may, with Dean Alford in his Greek Testament, consider St. Paul as only carrying out continuously the language he had used a few verses previously, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will *requite to me* at the latter day,"—the very word of our text ; so he here may simply wish that the same hindrances should be opposed to the evil works of Alexander, which the latter had so long employed against the Apostle's Christian endeavour.

Nor can I agree with Mr. Macnaught's opinion of the meaning of St. Paul's argument used to the Corinthians, in his First Epistle, ch. xv., "If the dead rise not"—"let us eat and drink, for tomorrow we die." He was pressing on these Gentiles the (in his view) immense importance of the fact of the resurrection, or rather living again ; which he had surely the fullest

right thus strongly to urge, since he perilled his life every hour by asserting it; for this he had already deeply suffered, as he ultimately died to attest its truth. Might he not then well say, that "if Christianity was not true, then paganism counselled justly; if there were no nobler spiritual part in man, then let a well-regulated attention to the earthly life occupy all our care, as we were"—what the Corinthians asserted and he denied—"to die utterly tomorrow"?

With regard to the supposed errors in the speech of Stephen, which several critics have pointed out as proving he was not inspired, it might be scarcely worth while to notice objections relating to figures and dates, which have nothing to do with the Providence of God. Stephen was tracing out from their history to his countrymen, and consequently which would not impeach his knowledge of this, the subject he was inspired to speak to them upon; or if, on the other hand, they were only errors of transcription of St. Luke's, as being less acquainted with the Jewish history than it is probable Stephen was. But it is worth notice that, in commenting upon the first error charged against Stephen (Acts vii. 2), his affirmation that Abraham had been called before he went out of Ur with Terah to Haran, and, having thus been called previously, proceeding after his father's death to Canaan, which Mr. Macnaught conceives to contradict the historical narratives of the Old Testament, he has overlooked that in Gen. xii. 1, the record of Abraham's call begins with the words:—"Now the Lord

had said unto Abraham, Get thee out of thy country, etc. So Abraham departed as the Lord had spoken to him, and went forth to go into the land of Canaan." And again at ver. 7 of the fifteenth chapter it is repeated—"I am the Lord who brought thee out of Ur of Chaldea;"—passages which, corresponding exactly with Stephen's narration, thus answer the first charge. The second error noticed occurs at ver. 5,— "And he gave him [Abraham] no inheritance in it [the promised land], not so much as to set his foot upon; also he promised to give it as a possession to him and his seed after him, although having no child,"—this really agrees with the facts as narrated in Genesis; for we there read that God having called Abram into Canaan, promised to him all the land, 'north, south, east, and west,' and to his seed, long before Isaac was born, when apparently his servant Eleazer, it seemed, could be his only heir. And (as we further read) God gave him no possession of the land, nor had either Isaac or Jacob, only the children of the latter on their coming out from Egypt. Abraham's having bought a burial-ground at Mamre for his wife and himself, near the end of his life, can be considered as no evidence against the correctness of Stephen's narrative, when speaking of the promise, without immediate performance, made at the time of Abram's entrance into Canaan. It is perhaps worth remark in this connection, that as Shechem is the first place at which Abraham rested on his arrival in Canaan, at it also Jacob first made his abode on his return from his

long exile in Mesopotamia, and his entrance upon the patriarchal life, and there only he is related to have bought a field. The fact that the Patriarchs were pilgrims and sojourners in the land is evidenced equally by the narratives of their lives in Genesis, and the argument so powerfully drawn from it by the writer to the Hebrews, in his noble discourse in the eleventh chapter, on the true nature and energy of faith in the unseen. The differences in the numbers of a family, seventy and seventy-five, and that in a period of 400 or 430 years, as well as that of the burial-place of Jacob, having no intimate connection with the Providence of God over the Jewish nation, we may leave for future criticism of the subject.

As it appears to me that St. Luke intended to express a totally different opinion of the credibility of his Gospel from that which recent critics have deduced from his words in favour of its fallibility, I will cite his proem. St. Luke says, "Since many have taken in hand to arrange in order the narratives of those events which are most entirely sustained by us according to what was delivered to us by those who were become from the beginning eye-witnesses and servants or ministers of the Logos, or doctrine; it seemed good to me also, having accompanied side by side all things from the beginning, perfectly to write to thee, O excellent Theophilus, so that thou mightest know the security or infallibility" (the true derivation of that contested English word) "of those words or doctrines thou hast learned." In every clause of this

sentence, and in the words of which each clause is composed, there is no shade of suspicion of hesitation or uncertainty, but, on the contrary, they appear carefully chosen to give the strongest conviction possible to the inquirer's mind, of the truth of those things which the Evangelist was going to narrate. I cannot therefore accept those traditions, nor believe in those vague recollections through which Dr. Donaldson and Mr. Macnaught would allow St. Luke to escape from such difficulties. In referring to the three instances of moral error or misrepresentation given at page 292 of Mr. Macnaught's work, I would observe, first with regard to the subject of Christ's blasting the fig-tree, that—finding a fig-tree by the roadside, consequently not the property of any one, which ought to have had fruit on it, the season for plucking figs, or harvest, not being yet over—Christ appears to have taken this barren fig-tree, which he knew contained seeds of disease that rendered it fruitless, as a type for his disciples of the stately but profitless, because corrupt, Jerusalem, which rose before them in its glory as they journeyed out from humbler Bethany. But this parable of Christ gives another instance of the errors occasioned by isolating sentences of Scripture from their context, and therefore meanings. These writers have overlooked that immediately on the disciples' observation of the speedy withering of the tree (how speedy we are not told, for the language of St. Matthew as compared with St. Mark's does not necessarily imply it withered immediately or by a miracle,

but in a business way or steadily), Jesus replies to their wonder that his wish or declaration should so quickly be followed by the event: "Have faith in God, and all things whatsoever ye shall ask in prayer, believing, ye shall receive; but when ye stand praying, forgive if ye have aught against any man, that your Father may forgive your trespasses." Christ's meaning then was to draw the attention of his disciples from the visible wonder to spiritual admiration of the aid which God will give to every truthful desire of good, every seeking for it from His throne, where it is pure and unalloyed; while if there is any evil, any selfishness in the wish, it will be rejected, fruitless; such therefore could not have been that of Christ against the fig-tree.

The money-changers and usurers in the place of prayer instead of the outer court of the temple, the pursuit of dishonesty in the place of purity and holiness, it was surely not a fault but a merit in Jesus to remove as evil, even at his personal risk; and we may observe that this is the sole use he makes of the popular enthusiasm in his favour when borne in triumph to Jerusalem: while his energetic exhortations and reproaches addressed, on his last visit to the capital, to the Pharisees and priests, as related in the first three Gospels, as well as those to the people recorded by St. John, were intended to rouse both parties, if still possible, to a consciousness of the danger impending over them, not to excite the people against the priests, according to the singular charge advanced in the last century by Lessing and recently reproduced by

Macnaught and Newman, and other critical antagonists.

Turning to the next objection, that of the intellectual errors of the Apostles respecting 'the coming of Christ and the end of the world,' I feel the great difficulty of condensing the wide subject opened by what appears to me to be any true appreciation of the language of the Apostles on these topics. But since, from the importance of its bearing upon the inspirational argument, it cannot be passed over in silence, I will state sufficient of its leading features to give I trust, some idea of its character as opposed to the popular notions. Much stress has been laid upon the words "the Coming" and "the Day of the Lord," and severe accusations of apostolic ignorance and fallibility founded upon them; but if we look carefully at every passage in which they occur, considering well the exact sense of the context, we cannot fail to perceive that they relate not to the phenomena, the events of time, but to events in spiritual history; that the *parousia* is not a material or temporal fact, but a spiritual reality,—that it is the presence, the being with us, of Christ the *immortal*, with all the sublimely important ideas which that view implies of the relation of his existence to the immortal part of our nature, as being "the eldest-born of many brethren." If we read the New Testament with this view, we find no passages which disagree with others, or which when properly compared and weighed are found faulty in intelligence, even when we look at some of the words

which are most strongly condemned; nor shall we meet with any statements involving those extraordinary oppositions to the practical and spiritual meaning of the Bible, which we do find the popular material interpretations present. To take the simplest, most literal evidence first: we observe that every occurrence of the word *parousia* in its relation to any name besides that of our Lord is of the presence of the person referred to, not of his coming: see the *parousia* of Titus, 2 Cor. vii. 6, 7; of Paul, 2 Cor. x. 10; again of Paul, in Phil. i. 26; of Stephanas, 1 Cor. xvi. 17; of "that wicked one," 2 Thess. ii. 8, "whom the Lord will consume with the breath of his mouth and the brightness of his presence." Do we imagine these destructions imply any smiting with material weapons? Is it not evidently rather the spiritual victory of the doctrine, words, and life of Christ the Saviour? In 1 Cor. xv. 23, whatever may be the construction received or adopted of the whole of that sentence, we seem to have every reason of grammatical construction not to exclude the causal meaning of *epeita*; therefore, at the clause ver. 23, "Christ, the firstfruits, thereafter (or therefore) those of Christ, in his being with, or presence," which cannot relate to his and their being made alive at some absolute future time, since St. Paul has been insisting upon the fact throughout his whole argument *that Christ is now alive, having risen from the dead*. It is evident from the preceding verse,—“as in Adam all die, so in Christ shall all be made alive, but every man in his own order,”

—that the connection of relation between Christ and “those who are Christ’s in his presence,” consists in the idea that both he and they have died and have risen from the dead, with which the received interpretation of an imminent coming of Christ is quite irreconcilable, as it is also with the whole argument of the resurrection in the preceding verses, “If Christ have not risen, then those who fall asleep in him are perished.” “If in this life only we have hope in Christ, we are of all men most miserable; but now is Christ risen from the dead, and become the first-fruits of them that slept.” “O grave, where is thy sting? O Death, where is thy victory?” And as I believe that in 1 Thess. iv. 13–18, the Apostle is consoling the Thessalonian believers with the assurance that their friends who had died before the preaching of Christianity had not hopelessly perished, but that they also would, rising from their sleep,—which through Christ had become their rest,—be joined together with their Christian brethren in the Lord; so I consider that these Thessalonian dead, who were undoubtedly heathens, correspond to those mentioned in 1 Cor. xv. 29, as the dead for whom their friends would baptize themselves. For it is impossible to suppose that the few who had died at Thessalonica and at Corinth, since the Apostle so shortly before proclaimed there that “as in Adam all die, so in Christ should all be made alive,” could be *all* to whom he is applying this *universal* expression of hope; and therefore it is likely that the “dead in Christ,” sleepers

in Christ, may be used not of the Christianized only, but of all the good generally—all who by Christ will rise—having resembled Christ in the Spirit, though not knowing him fully—according to the large views we find expressed by St. Paul in the second chapter of his Epistle to the Romans and elsewhere, and equally by St. Peter when he said, “Of a truth I see that God is no respecter of persons [or more properly no acceptor of appearances], but in every nation he that feareth him and worketh righteousness is accepted with him.” In 1 Thess. ii. 19, St. Paul says, in the present tense, “Are not ye our hope and joy before the Lord Jesus in his being with you, or presence?” at ch. iii. 13, and iv. 15, the Apostle wishes and trusts “that God will sanctify and keep them blameless,”—not with any preposition of the future, into or until, but with the same present preposition,—“in the presence of Jesus Christ with them.” Exactly similar is the construction in the sentence in 1 John ii. 28, “Remain in him, that when he shall be manifested” (in the Greek an aorist or historical, not a future tense) “you may not be ashamed in his presence with you;” certainly a difficult sentence, which I think may be well explained by the declaration of the Apostle in ch. v. 20. “And we know that the Son of God *is* come, and *hath* given us an understanding that we may know him that is true, and we are in him that is true even in His Son Jesus Christ. This is the true God and life eternal.” This phrase “he shall be manifested or appear” of ch. ii. 28, and iii. 2, in the Epistle,

exactly corresponds with the "he should be made manifest," ch. ii. 31, of St. John's Gospel; and the clause "it doth not yet appear what we shall be" of ch. iii. 2 of the Epistle exactly agrees with the clause "we know that he was manifested to take away sin" of the following verse 5, proving grammatically, and reasonably, as it seems to me, that any translation of 'manifestation' which makes the sense of these passages turn upon temporal questions or external circumstances, falls far short of giving us the equivalents for the great meaning of the Apostles. We must also recollect with regard to *parousia*, that it is used by St. Peter, in his Second Epistle, i. 16, of the past presence of his Lord; by St. Paul, in 2 Thess. ii. 1, in connection with present time, with no indication of the future whatever; by St. James, ch. 5 v. 8, similarly with the present. That in the 1 Thess. iv. 19, and following verses, "we the living and being left into the presence," are, by the present time used, contrasted with "those who are sleeping," spoken of in the historic or indeterminate time; then follows the future: "and who mwe shall not forestall or precede," but at some future time shall with them, "passing through the clouds" which separate this sensible life from the spiritual, the invisible,—clouds being always the figure employed by the apostolic writers to express this separation or division,—be together for ever, or immortally, with the Lord." In the Epistle of St. James, ch. v. 7, it is evident, from the imagery so beautifully applied by the Apostle, that it, the *parousia*, is a fruit of the most precious kind,

which we, like the husbandmen, are waiting with great patience the gradual growth and full maturing of,—not a simple future event which we have not laboured to attain. In effect, we shall find that the *parousia*, in every one of the few times it is associated with our Lord,—like the ‘day of the Lord,’—is always mentioned in connection with the high moral attainments, the striving after holiness, purity, and perfection, which form the Christian character, and of which both terms are introduced as expressing the consequence and the consummation,—either with the transitive conjunction *ἕως*, ‘until,’ or with the preposition *εἰς*, ‘into,’—far most frequently with the preposition of the present, *ἐν*, accompanied, not by a future, as received versions and opinions would require, but by a present or an historical tense of the verb, and we must come to the conclusion upon the ground of common sense, as well as of the higher critical and logical analogies, that the common interpretation is invalidated and should be reconsidered.

And here I will only mention, for brevity’s sake, as one instance of the intellectual errors supported by an indistinct translation, the text of Philippians i. 10, 11, where we read (ver. 10), “that you may be sincere and without offence *till* the day of Christ;” (ver. 11) “being filled with the fruits of righteousness *unto* the glory and praise of God.” The preposition in the two verses being the same, *εἰς*, it is obvious ver. 11 would read lamely, were it translated like ver. 10, with “*till* the glory of God,” as that ver. 10

would go less smoothly with the doctrine of a material day of Christ's coming, if it were read, "you may be sincere and without offence *unto*, that is, 'no further than,' not truly 'into' the day." The correct and adequate translation of *εἰς* with the accusative is lost in both cases, for it would evidently be 'into,' movement towards reaching, or attaining to,—just such a rendering as will give to both these verses the spiritual sense which alone would be in perfect and worthy concurrence with the spiritual aim and object of the whole of the Book in which we find them.

The Greek word *ἡμέρα*, 'day,' is used almost exclusively in the New Testament for the English word 'time,' as the substratum of events. *Χρόνος*, literally 'time,' occurs very rarely in the New Testament, and almost always in the sense of time in the abstract. The day, *ἡμέρα*, seems generally to imply that period of time which is in question as the groundwork of action or event, and the work which men—or by analogy of expression, God, performs in that course or sequence of time; the work which is done in the day and the light, therefore work which is enlightening, as all work done in the light of the mind is, equally as is the material work done in the light of the sun,—and this leading idea branches out as to its material representations in consistency with its relation to the context. That this meaning of "the work" is the sense of the words "the day of," when used in the singular by the New Testament writers, is strongly confirmed by the circumstance that the plural, "the days of,"

bears exactly the other half of the meaning, that of the period or era in which events have occurred. See Matt. ii. 1, "Jesus was born in the days of Herod;" Matt. xxiv. 42, "as in the days before the Flood;" Luke iv. 25, "there were many widows in the days of Elias;" Luke xvii. 26, "as it was in the days of Noah;" v. 28, "in the days of Lot;" and so on universally. In illustration of the New Testament meanings of the *day* in the singular, I will content myself with quoting out of abounding passages, Matt. x. 15 and xi. 24, "*day* of judgment;" Mark vi. 11, the same expression; Luke i. 20, "till the *day* these be performed;" and ver. 80, "till the *day* of his showing to Israel;" John viii. 56, "Abraham rejoiced to see my *day*," and ix. 4, "I must work while it is *day*;" 1 Peter ii. 12, "glorify God in the *day* of visitation;" Romans ii. 5, "laying up wrath against the *day* of wrath;" 2 Cor. vi. 2, "the *day* of salvation;" Eph. iv. 30, "the day of redemption;" Phil. i. 6, "will perform it till the *day* of Christ;" 1 Thess. v. 5, "children of the *day*;" ver. 8, "we who are of the *day*;" St. John, xi. 9, "if any walk in the *day*, he will not stumble;" 1 John iv. 17, "we may have boldness in the *day* of judgment." All these passages carry their evidence to the meaning that the *day* is not the interval of sunlight when men are active, but the work which in that interval men do. "The *day* of the Lord" is the great work which he is doing, a work which as his Christian followers we also have to labour for, and not his life on earth nor his life in heaven. "The day of God" is not twenty-four

hours, nor any endlessly multiplied number of hours, but the working of God's will in some particular way. St. Paul writes, in 2 Thess. vi., "The night" is far spent, "the *day*" is at hand,—*i. e.* the time of ignorance and torpor of spirit is nearly past, the works of spiritual light and energy are opening upon you. You are children of "the *day*," the spiritual light and life, not of "the night" of spiritual sleep. The day of judgment therefore means the work of discerning and judging, made evident by its *working* to us. The day of salvation, and the day of redemption, implies the working out of these blessings continuously, not suddenly. Thus we perceive the word, when connected with a person or personal action, always takes into its meaning the human or divine character of the agent or agency it is related to.

A little Greek scholarship will show us that in the New Testament view the End is the Telos, that is, the consummation or perfection of the aim, as Mr. Macnaught has clearly, though involuntarily, admitted in his criticism upon the quotation from Hebrews, chap. 12, that "without us they (the Jews) should not be perfected," otherwise why did he not according to his theory write "brought to an end," or "ended"? The writer to the Hebrews has been describing to his brethren the enduring and elevated faith in God and goodness, exhibited by the long line of their Jewish ancestors, who had shown their belief in the superiority of unseen spiritual good over any physical and visible pleasure; "Yet," he adds, "great as were their

merits and efforts, God has reserved also for us a still better prospect for which to labour and to devote ourselves; we therefore must work even as they did, that the perfect consummation may be reached." This sympathy of purpose, as the following verse shows, has been his encouragement and argument for perseverance to his countrymen, who, "being encompassed by so great a cloud of witnesses [their predecessors], should lay aside every sin, and run with patience the race set before them." Evidently the intention here is not depreciation of the faith and labour of the Elders of Israel, but incitement to worthy emulation and imitation in doing the work given to their descendants of Christ's day and of ours.

The great "End," then, which the Apostles had before their view, was the life and death of Christ not in their material form, but in their spiritual power, as constituting the principle, the germ, the creation of true life for mankind,—the ending by *the consummation* of the mortal in the beginning of the immortal dispensation. Thus also the use of the phrase 'the last days' wherever it occurs, signifies that this dispensation of the consummation, the *telos*, is come.

The meaning of the so-called prophetic allusions in the New Testament has been mixed up so largely with the infallibility of the Old Testament writers, that it is not possible to go into it without previously ascertaining the meaning of the terms of 'a prophet' and his work, when used in the Bible, and also that of 'fulfil,' 'fulfilment.' If we refer to any lexicon, we find that

προφητεύω, the root of our word 'prophecy,' is to speak before any one, in the presence of any one; thus as an interpreter, an ambassador, or a speaker for. So the *holy* prophets are speakers before the face, or of the meaning of God, His interpreters or ambassadors. And accordingly we find the Bible using these words in all the senses to which this view of their meaning would apply. The prophets declare or interpret the will of God; His meaning, whether it relates to the present or the future, to material or to spiritual events. So the Greek word translated 'to fulfil,' in regard to prophecies, is the same with that translated in other connections 'to fill,' as in Luke ii. 40, "thou shalt fill me with the joy of thy countenance;" Acts ii. 2, "the place was filled where they sat;" xvi. 15, "the God of hope fill you with all joy in believing;" ver. 17, "that ye are filled with all knowledge;" ver. 19, "that I have fully preached the Gospel;" ver. 29, "if that I may be somewhat filled with you." It is rather 'to fill full,' or most properly, 'to make full.' Thus, when the Evangelists say, "that the word of the Lord by the Prophet might be made full, or be filled," it is evident they mean that these expressions were most entirely realized, their force most perfectly shown, their meaning most completely developed, by the events which the Evangelists were describing; that such events showed these words most full of truth and forcible in a spiritual meaning, filled full the idea, for we must observe it is never the material but always the spiritual facts which prophecy truly concentrates its

full light upon. So that it is not a literal fulfilment of the foretelling of seers, but the effectual making full of the speaking for God, or the interpretation of prophets, which is the idea present to the mind of the Evangelists in the few occasions on which this expression is used. In perfect consistency with this we read the declarations of Jeremiah and Ezekiel which bear upon the conditionality of prophecy as simply in consonance with the true view of holy men of God speaking for Him, warning a sinful city or nation of the danger its immorality involved, of the ruin or 'dissolution' which follows crime ; and, if these warnings were followed by change of action and just conduct, of the safety of those formerly threatened.

It seems to me evident that the Greek conjunction *ὥστε*, with the passive subjunctive future "so that," must be taken as implying not a causative determination, but a conditioned fulfilment,—upon which see the admirable notes of Dr. Robinson's 'New Testament Lexicon,' p. 352, showing that Jesus and his Jewish disciples did not believe or teach that the events of the Christian history were moulded by the words of holy men of old, but that these words at first caused by some particular providences of God in events necessary to spiritual education at the time of their delivery of which they were the expressions and predictions, afterwards found in the Christian history, in his and their opinion, the true and spiritual filling full or accomplishing of all which the law and the prophets had announced and anticipated. In Winer's 'Gram-

matik' are selected many examples of this so-called *telic* construction of *iva*, or 'in order that,' which will not, to any careful reader, bear out a case for that interpretation. I will cite only as specimens, to show the fuller and truer meaning of the causative 'thus' over the legal 'in order that,'—Mark xi. 25, "when ye stand praying, forgive, that thus your Father may also forgive you;" iv. 12, "that thus those seeing may see, yet not discern;" Luke xvii. 10, "sit in the lowest seat, that thus when he who invited thee comes, he will say;" xvi. 9, "make friends of the mammon of unrighteousness, that thus when ye shall fail, they shall receive you;" John iv. 36, "he who reapeth gathers fruit unto eternal life, that thus both the sower and the reaper may rejoice together;" ver. 20, "and will show to him greater works, that thus you will greatly admire;" xi. 15, "I rejoice for your sake, that thus you will believe;" John xvi. 33, "these things have I spoken to you, that thus you might have peace in me;" xv. 11, "or that thus your joy might be full;" xvii. 1, "glorify thy Son, that thus thy Son may glorify thee;" xvii. 12, "those thou gavest me I have kept, and none is lost, but the son of perdition [*i. e.* he who had no part in me], that thus the Scripture might be fulfilled;" and v. 19, "for their sakes I sanctify myself, that thus they also might be sanctified by the truth." And I would refer to the many recurrences of this phrase in chapters 14, 15, and 16 of St. John's Gospel, which will lose or gain their true value according as the literal construction "in order," or the spiritual "that thus" may be adopted.

In all the above cases, taken from pp. 538, 539 of Winer's work, both grammatical accuracy and the requisite sense of the speaker repudiate the formal and literal construction 'in order that,' and require the intellectual and spiritual one, 'so that,' or 'thus.' In truth, I should say that the real *telic* construction is exactly the reverse of that which is so denominated; its force can only be given by the intelligent resultant 'thus.'

Let us turn to the thoughts of the Master himself on this spiritual connection of the Old and New Testaments. Christ, as related in Matt. v. 21, says, "In the old time it was said, 'Thou shalt not kill; but I say unto you, Whoever is angry with his brother without a cause, will be in danger of the judgment.'" And when he thus added to every one of the moral precepts enjoined in the law of the Jews, a spiritual precept which seems by its power to supersede all he commented upon, we must observe that this teaching of the Master immediately follows his declaration on commencing his discourse: "Verily I say to you, I am not come to destroy the law and the prophets, but to make or fill full." And thus indeed has the needful clue been given for our understanding that fine commentary on the law of Moses, which the Sermon on the Mount seems intended to deliver to the Christian disciples. Jesus would show us, his followers, how the spirit which lives by ideas must grow,—that the same spirit which dictated and breathes through the law, "thou shalt not hurt or destroy in the material world," breathes the noblest spiritual mercy and charity and

love in the spiritual world; that one thought in the right direction of action in any temporary event of this passing earthly existence, is as the seed, whose expanded form we reverence, when the healthful mind gives its pure life away to heal the sickness of the corrupt in heart, or when the lofty seeing intellect checks and binds its free steps to the dull tread of the manacled feet of wilful ignorance and wayward error,—is the same with that which is able to fill all worlds of space, and even transcends the visible universe with the infinite realities of beauty and of love with which it would enrich them;—from the Faith awakening through Love which gives a cup of cold water to a disciple, to that Death upon the Cross which brought the highest attestation of what is the true Love of God and the true wisdom of God for the world. Here the Teacher gives one of those wonderful revelations of the nature of the spiritual life, which, shining from the Gospel pages, cast their light equally forwards upon us, and backwards upon the earlier ages of the ‘natural life’ described in the Old Testament.

“Verily I say to you, I am not come to destroy the Law and the Prophets, but to make full.” To destroy the Prophets as seers would have obviously no meaning, in connection with abolishing the law; though viewed as interpreters of God’s meaning, it would have this connection; neither would to fulfil both convey any intelligible sense; though to give to both the law and the prophecy their full force and meaning, is a rendering at once consistent in lan-

guage, and true in historical fact, to the New Testament. We find too, that the Apostle Peter gave his testimony to the nature and use of prophecy, in a sentence worthy your attention (2 Peter i. 19–21): “We have also a sure prophetic word, to which you do well to attend as to a lamp shining in a dusky place, until the day dawn and the morning star arise in your hearts;” “*knowing this first*, that no prophecy of the Scripture is of individual or private solution or explanation, for the prophecy came not of old by the will of man, but holy men of God spake, being borne up, supported by the holy spirit.” Here we see that the Apostle Peter claims, in the first place, for prophetic words, that they are sure, firm, and steadfast, that they are to be attended to as interpretations of God’s will and meaning,—though partially, in some instances, not all-enlightening as the dayspring of the Gospel. Yet evidently he means they are of the same nature and character of interpretative teaching, since the rest of the sentence bears the same import; “it came not by the will of man; it is of no private solution.” If therefore there is any distinction between speaking by the will of man, and being sustained or borne upwards by the holy spirit, this distinction Peter claims for the prophetic words, explaining thus that no prophecy of Scripture can be interpreted by any individual, but must receive its fulfilment, its solution, from God in His works and ways.

In further illustration of the true Apostolic views of prophecy, I would refer to the addresses, recorded in

the Acts, of St. Peter to the Jews on the day of Pentecost, when he cites the language of David, "Thou wilt not leave my soul in the grave, nor suffer thy holy one to see corruption;" and "the Lord said unto my Lord, Sit thou on my right-hand until I put thine enemies under thy feet;" and again, later, in ch. iv. 25, when the rulers were gathered together, "Why do the heathen rage against the Lord and against his Christ?" And to the address delivered by St. Paul in his first great missionary journey at Antioch in Pisidia, Acts xiii. 32, 33, "We declare to you glad tidings, that the promise which God made to the fathers the same he has fulfilled to us their children, in that he has raised up Jesus from the dead, as it is written in the second Psalm, Thou art my Son, this day have I begotten Thee." These explanations, given by the two chief Apostles on the very commencement of their several ministries to the Jews and the Gentiles, seem intended by the emphasis with which they dwell on prophecy as connected with the events and truths of the Christianity the speakers were teaching, to show that the earnest looking forward of the followers of the true God in every age in a holy spirit, their aspirations, hopes and efforts, led them into the confiding expectation, the assured belief that such a revelation of man's nature and of his destiny as God has now given in His beloved Son, was kept in store for them, and would be granted as the perfection, the consummation, for the hope of which they lived to the invisible God, and not to the visible rulers of the world.

In concluding this topic, I would observe that 'inspiration,' in its use in the Old and the New Testament seems to have strictly two principal forms or meanings. The first the prophetic, or the Old Testament inspiration, which is almost always expressed by the phraseology of "the Lord spake to," "the word of the Lord came to," "the Lord said to me—speak—or do;" and occasionally though not frequently the spirit of the Lord is spoken of as dictating or controlling definite actions of men. In the New Testament, the 'inspiration of prophecy' is always distinguished as such, as knowledge communicated from God, and is very rarely spoken of; but the gifts accompanying the holy spirit, in imparted powers of speaking languages, of healing diseases, of restoring life, and all that command over the material world which was requisite to the Apostles for ministering and spreading the Gospel through the earth, are abundantly mentioned, and it appears that *they* were empowered to transmit these needed gifts, or faculties, to their faithful followers, as accompanying the evidence given by the latter in works, in prayers, and by their lives, that these gifts would be used for the furtherance of the good message of God.

The *ruach*, *pneuma*, or breath of God in the Old Testament, seems not to be adequately translated by that word alone; for it is not the speaking word of command, but the word of thought, which will best render to us the full force of the phrase. As we judge a man's character by the words expressing

thoughts which proceed from him, so we judge of God's character by the words expressing thoughts which proceed from Him, whether this thought is embodied in "the heavens which are made by the word of His mouth," or in the word of life which St. John says "we have looked upon and our hands have handled." Both *ruach* in the Old Testament, and *pneuma* in the New, express the influence of God's character in his creation, whether this influence is exhibited in the material or the spiritual world. If we will thoughtfully consider the difference between action in the world of matter and that of spirit, I think we may be enabled in proportion as we do so to understand the doctrine of Scripture, that when Jesus unveils in us and for us the Father, spiritual influence descends upon us, that this influence is a holy spirit breathing from the thoughts of God, as expressed in the words and the life of Christ, into our souls. While, as we understandingly contemplate it, the glory grows, and, to use the inspiring words of St. Paul in his second Epistle to the Corinthians: "We all with unveiled face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." Does not this powerful imagery forcibly express to us that process of the reason leading the way and persuading the will, which united are alone capable of bearing human beings on to continuous action, and to the full growth of the character or soul? And does not its language strikingly disagree with any notions of sudden conversion or irresistible spiritual

grace? We having our faces unveiled are enabled to see distinctly, and with perfected vision directing our earnest view with full attention upon the glory exhibited, to conform ourselves more and more to the living image of perfection.

The picture Mr. Macnaught draws of the sense in which "the spirit of God" is used in the Old Testament writings, is very correct to their religious view, which, consistently with its function of the Revealer, shows both in its history and its principles the fact that the ideas which relate to God are the permanent, the fixed. These writings refer everything that is made or done in the world to God; all earthly government and working is His; such is their belief and uniform language. Yet in the Old Testament views of Deity there is nothing anthropomorphic, as has been so often mistakenly alleged, from not unnatural misconception of their vivid and powerful imagery; the language and its images, the comparisons and their illustrations may have a colour of anthropomorphism, but never the facts which they contain, nor the ideas which they are intended to convey. In *them* there is no progress from a lower to a higher moral or intellectual conception of the character of God, though there may and must be of the development of man's character and views of his moral nature and duties when acted upon by the moulding power of the Divine idea; the growth there is not in anything revealed of God and morality, but of man's comprehension of his own capacities and powers for fulfilling the idea of the good which is there revealed.

Hence, I think, it must become evident to truly attentive readers of the Volume, that all the changes of religious view are really the phases of man's representative mind seeking his conception of the religious idea in the forms which, as his reason advances, attract his view with the most distinct and expressive relief, or appear to his emotions and affections to shine out in the strongest light of reality. The History of Doctrine is this passage of the human Intellect and its younger brother the Will, through the sensible and formal imaginings and the intelligent reasonings of the Understanding, to the eternal and essential Ideas of the moral Reason, after whose patterns "all these things were made," to quote, as continuing my sentiment, the words of the writer to the Hebrews, x. 9, in his eloquent explanation of the types of Jewish worship, whose purposes he sums up at ver. 24 :—"For Christ is not entered into the holy places made with hands, [*i. e.* has not shown forth his truth in any visible ceremonies or formal positions of our judgments of outward things, as in the representative perfection of the religious actions, *which are the types of the true*], but into heaven itself [always in the New Testament the world of the pure spiritual ideas which relate and lead to God], now to appear in the presence of God for us ;" showing us by this visible type of his ascension into heaven and entrance into the presence of God, that Christ presents in the Holy of Holies, as most sacred, his undying character, himself, in which whatsoever is true and just, pure and lovely, is com-

bined, and which as the immortal in Humanity may approach Him who alone holds Immortality.

The Bible, in this important feature, entirely differs from all other religious systems with the record they afford us of the mind of man, that in it God is always presented to us as the cause, man as the effect ; while in all other schemes we discover man as the cause, and in his God the effect. This a study of the Pantheon of all lands and ages will sufficiently attest.

Perhaps if we would generally read the Old Testament with something more of the same spirit in which we ought to read the New Testament, not looking at it so externally, but seeking to find the same spirit of holiness, purity, and reason, dwelling in it as in the New, clothed indeed in the more imaginatively vivid and tangible form which must belong to all the thoughts of the earlier ages of mankind collectively, as to the earlier years of the individual man ; if we would seek to throw ourselves into these forms, grand, awful, and sometimes repulsive as at first they seem to us, for the hope of finding in them the heavenly spirit, we shall feel breathing through every page the same humanity and the same Divinity, though dwelling within more earthly and less distinct forms than those which shine so brightly where Jesus has drawn aside the veil,—we shall see light behind the cloud. Just as, to take an analogy from the objects of man's physical life, we see outside the first near circle of objects of pleasure and friendliness, dark and doubtful forms, threatening, wild, perhaps hostile, which perplex and

affright our inexperienced, still sense-bound souls, trembling and anxious for pleasures, fearful and recoiling from pain, till, led by counsel and taught by experience, we find that, by the energetic and trusting use of our own faculties of intellect and qualities of character, we can mould and train, apply and use these powers,—at first sight enemies, now found to be true friends,—energies not of evil, but of good, without which our lives would be but as a faint sketch or an undeveloped bud folded up in darkness, compared with the fullness of splendour and the rich growth of strength and feeling which from their materials we can build up. Even thus, the Bible teaches us, is it with the first unfoldings of life in the spiritual world, the hopes and fears, the joy and the desolation, the peace and the tempest, which seem to surround, to penetrate its essence, and force it into bewildering, or endangering experiences, until, led by Divine counsel and educated by trials, contests, and successes, the soul strives ever upwards and onwards,—through the passions which would carry it with wild wings below or aside, the terrors which confuse and blind, the self still believing that only by what it can draw within its solitary tiny circle is safety and happiness, and the unbelief and torpor which shut their eyes to all the glories and beauties of the soul's life,—till all are transformed from apparently dangerous enemies into true agents by whose strength and powers we are to work out the great masterpiece of time, the building of a True and Immortal Life. And further, as we know

that no material agent can contribute to human well-being and happiness without receiving large addition from the mind of man, since without human action Nature gives to us nothing but bare subsistence, and scantily that; but in proportion as our human intellect is added to any work of Nature, in that very degree does its valuable quality for us increase,—so is it with the nature of man a law, that only in proportion as the higher faculties are employed to cultivate, train, work in and with the lower, only when our mental and sensational energies are united and mixed with each other, will the results become truly valuable, noble, perfect. And this process, I believe, we see set before us in the spiritual history of man as drawn in the Bible by no ignorant, blundering writers, approving of the errors and crimes which they narrate, mistaking vice for virtue, or colouring their facts in a spirit of selfish narrow patriotism, political or religious; but by men deeply instructed in the mind and will of God in his government of the human heart,—knowing well the weaknesses and passions and temptations which belong to it in its earlier sensible life,—showing its struggles with them and its falls or its victories, with a truth and impartiality which no other writers have equalled,—neither disguising their facts nor exaggerating their truths, led away by no editorial prejudices or passions, but in all disinterestedness setting before the human world that truth which in deep faith they believed that it would profit by.

It appears to me that the attitude in which the Bible is often approached by many is a mistaken one. If it is a religion which we are seeking, it must be for our own sake in a spirit of truthfulness and of respect : where we believe God is concerned, our mind must rise to the altitude of its highest ideas and powers of contemplation, and every narrowing and lowering thought of itself or any other being, the least shade of ridicule or wrangling, sinks it from this height. If we really believe the message to be from or of God, its simplest words are worthy of our highest patience, our most earnest sympathy, our most single-hearted truthfulness ; for we must feel that, imperfect as these are, they are that in us which is nearest and most like to God, and through which only we can approach Him. The Scripture says, "He that cometh to God must believe that he [who is Reality and Truth] is, and that he is the rewarder of those that diligently seek him." To look for a religion in a book, and to omit the idea of God from the inquiry, must bring the most false consequences, whether belief or disbelief should be the issue of our inquiry ; in either case the result is purely human, the interpretation is by the will of man, we have not only passed beneath the Divine, but we have substituted in its place the human : and taken for our highest ideal the imperfect instead of the perfect, the imagination of our understandings instead of the Maker of our spirits. I believe this to be *the* great loss which unbelievers and doubters suffer from their want of faith in the Divine,

from their idea that they can receive nothing greater from the Bible or any other Religion than they put into it, that they thus necessarily narrow themselves and their world of mind down from the comprehensiveness of Heaven to the limitations of Earth. While it also seems to me that those who, accepting the Revelation reject the Record as imperfect and fallible, who think they can better receive the spirit in other forms than those in which it has been delivered to them, overlook the inestimable boon which is offered in those words of our Lord when he says, "He that heareth me heareth the Father,"—of that direct communication with God, that faith that we do listen to Him speaking to us, which alone can make us truly feel as children in the presence of a Father, and give to our weakness the support and strength, to our suffering and cares the consolation, to our wants and needs the hope and assurance, which no voice but one from Heaven can speak to those beings who, though living and dying in the finite, feel that this is but half their life, that to it the Infinite is also necessary. Such communion from the All-Pure and Loving, as well as the All-knowing, is that for which all prayer is the earnest expression of Human Desire, all Human Thought through all ages has in its deeper truth been one seeking after.

Christ says, "I am the Way, the Truth, and the Life." These words are what our nature seeks, the Way for our Will, the Truth for our Reason, the Life for our soul, and He who speaks them to us we know as the Perfection which all our being requires.

POSTSCRIPT.

Since writing the preceding pages, three or four works bearing upon the questions discussed in them have been given to the public; on which, as indicative of some of the most favoured and leading views of the day, I am induced to offer a few remarks. The third series of 'The Claims of Religion and Science,' by Professor Baden Powell, is designed to vindicate an immutable Law of Order in the Universe as the *necessary* correlative to the Intelligence of the Human Mind, and the only index of it in the Divine Mind. The idea of the Supernatural, therefore, in any form, appears in this work as a stumbling-block, an undesirable interruption, invading the Natural. This difficulty seems to me to arise from a little confusion of terms; the words used to express the antithesis in the writer's view should have been rather rational and irrational, or natural and subnatural, than natural and supernatural. Keeping to the term Supernatural, we have to investigate whether mind is not supernatural and does not produce the natural, that is, Order and Law, by its will and its character,—that is, its Reasoning Will,—and whether we could have any idea of the Intelligence which arranges Order and Law were it not for their education of the Human Race through the intellect, reading off as it were the grand

designs of the ideas of Reason into the forms of Actions and Facts, and whether these could ever affect us as intellectual did they not inspire us with the idea of a Designing Will, with an object of aim which is not limited by the figured dimensions of Order and Law, does not consist in an eternal sameness, but aims always at an expansion that certainly cannot originate from Law and Order (which by themselves are all only Limitation and Measure unless we admit ideas of mind and the supernatural), however *it* may use *them* as the steps for training the Will by the ideas of Justice, Consideration for others, Uprightness, Goodness, Love, which the mind can learn from them.

Can, therefore, the Natural form Mind?—the merely limited, measured, and material, form the dynamic force which the spiritual and mental surely is, if it is at all and is distinguishable in idea from matter? The Question therefore is, whether the Human Mind being an admitted fact in relation to Nature, the supernatural being thus introduced into the world, it is not imperatively requisite that it shall not remain subordinate to the irrational world, but shall receive assurance of that living power and absolute control in it and above it, of the Rational and the Spiritual, that is, of Mind, which, in relation to matter is to us the Supernatural?

The second work, 'What is Revelation?' by the Rev. F. D. Maurice, admirable for its devotional and loving spirit, and the remarkably wide view of God's Providence which it presents, shows us how, with the deep metaphysical as well as physical knowledge of the

author, his loving insight enables him to trace everywhere the spirit through all the forms which to others seem dead and motionless. Perhaps this very knowledge so intimate of our human hearts tends to lead him almost into losing sight of the Divine Difference in dwelling upon the Human Relations, and so even in some degree to fail in that very Revelation of the Divine for which he so eloquently pleads, a Revelation which must show us that 'He is God and not Man' if it is given us as the firm rock upon which we must rest our Faith in the Hereafter, that our Reason may be able in some degree to read the Here.

This work embodies again the view that the Fatherhood of the Divine and the Brotherhood of the Human are brought into full light by the Incarnation of the Divine, and that consequently the true view of Revelation is of the Deity as raising, by participation with his Nature, the Human; and Miracles are accordingly intended to manifest this glory of Christ. Now this explanation, though conveying beautifully the sentiment of sympathy and love both in the Divine and the Human, seems scarce adequately to answer the great problem of Humanity, or to set aside the necessity for the Revelation of the Human Being and the question what is the real nature of the destiny which he has to accomplish. Neither therefore does it act upon the reason and will so practically as all the other arrangements of God's Providence appear formed to do. The Revelation most required by man seems to be of the true human ideas of God and the actions

which the power of these ideas opens and sets before us. The Revelation is then not of God in himself alone, but of all things belonging to the Divine character, the human nature, the world in which it is placed, and its passage through it to the heavenly or the Immortal.

This discovery to us of the Will and the Reason of our Creator, his Mind and Character, in the discovery it makes to us (his creatures) of our own, appears to be more perfect, and more adequately to answer these great purposes, than any bringing of God into the human world, which can scarcely be ever far distant from the thoughts and the care of its Creator and Sustainer. Surely a Revelation of that which is in man,—thus raising and exalting all his powers, feelings, sentiments,—the glorious growth of all which is good and noble, surely though quietly supplanting in him all that as evil for man is unlovely in the sight of his God, leaving no attraction for sin in the superior attraction of that love which casteth out fear,—must give us a higher and deeper feeling of the infinite sympathy, love, and care for us of the Father, than the supposition that he personally feels the weakness, the failures, the imperfections, the sufferings, which, equally with the energies, the attainments, the successes, the enjoyments of earthly life, are all but the steps of the mortal, which would be finite were it not for the invisible strength of the infinite on which his hand would always lead us up towards his own spiritual height.

The able notice in the 'National Review,' on Re-

velation as treated by Mr. Mansel, seems to fail in some parts of its criticism from not always clearly discerning the metaphysical standpoint of that author and his deeply logical weapons of argument, which the Reviewer combats psychologically and morally with great richness of resources and much truth, but does not meet upon the pure metaphysical ground on which alone it can be effectually debated and reasoned. For which we require a Belief in the ideas of the Mind, that they really exist, and will be found equally sure and trustworthy guides for the reason in the spiritual field, as the facts of the natural world are indispensable to our experimental intelligence, and a patient investigation of these ideas in themselves, which as perfect ideas they demand of us; believing (to employ the current language of English metaphysicians) that our Intuitions must be of something, not of nothing, of Ideas, not of dreams,—of Reality, in which will and reason find their highest exercise, not of the Indian ‘Maya,’ or Illusion,—and consequently that they are amply able to vindicate themselves and prove true all the claims they make to be leaders in the fields of Faith and Reason.

The Theory, which is found in this Article, of Revelation, as being differently required, and therefore differently applied, to the Greek and the Jewish mind, seems to imply a radical separation between the races of man, which, developing by different temperaments and consequent civilizations, does not permit that either the Jewish or the Christian Revelations should be com-

plete without the aid and co-operation of the religious development of the Gentile races,—*not*, without their natural gifts and intellectual acquisitions, which is quite a different proposition. But if we admit that the Jewish race required the moral training of a revelation of God's holy and absolute will, do we mean to say that the Heathens, with much more favourably developed and longer extended cultivation, and more complete training of the intellect, rising perhaps to higher appreciation of the natural life of man,—less deeply wanted or imperatively required the revelation that there is a Holy Will, and perfecting Reason in Man, and in Nature, than did the Jew? and if so, why have these nations, in accepting Christianity, been obliged to receive with it and universally to learn the whole lesson of this personal Revelation concerning this will in Nature and equally in Man which had been previously given to the Jew?

Perhaps an opposite and, in my opinion, more true Theory, might be stated in the following form.

To the Jewish nation God revealed a Holy Will in Nature—pre-eminently in the Human Nature—that man should choose among the instincts and impulses of his nature to find there is a good and a better, that which he should choose and that which he should avoid, to build a Human Being with, worthy to be the subject of a Spiritual Lord. In Christ is added the fulfilling revelation of the Spirit in its power as pervading all things created. That all things, whether in the physical universe or in the nature of man, are

found to be ours when received with this holy will ; that is, to borrow the Apostle's language, " when we are Christ's, as Christ is God's,"—" whether the world, or life, or death, or the things that are present, or the the things that will be,"—all are ours when used in the Christian liberty which makes us free from the law of sin and death—which removes all limits to the will such as appear exhibited and embodied by sin, all obstacles to the reason such as stand arrayed against us by death.

An Article distinguished by elegance of style and subtle thought, on the Bampton Lectures, in the 'Christian Remembrancer' for April, gives rise to the suggestion whether the author has not himself shown, in his distinct and bravely open announcement of the *à priori* character of the moral Ideas, and therefore of the existence of *à priori* Ideas, or, to use the fashionable term, Intuitions—the actual belief in man's mind of an absolute and infinite ; for, as the term *à priori* means prior to all experimental thought or experience, therefore above in thought as before in thought, to the phenomenal, to what we call Nature ; consequently, that which conditions what is finite, being absolutely essential to it, while proving that itself, as the not finite, must belong to the free and intelligible world—which we must term the infinite—and thus giving us the mental fact we are in search of—a Reality in the infinite and the absolute.

A comparison of the mathematical *à priori* truths with these, shows us the analogy and the difference of

their claims. *A priori* in Mathematics means prior to any reasoning on Physical or Natural Science; that is, Facts or Truths to be received before the mind reasons upon them. These are only Physical Facts, however they may rest on deep Truths of the mind as their absolute character and self-proving powers will lead us to conjecture. So when Mathematicians speak of an Infinite series, they mean, not the mental infinite, to which no mensuration or numeration can apply, but the physical infinite, that which is not finished or defined, but which must be capable of being so,—a series not worked out—an area contained between the infinite branches of a curve, which are not counted, but might be; for the word ‘series’ proves a finite origin, as that which may be measured, as the word ‘to sum’ marks that which is not infinite, but on the contrary has a finis; so that infinite, when placed between sum and series, can only at once assume the character of that which is incompleted or unfinished, but which yet in its nature might become finished.

In fact, the ideas concerned in Mathematics, being simply of ratios or limits—not of the Reason—can only prove, or be proved, by keeping strictly to definitions, and thus prove nothing real,—only the forms or relations, as in the number of points in the longest or shortest line, the ratio of a point to a line is the only truth concerned—or in the areas of the infinite branches of a curve, nothing real but the ratios of the branches is proved. Yet, so to speak, the corollaries which Reason draws from these demands upon her

functions, limited and narrow as they are, prove, first that the physical powers of Nature are superior to the physical forces of man in the experimental lines; and next, that in everything material, every region, however unexplored, a law of order will equally exist; and therefore, however man's physical forces are exceeded by those of Nature, the mental force or idea remains unsurpassed and equal to the phenomena.

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