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AND

THE BIBLE

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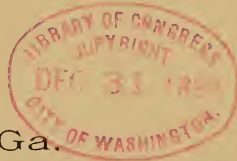
LIGHT OF REASON.

BY

✓
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OF

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TO MY WIFE, MRS. H. W. BRIMM, WHO HAS BEEN TO ME A
HELPMATE IN THE LABORS OF LIFE; AND TO MY
FRIENDS WHO HAVE SYMPATHIZED WITH ME
IN ALL MY STRUGGLES, THIS LITTLE
BOOK IS AFFECTIONATELY DEDI-
CATED BY THE AUTHOR.

INTRODUCTION.

John Fiske, in his preface to "The Destiny of Man," says: "In dealing with the unknown, it is well to take one's start a long way within the limits of the known." This is right. In every unsolved problem there is always an unknown something which we seek to know; and, in order to find this out, we must begin with principles and things we know, and, step by step, reach a conclusion legitimately drawn from the known premises. This method should always be followed in seeking truth in any field of thought, that is, if we would be clear. In this treatise this is our method; and we trust, as we advance, light, from every quarter, may pour in upon us in such fullness of splendor as to leave little, if any, doubt upon the main points, at least, of the great problems we have in hand. In our Introduction we must deal with some preliminaries which are of importance, as they are the starting points in our course. Let the reader mark these carefully.

I.

MAN EXISTS.

That this is true no one can doubt except he be an Idealist of the most extreme views ; and, even then, to be consistent, he must doubt, and then give the lie to his own consciousness on the whole subject of his doubts. *Cogito, ergo sum*—I think, therefore I am—says Descartes. “By which,” Sir William Hamilton says, “we are to understand that the fact of our existence is given in the fact of our consciousness.”

II.

MAN HAS REASON.

To undertake any proof of this proposition would be as foolish as for one to attempt, by argument, to prove his own existence to another who holds him by the hand and looks him in the face. Whatever may be said or claimed for the lower animals, on this point, certainly we are not in error when we assert that man has reason. It is sometimes said, and said as if designed to rebut the claim that man has reason, “that the lower animals have reason.” Allowing this to be true, it does not invalidate our claim for man. Again

it is said, "that some men are raised very little, if any, above the brute in rational process." This we grant to be the case with idiots and some barbarians. But this does not militate against our claim that man has reason. That some men are born blind, while others lose their sight, does not prove the race to be without eyes. All we claim here is, man has reason. Not that other beings may not have reason also. However, we think, there is a vast difference between reason in man and the so-called reason in the lower animals; and that the difference is in kind, not, as some say, simply in degree. But more of this further on.

III.

MAN HAS A PECULIAR CAPACITY FOR ENJOYING AND SUFFERING.

He can enjoy and suffer as no other being on earth. This is one of the most familiar facts in his experience. Life, with him, is a strange mixture of good and evil, and he has the capacity for apprehending both. Sometimes he is borne heavenward on a flood-tide of joy; again he is overwhelmed with the billows of sorrow. Circumstances over which he has little or no control often expose him to incalculable evils on the one

hand, while on the other hand, he finds much to enjoy. For both of these he has the keenest sense of susceptibility. Flowers bloom in beauty by his pathway for his pleasure, but beneath are thorns and thistles to admonish him to be careful where he treads. Images of evil terrify him. Death preys upon him. He tries to look into the future, but the door is shut; at least, it is no more than slightly ajar. He is often amazed at what he feels, sees, and hears. His sense of responsibility sometimes makes him tremble. Sometimes his cup of joy fills up, and even overflows, and he drinks as a thirsty man of what he fancies may be a perennial fountain of bliss; but, alas! sooner or later he finds that his cup is not unfailing nor unmixed. There are dregs at the bottom, and he turns away disappointed and filled with disgust.

IV.

FOUR GREAT QUESTIONS.

What is he? *Whence* came he? *Why* came he? and *whither* is he going? These are questions of the deepest interest to man; or should be. These are questions which stare him in the face at every

turn in his pathway through life. It is useless to try to express the importance of these questions, especially the fourth. "Know thyself," said Solon, one of the wise Greeks; and, certainly, nothing could be more important to man. "The proper study of mankind is man."—*Pope*.

V.

TRUTH AND ERROR.

There is such a thing as truth. This we cannot doubt. Circumstanced as we are here, amidst so many conflicting opinions on almost every subject, we may ask: "What is truth?" but we cannot doubt its existence. We intuitively perceive the necessary existence of truth. But, as surely as truth exists, so surely may error exist also. The existence of the one implies the existence of the other, at least as a possibility. These have been at eternal war with each other, and still the battle rages. However, though the battle be sharp and long, the end is certain. Error must give place to truth even as darkness gives place to light. Truth must be established. We think this may be maintained on the principle of the survival of the fittest. Then, if we would not be found arrayed on

the side of a doomed cause, let us be sure to espouse the cause of truth.

VI.

THE OBJECT OF THIS TREATISE.

The object of this treatise, *in general*, is the discovery and establishment of the truth on all the great matters with which we have to deal in this book. Not the sustaining of some pet theory at truth's expense. But if truth is discovered and established, prejudice, by both writer and reader, must be laid aside. If former theories have to be given up by reason of new light, so let it be. The noblest thing man can do is to stand by the truth. The love of truth is one of the noblest virtues; but indifference to the truth is one of the basest crimes. It is mean and low, and is promotive of disgrace and misery. Prejudice is one of the great enemies of truth; and he who writes, as well as he who reads, under its influence, may be said to enter the field armed for the defence of error. Then let all lay aside all prejudice and seek the truth, embrace the truth, and stand by the truth.

Here arises the question, how is truth to be established? This question has reference to means. We

answer: *It must be done by the cultivation and conviction of the head and the heart. Not by cultivation alone. Not by cultivation and conviction of the head only; but by cultivation and conviction of both head and heart. It is not enough that we see the truth. We must be in love with it. Ignorance is a parent of error, but not always the only parent. Indifference to the truth is also a parent of error, older and meaner than the other. These two conjoined have almost filled the world with darkness and misery. We may think we can stop the breed by slaying ignorance, through the cultivation of the head—culturism—but the other, like a loathsome polyp, will continue to bring forth sons and daughters by self-propagation. Truth will never be established in the universal mind until indifference to the truth is eradicated from the universal heart.*

The object of this treatise, *in particular*, is to discuss:

1. The Nature of Man—*What He Is*. This is done in the first four chapters.

2. The Origin of Man—*Whence He Came*. This is done in the fifth chapter.

3. The Final Cause in Man's Existence Here—*Why He Came*. This is done in the sixth chapter.

4. The Destiny of Man—*Whither He Is Going*. This is done in the seventh chapter under the heading: The Future Existence of Man.

5. The question, Does Man *Need* a Supernatural Revelation? is discussed in chapter VIII.

6. The question, Has a Supernatural Revelation Been Given to Man? This is discussed in chapter IX, under the heading: Origin of the Bible.

7. The question, Is the Bible of Divine Origin? is discussed in chapter X.

8. The question, Is the Bible, in its History, Doctrine, Teachings, Claims, or Anything Else, Out of Harmony with Any Known Truth, Scientific, Historic, or Otherwise? is discussed in chapter XI.

9. The question, Is Bible Religion the Religion of *the True Philosophy*? is discussed in chapter XII.

10. The question, Does Christianity Suffer in a *Rigid Contrast* with the Claims and Teachings of What Is Called Infidelity? is discussed in chapter XIII.

11. Heaven and Hell and Man's Eternal Destiny are discussed in chapter XIV.

Then we will conclude this volume with the prom-

ise to the reader that, if spared and blessed with ability, we will return, at some time in the future, and discuss some other great questions in which all men should be interested, if he or she will give us audience. The above synopsis of the matters to be discussed in this volume is given in lieu of a Table of Contents. The reader will understand.

VII.

THE PROVINCE OF REASON.

Reason is to be man's guide in the investigation of every subject, and the solution of every problem. Whatever comes to him, from any source, demanding his attention or claiming his assent, must be brought to its light for judgment; and nothing, which is contrary to his reason, *properly cultivated* and *properly exercised*, may be received by him as true and worthy of his confidence. He who denies this reduces man to the level of a brute, to be led by a line in the hand of another. But let no one mistake us here. This is not erecting an altar with a view to sacrificing to reason. It is reason simply pointing the way to the altar whereon man ought to sacrifice. "Man's place in Nature" is not the only question on which men are

divided in opinion. Reason's place in man is a question which has split the world! Those who contend that reason, in man, is everything—for such there are—fail to see that it is the offspring of another and greater Reason which it may and does reveal; while those who contend that reason, in man, is nothing—and there are such—are guilty of the ridiculous position that it is unreasonable in man to be guided by his reason! We think it is time for us to quit this foolishness and keep our faces toward the sun if our eyes can bear the light. “But, does not this view make reason the measure of belief?” We answer, no, by no means. This would be a great mistake. Reason cannot be the measure of belief, using the word measure in the sense of understand or comprehend. We are under the necessity of believing many things which reason cannot measure. It is not necessary to understand or comprehend, perfectly, everything before we consent to believe it. Many things are incomprehensible that are not unreasonable—above reason in this sense but not contrary to it. If we were not allowed to believe anything except that which we could perfectly comprehend, we should believe very little.

Again, some one objects, “Reason is not a safe

guide, since it teaches differently in different persons." This objection amounts to very little. Scarcely any two persons see exactly alike, and yet, they must be guided by their eyes. The difference in the teachings of reason is generally, if not always, owing to ignorance or prejudice. Let these be removed, and reason is a safe guide. We do not mean by this, that it is capable of teaching us everything we ought to know, but we do mean that it is a safe guide in all matters coming within its province. At any rate, it is our only guide in all such matters. Then let reason speak out and let its voice be heard. Let us be sure that we do not turn the light which is within us into darkness.

MAN AND THE BIBLE IN THE LIGHT OF REASON.

CHAPTER I.

MAN IS A FREE MORAL BEING.

The first subject claiming our attention under this proposition is the moral nature of man. The discussion of this part first will the better prepare us for the discussion of the matter of his liberty. Besides, this is the natural order. Then,

I. *Man is a moral being.* He has the knowledge of right and wrong, of good and evil ; and feels that he is under obligation to perform the right and avoid the wrong. Yea, further, conscience, a term used to indicate a power or capacity of his rational nature, or the law of right and wrong within his mind, approves the right in his conduct and condemns the wrong of which he is guilty. This appears,

1. From the teachings of Consciousness. Let no one confound Consciousness with Conscience. These are distinct terms, and mean very different things. Consciousness is not easily defined. Sir William Ham-

ilton says it is indefinable. "This act," he says, "is of the most elementary character; it is the condition of all knowledge; I cannot, therefore, define it to you; but, as you are all familiar with the thing, it is easy to enable you to connect the thing with the word. I know, I desire, I feel. What is it that is common to all these? *Knowing* and *desiring* and *feeling* are not the same, and may be distinguished; but they all agree in one fundamental condition. Can I know without *knowing* that I know? Can I desire without *knowing* that I desire? Can I feel without *knowing* that I feel? This is impossible. Now this knowing that I know or desire or feel—this common condition of self-knowledge—is precisely what is denominated Consciousness."—Metaphysics, p. 110. This enables us to understand the difference between Conscience and Consciousness, and reveals the office of each mediately or immediately. Consciousness reveals the operations of Conscience, and makes us aware of its approval of the right and condemnation of the wrong, whether committed by us or some one else.

With respect to the moral nature of man, Haven says: "We are conscious of the operation of this

principle in ourselves, whenever we contemplate our own conduct, or that of others. We find ourselves, involuntarily, and as by instinct, pronouncing this act to be right ; that, wrong. We recognize the obligation to do, or to have done, otherwise. We approve or condemn. We are sustained by the calm sense of that self-approval, or cast down by the fearful strength and bitterness of that remorse.”—*Mental Philosophy*, p. 314.

All that is necessary for any one to verify this statement is to take an account of the operations of his own mind. Nor is it possible for a man to be deceived as to the fact of his own moral nature. He may find himself puzzled as to the moral character of a given act, but as long as he has reason he will have no difficulty in seeing himself a moral being. Conscience is an indestructible element in his nature. So is Consciousness. Both, under certain conditions, may be suspended in their operations for a time, but never annihilated unless man himself may be annihilated.

Now, as Consciousness furnishes us with the fact of our own distinction of right and wrong, so it reveals to all around us a certain knowledge of their own

moral nature. This we know by our intercourse with them. We observe it in their conduct. We find them making, in the main, at least, the same distinctions we make; and this, too, independent of any creed or profession. This leads to the conclusion that man is a moral being. But we cannot be satisfied on this subject with observations confined to a field so narrow as the circle of one's own acquaintance. Indeed, we ought not to be, since, in this case, our conclusion would be broader than our premises, which is unlawful. We want to know if it is so with all men. This information is given to us,

2. In the testimony of History. The history of all nations proves that man is a moral being; that the moral idea is coextensive with the race. It, according to our best authors, gives no account which may be relied on of any tribe or nation entirely devoid of the moral idea; and no exception to this rule will avail to disprove the moral nature of man, unless it will avail to disprove his rational nature. Every nation having any literature has its works on morals and its language expressive of moral ideas. Every nation or tribe which has any law for its government, to the violation of which a penalty is attached, has the idea of right and

wrong. This has been so in all the past ; it is so at present. Some one has said: "Man cannot be educated above this idea, nor degraded entirely below it, if only reason remain. Of course, the more cultivated and refined a people are, the more prominent will be the moral idea. On the other hand, it sinks from view in proportion as reason is weakened, on account of degradation." As long as man is a rational being he must be a moral being, since the moral nature has its root in the rational nature. These are inseparable. On this account we say, when reason is dethroned responsibility ceases.

Here we must notice one thing, not necessarily involved in or deducible from the heading of this chapter, and yet closely related to it, and that ought to be considered in connection with it, viz.: *The origin of the moral idea.* However, it will not be necessary to say much on this subject. There are several theories. Some have traced it to education ; some to legal enactment ; some to association of ideas ; some to sympathy ; and others, to a special faculty. For our purpose, here, its origin is not a matter of so much importance as its existence, which, as we have seen,

is sure. We may say, however, in a work not specially devoted to the discussion of questions of Ethics, that the moral idea is, unquestionably, natural to man. It is an inseparable characteristic, and is one of the distinctive differences between him and the lower animals. "Not innate, perhaps, but connate." At least it must be so as to the capacity for the distinction between right and wrong. If this were not so he never could have the idea. As some one has well said: "The notion of right and wrong is an original and indestructible part or consequence of man's rational constitution." It is true that much may be done by education; not by way of giving the capacity which is, undoubtedly, natural, but by way of improving the perceptive power for the distinction.

Haven says: "Observation proves that the capacity always exists in man previous to any effort put forth for its development." In order to verify this, let any one try the experiment on a common animal, and see if the idea of right and wrong, as such, can be imparted. This has often been tried and as often failed. True, some have claimed that it has been done, but without any real ground. The master teaches his dog certain tricks, certain duties we call them, not

meaning moral duties of course, but such as to flush the birds, or “*down*” at the right time, and whips him if he fails to obey. The dog soon learns by association, that he is to be punished if he disobeys, and when he does disobey, he manifests fear, or what some call shame. At once the conclusion of some would-be philosopher, in this department, is that the dog is a moral being, all he needs is a chance, when the truth is the animal has no more idea of right and wrong, as moral conceptions, than he has of the deepest problems of mathematics. The case is different with man. He has the capacity for receiving and imparting the moral idea, which shows that the capacity is natural with him. If this were not so, how could he have the moral conception? To suppose the idea imported through any other than the natural channel, is an absurdity, since it involves the thought of receiving and imparting without the capacity to receive and impart.

On the other theories of the origin of the moral idea, it is useless to say much. Association and sympathy have their necessary functions in the mind, but it is no part of their office to originate the moral idea. In fact, they cannot do this, and the very suggestion

is contrary to the common-sense of mankind. Just as well say that reason owes its origin to these, and then flee from a greater difficulty, in sight; which is: Why is it that these faculties and moral ideas, peculiar to man, have not originated, in like manner, with other orders of animals?

Hobbes traced the moral idea to civil enactments. But it would have done just as well to have traced it to Socrates. Haven says: "The *special faculty* theory has more plausibility than any of these, but is altogether useless." So we say. The truth is, man is a moral being in his very constitution, while no other being on earth is such. The capacity for the moral idea is a part of him. His reason reveals to him the distinction of right and wrong.

II. Man is *free* to do right or wrong. This subject has been the fruitful source of much discussion in the past, and men are still divided in their views about it; though, we think, the difference is more upon the *nature* of man's liberty than the *fact*. We shall have little to say upon the nature, except incidentally. The *fact* is what we want to establish. That man is free to choose the right and reject the wrong is proved:

1. From observation upon the conduct of men.

We see men constantly exercising this liberty, in different matters in life. A man chooses one occupation in preference to another; one place of abode in preference to another; one article of food in preference to another; one course of conduct in preference to another; and so on. This he does without any appearance of constraint or restraint except that which is in harmony with the most perfect freedom. It is true we sometimes say man is forced by circumstances to adopt a certain course, or choose a certain thing, but we do not, necessarily, mean by this that his liberty is entirely gone. Of two things or two courses, he may be compelled to accept that which he does not prefer, if he accept at all; but usually he is at liberty not to accept that which he does not prefer, which maintains his perfect freedom. A man may be forced to take a certain remedy, or submit to a surgical operation, or lose his life. He is shut up to the one alternative, but his liberty is not taken away. He is free. If he take the remedy, or submit to the surgical operation, either one, is he, perforce, constrained? Is he not free? Here the objector says: "But there is something in every case which determines the choice." We grant this, but deny that the *something compels* the choice.

Once more: A certain man is tempted to steal his neighbor's horse. He thinks of the law, of the disgrace if he should be caught, but the desire for gain prevails, and he commits the deed. Will any one say he was compelled? Surely he might have acted differently. It is true in moral questions men will act, in the main, according to their natures, but observation proves that they are not under any necessity. They are free. In regard to moral conduct, men generally act out their natures. Behind will and desire there lies a secret nature, which is the spring of a man's conduct in morals, and which gives color to all his practices, though it does not interfere with his liberty.

2. The consent of mankind.—There are those who hold, theoretically, to the doctrine of necessity, but, as we believe, practically, to the doctrine of man's freedom. We cannot, therefore, assert that men, universally, in theory, consent to the doctrine of man's liberty of choice, but practically this consent is universal. It is, as far as investigation has been able to determine, expressed in the language of all nations. It is expressed in the philosophy and literature of every people possessing these characteristics of civili-

zation. It crops out in their theories of government and politics. In short, it is to be met with everywhere in our intercourse with our fellow-men.

3. The testimony of Consciousness.—If man is conscious of anything, he certainly is conscious of liberty to choose or refuse in most of the affairs of life. We are as sure of this as we are of our own existence. We are conscious of the power of self-determination. We know we are not forced from without to choose the way or thing we do choose in every instance of choice. “But,” says one, “are we not under necessity in some things?” We answer, Yes: in many things. We are under necessity of temporal death. We must die. This is inevitable. Our liberty of choice in most matters has no power to avert temporal death. Man may hasten death by voluntary act,—by exposure or by suicide, for instance,—but he is not at liberty to flee or escape when death comes as a necessary consequence. Man is also under the necessity of taking some sort of nourishment in order to prolong his life. In this he has no choice. But he may choose to starve himself to death, in which case the ground of choice is shifted. The opinion that man cannot die till *his time comes* is a mischievous opinion as generally

understood. It is the doctrine of Fatality or Necessity. Many suicides are rather excused on this ground.

Much has been written and spoken on the doctrine of Free Will. We are not on this doctrine. We are on the doctrine of man's liberty and his ability of self-determination. Whether man's will, independent of his desires and nature, is free, is altogether a different question, and one with which we have nothing to do in this treatise. We are opposing here the doctrine of necessity as against man's liberty:—a doctrine almost universal among the materialists of this day. We have a notable example given in "Boston Monday Lectures," on Conscience, by Joseph Cook, p. 105. This is the doctrine of necessity pushed to its ultimatum. This is not a new doctrine. It is as old as philosophy itself, and is fraught with great mischief. Its aim is to relieve man of personal responsibility for his conduct, but this cannot obtain. Man is free, whatever may be the consequences.

CHAPTER II.

MAN IS A CONFIDING, RELIGIOUS BEING.

In the beginning of this chapter the religious nature of man claims our attention. *He is a religious being.* It is not possible to make any assertion with respect to him which is truer than this. View him where you will, when you will, under whatever circumstances situated, he is *essentially* religious. The French philosopher, Auguste Comte, tried to disprove this; and, for a time, thought he had succeeded, but later there was a reaction in his mind, and he had to confess that man must have a religion. Mr. Herbert Spencer says the religious idea is inseparable from man; that he cannot dismiss the thought if he would. See the first chapter of his "First Principles."

"There is in the nature of man, or in the circumstances in which he is conditioned, *something* which leads him to recognize and worship a superior being. What that something is is not important in our present inquiry. Whether it be a constitutional instinct, inwrought by the Maker; whether it be a deduction of universal reason, inferring a first cause from the

things that are made; whether it be the effect of tradition, descending from the first worshipers, through all the tribes of the human family; whether any or all of these be the cause, the fact is the same. *Man is a religious being. He will worship.*

“In view of this propension of human nature, philosophers, in seeking a generic appellation for man, have denominated him the *religious animal*. The characteristic is true of him in whatever part of the world he may be found, and in whatever condition; and it has been true of him in all ages of which we have any record, either fabulous or authentic.

“Navigators have, in a few instances, reported that isolated tribes of men, whom they visited, recognized the existence of no superior being; subsequent researches, however, have generally corrected the error; and, in all cases, when it has been supposed that a tribe of men was found believing in no god, the fact has been stated as an evidence of their degradation below the mass of their species, and of their approximation to the confines of brute nature.”—“Philosophy of the Plan of Salvation,” pp. 36, 37.

The book from which this quotation is made was written by a man who was once an infidel. But being

anxious to receive and stand by the truth, he applied himself to the investigation of the whole subject of man's religious nature, and the provisions which had been made for its wants. He became satisfied that he had been wrong, and this book was the result of the change wrought in his mind by the influence of the truth.

“That a religious destination appertains to man as man, whether he has been raised to a full religious consciousness, or is simply considered as being capable of being so raised, cannot be denied. In all ages man has revealed an instinctive tendency, or natural aptitude for religion, and he has developed feelings and emotions which have always characterized him as a religious being. Religious ideas and sentiments have prevailed among all nations, and have exerted a powerful influence on the entire course of human history. Religious worship, addressed to a Supreme Being, believed to control the destiny of man, has been coevil and coextensive with the race.”—B. F. Cocker, D.D., “Christianity and Greek Philosophy,” pp. 53, 54.

This quotation is from the writings of a man who has looked at the secret springs of human conduct.

A man not to be suspected of ignorance in the history of his own race, or in the philosophy of human nature. A man who would not write after this manner if there was no truth in the claim that man is a religious being.

“On one main point which has been questioned, respecting existing facts, the progress of inquiry seems to have established, beyond any reasonable doubt, that no race of men now exists so savage and degraded as to be, or to have been when discovered, wholly destitute of any conceptions of a religious nature. It is now well understood that all the cases, in which the existence of such savages has been reported, are cases which break down upon more intimate knowledge and more scientific inquiry.

“Such is the conclusion arrived at by a careful modern inquirer, Professor Tiele, who says :—‘History of Religion,’ p. 6—‘The statement that there are nations or tribes who possess no religion rests either on inaccurate observations, or on a confusion of ideas. No tribe or nation has yet been met with, destitute of belief in any higher Beings, and travelers who asserted their existence have been afterwards refuted by facts. It is legitimate, therefore, to call Religion, in

its most general sense, an universal phenomenon of humanity.'”—Duke of Argyle in “Unity of Nature,” p. 281.

This quotation is from a man whose horizon touches both poles of our planet and then allows the entire world to swing through, while he leaves nothing unnoticed. A man whose vision is not distorted by prejudice. A scientific man and a scholar. Not one of the “*parsons*” of whose *contracted views*, as they are sometimes called, so many are wont to complain.

But we must make one more quotation on this point. Plutarch, a heathen man, but not wanting in observation and historic information, says: “If you go through all the world, you may find cities without walls, without letters, without rulers, without money, without theatres, but never without temples and gods, or without *prayers*, oaths, prophecies, and sacrifices, used to obtain blessings and benefits, or to avert curses and calamities.”—“Against Kalotes,” ch. XXXI.

But enough has been said on this point. The fact of man’s religious nature has been established. We have a word to say on the different religions with which the world is flooded. Some have made the

fact of the existence of so many religions a ground of objection to all religion. This is a great mistake. The fact that men differ in their moral perceptions does not prove that there is no such thing as virtue or true morality. So the existence of many religions in the world does not prove that all religion is false. To make the existence of so many religions an argument for the falsity of all religion is illogical and unwise. These different religions can be accounted for without difficulty, but this is not the place nor the time. We must take up the second matter of this chapter, namely: *The confiding nature of man*. We have several points to make on this subject. We shall designate these numerically. Thus,

1. Man is capable of receiving and weighing evidence. No proof of this proposition is needed. Every one will admit it without dispute. It is this capacity in man which enables him to determine what is truth and what is error, and to separate the one from the other—to determine what is worthy of belief and what is unworthy of belief—to thread his way through a maze of conflicting statements, oral or written, on any subject, and determine the true and the false.

2. Sufficient evidence, or what he considers such,

generally moves his mind, and, if he is honest, he accepts or rejects according to the evidence as he sees it. It is true that he is often misled; but this is generally the result of credulity or stubbornness for which he cannot be excused. Sometimes there is an insufficiency of light, in which case the mind ought to remain undetermined.

Here two questions arise. First, should man ever be guided by probabilities? and, second, if so, how far? It would seem foolish to raise the first of these questions were it not that so much is said now-a-days in certain circles about the importance of being guided only by facts. Now, understand, we are not opposed to facts, nor to being guided by facts only, where facts are to be had; but there are many cases where we are compelled to act without facts to guide us, and, consequently, must be guided by probabilities, or "*go it blind.*" This is the case in many of the most important affairs of life, and he, who should refuse to act without certain knowledge to guide him, in every instance, would be considered insane, and made early to reap the bitter fruits of his folly. If men should refuse to act upon probabilities, the wheels of enterprise, in the business world, would soon be at a dead-

lock, and human life would perish from the earth! Facts are great things, but we cannot always have facts to guide us, but are left to the probabilities. Many of the most important discoveries of science are made by being guided by probabilities. In fact, it is as Butler says: "To us, probability is the very guide of life."

As to the second question—How far shall we be guided by probability?—the answer is brief. In all questions or matters where it is necessary for us to decide, we are to be guided by certain knowledge where we have it or can have it; otherwise, by probability. It is useless to say much on the degree of probability that should move the mind to action in any case, since any one may see, at a glance, that this must depend upon the importance of the matter before the mind. Sometimes a bare possibility, in favor of a certain course, should move the mind with all the vehemence of certainty. To illustrate: A man is so situated that he is in great danger of losing his life. There is only one means of escape, and this is *barely* within reach. He must be condemned by all if he refuse this. The degree must vary with the circumstances.

3. The importance of this feature in man's nature

may be seen by considering what would be the state of things if he had not this confiding nature, and, consequently, were incapable of exercising faith. Progress in the arts and sciences would be impossible. Business relations would be impossible. History, however related and authenticated by one generation, would be considered false by the following generation. Every man in all the world would have to start where his ancestors started. Truth would have to give place to the reign of error. In short, man's nature would compel him to denounce as false all truth not discovered by himself; and he would have to regard his friends, if he could have any, as seeking to deceive him when telling him the truth!

4. Man's confiding nature has a threefold origin and a threefold end. As 'to the origin: It is grounded, first, in *dependence*. No being is so dependent as man. This induces him to trust in others; yea, it compels him to do so in many things. Second, it is grounded in *instinct*. This leads him to confide in others. He is instinctively drawn toward his fellows for the gratification of his social nature as well as prudential advantage. So far his confiding nature is a matter of necessity, not liberty. Third, it is grounded in *reason*.

Here we rise to the loftiest eminence in human nature, and stand among the noblest powers of man, while the entire earth, with its myriads of beings, lies at our feet. Man believes, confides, etc., because he has, or thinks he has, reason for so doing. Reason demands evidence to support belief. Man has, or thinks he has, evidence for what he believes. Here is liberty. Man is never forced to believe, unless it may be said he is forced by evidence. This cannot be said, because he may shut his eyes against the truth and refuse to believe even when the evidence is overwhelming. But he is a rational being and is supposed to have a reason, supported by evidence, for what he does, as he is supposed to have evidence for what he believes. We do not expect him to act blindly. His confidence in anything or any one should be sustained by reason, based on evidence, which reveals the truth. If he confides in error, when the truth is accessible to him, it is evident that reason has not been allowed to do her perfect work.

As to the end of man's confiding nature, as we have stated, it is threefold also. The first part of this end is *information*—that we may receive and rest upon the testimony of others. Without this, as has been

intimated, the past would be a blank to every one, except in so far as his own observation had gone. The present would be confined in its realities to our own limited sphere of knowledge, while the future would be a million-fold more dark than at present! The investigations and conclusions of others would be rejected as false; hence, science would be exceedingly limited, if it existed at all. There could be no communication between man and his fellow-men. Every one would have to dwell apart; hence the bands of society would be broken and humanity dismantled of its glory.

The second end of this confiding nature is *spiritual communion* and *enjoyment*. Here let it be remembered that the whole end of man's social nature is not mere animal gratification or prudential advantage; but it has also, as a part of its end, spiritual communion and enjoyment. It is by this that the bands of society and government are made strong; and it is by this that the whole world will eventually be bound into one grand *brotherhood*; not by the spirit of communism, but by the spirit of fraternity and social and intellectual communion. This is not selfish, neither is it making human happiness the grand end, at last,

of all man's wonderful endowments. But this end is broader than our race. It reaches into the sphere of the religious, and finds its complete satisfaction in spiritual communion with, and the enjoyment of, some Idea or Being man regards as the perfection of all ideas or beings.

The third end of this confiding nature is *right*. It is wrong for man to disbelieve when he ought to believe, or it is wrong for him to reject the truth. Of course, when he does, he must believe in error, which is immoral. Man's opinions have an ethical character, and are right or wrong according as they favor or oppose the truth; and this in themselves apart from their influence on others. If man should refuse to obey the dictates of this confiding nature, he would be compelled to give the lie to nearly all truth, and so be guilty of turning light into darkness, as many do, and thereby aggravate their own condemnation. Thus, the capacity to believe on evidence is the saving clause in man's constitution, and by and through it he may do his whole duty as a rational moral being. Thus:

5. *Faith is the highest exercise of reason.* It enables man to enter many fields, where things are as real

as they are anywhere, into which he could never enter but for this capacity to exercise faith. It enables him to bind the universe together into one grand whole, and unlock, alike, the portals of the future and of the past. It gives him the privilege, in some measure at least, of all the treasures of wisdom. It throws wide open and exposes to his gaze many chambers of mystery that to him, without this capacity, would remain forever closed.

Here we may observe, in concluding this chapter, that there are four sources of information open to man: First, Sensation or Perception. Second, Reflection, including Consciousness. Third, Intuition. Fourth, Faith. Now who will dare say that faith, as a source of information, is not as important and reliable as any of the others? That we may see that it is, let us separate and put away all the information received by faith and see what blanks will be left. The truth is, we acquire more knowledge by faith than by all the others put together; yet we hear some speaking lightly of faith.

CHAPTER III.

MAN IS A FALLEN, SINFUL BEING.

I. Let us notice, first, the sinful nature of man. When we say man is a sinner, we do not mean that he is as vile as the devil, or as wicked as he can be, in every instance, though many are very wicked. There are degrees in sin and grades of sinners. Some are very vile in heart and practice ; but none, perhaps, so vile as to be unable to get worse by plunging into lower depths of iniquity. Others are comparatively good, but none so good, perhaps, as to be unable to get better. What we do mean by the assertion, man is a sinner, is that he is a violator of moral law ; that he is not perfect in his heart and life ; that he is guilty of doing things which he knows are wrong. We refer here to those who have arrived at the years of maturity, and consequently to the doctrine of personal transgression. We do not refer to the doctrine of original sin. This will be touched upon in another place. That man is a sinner, is certain,

1. From the testimony of history, sacred and profane. We have seen that man is a religious being ;

that there is no nation without a religion of some sort. All religions have their sacrifices, prayers, and confessions. What is the meaning of all the sacrifices in all the religions of all the world but propitiation? What can they mean but an effort at reconciliation between the offenders and the offended? Wherever blood is shed in preparation for a sacrifice, wherever a sacrifice smokes upon the altar, wherever there are confessions and penitence, there is the recognition of the transgressor, an offender against the will of some superior being. Such has been the pungency of this feeling that thousands of human beings have been immolated yearly to appease the wrath of some imaginary deity!—"The fruit of the body offered for the sin of the soul." But look at the crimes committed, and the sacrifices are not to be wondered at. Murders by the million, in every age! Thefts, robberies, blasphemy, adultery, fornication, lying, drunkenness, and every other species of crime imaginable.

2. From the testimony of consciousness. Let every one consult this witness, who is always ready and truthful. There is no higher authority to which we may appeal, and none more faithful. The testimony of this witness, so far as we have been able to learn,

condemns every man as a sinner. We have never heard of a human being, arrived at maturity, who would not confess to a consciousness of the guilt of having done some wrong by commission or by omission. This is the testimony of the best men and women of the world. If any should deny it, we would consider them soul-deformed, or monsters in their constitution.

3. From the testimony of conscience. Consult this witness, who is always on the stand in man's bosom, placed there to approve or condemn us, according to what we have done or think of doing. It will, if left untrammelled, not fail to condemn us as transgressors of the law of right. Here we are met with the objection that conscience teaches differently in different persons, therefore its testimony is not to be relied on. We admit there may be, and often is, a difference in the teachings of conscience as to what is right or wrong in specific cases, owing to prejudice, a difference in cultivation, etc.; but we think no case can be found where conscience does not condemn the individual as a transgressor, which is the point in hand. Is there a man in all the world who will testify that he has no knowledge of a condemning conscience;

that his conscience clears him of every thought of wrong? No. "Conscience makes cowards of us all." The reason of this is, *all*, at some time, have done wrong—*all* are sinners.

As to the degree of condemnation realized in the feelings, or the remorse suffered, the experience of men is very different. This is owing, partly, to a difference in natural susceptibility; partly, to a disposition, in many individuals, to excuse themselves if they have not committed some one of what are considered the great crimes; but, mainly, to the difference in the light in which they view sin, and its consequences. There is also another modifying circumstance, namely, the frequency with which we commit sin ourselves, or see it committed by others. These all have their influence. Some more, some less. Some have very tender consciences. Others seem to have very little moral sensibility, or to have their moral sensibilities blunted. Many are quite ready to excuse themselves as sinners if they have not committed *murder*. Concerning their sins, they are ready to say: "They are little ones;" and are very *thankful* that they "are not as other men." They will often cheat their fellow-men in business, break the Sabbath, bow in worship to

the god Mammon, and commit divers other sins, and then endeavor to console themselves because they are not sinners like their fellows who get into jail. They forget that cheating is stealing, and that, in most cases at least, the man who will thus rob his neighbor, will, if he can get his price, and persuade himself that he can conceal his crime and evade the halter of the law, murder his neighbor.

After all, there is not, perhaps, so much difference in sinful deeds absolutely considered. We, doubtless, often make the difference, in a measure at least, where it does not really exist. This we do by putting our own estimate upon it; by measuring it by our own standard, which is modified by a thousand circumstances. This will account, in part, at least, for the difference in the degree of condemnation realized in the feelings of different persons. Of course, as has already been said, there are degrees in sin and grades of sinners; but, perhaps, there is not as much difference between what we call great and small sinners as some think. All sin is the violation of the perfect law of right, and every sinner is obnoxious to the penalty of that law. But we find men everywhere suffering, more or less, on account of sins committed

or duties neglected, and we justly say they are sinners. Some call our sins mistakes, but this will not bear the light. We make mistakes, but we also commit sins, and we suffer more or less on account of the fact that we are transgressors and do commit sin. The remorse of some is unutterable! By the way, man is the only being on earth that suffers remorse of conscience. The reason is he is the only sinful being on earth.

“But man is not to blame for being a sinner. He cannot help it,” says one. This objection makes it necessary for us to show that man is a voluntary sinner. The matter of man’s freedom has been set forth, and, as we think, fully established in chapter I. We have just shown in this chapter that he is a transgressor; a sinner. We now propose to show that sin is a volutary matter with him; that he commits it knowingly and intentionally. This is necessary to his being a personal transgressor. This is not all that is necessary, but what else is necessary has been given. Reason, the moral sense, liberty, and the violation of the law of right are all necessary, in order that one be pronounced a sinner, in the sense in which we use the word here. We are not discussing original sin in

this place, but personal transgression. Then, we repeat, reason, the knowledge of right and wrong, liberty, and the violation of the law of right, are necessary to constitute one a personal transgressor—a sinner. Though, with all these, one may be no more than a sinner through mistake, unless a certain knowledge of the character of the act, together with the intention to commit it, be implied in the word *reason*. We say there is a difference between an error of the head and one of the heart; by which we mean there is a difference between a mere mistake and an intentional wrong, or an act committed willfully with a knowledge of its evil character. This test is constantly applied in our estimate of the conduct of our fellow-men as well as of ourselves. It is constantly applied in our civil courts. It is a principle universally held, we believe. Then, before we condemn a man, and subject him to punishment, at least severe punishment, we should know that he did the wrong knowing that it was wrong. True, one's mistake may be inexcusable; may be a great sin, in which case condemnation *must* follow. Thus, if a man who has opportunity fails to post himself as to the character of an act which is in open violation of the law, he

may not be excused, though he plead ignorance. That our position here may be sustained, let us remember that *man is never forced to commit sin*. An act to be sinful must be voluntary. If one is certainly forced he is not open to condemnation.

But let us be careful here. A mistake may be fatal. Let us be sure one is forced beyond all righteous power to resist. To illustrate: Suppose a traveler on the highway is met by a robber who demands his money or his life. It could not be considered a case of forced surrender of life if the traveler should allow himself to be killed rather than give up his money. A man allowing his life to be taken, rather than part with his valuables, would be guilty, in a degree, of self-murder, if these were the certain conditions. Another case: A man with two guns comes up to me on the street, and handing me one, with the other leveled at me, he points to an orderly citizen and tells me to kill him or he will kill me. What am I to do? Be killed of course, rather than commit murder. It is no sin to die for the right. We had better die than commit a great wrong. Man is never forced to commit sin. The essential idea of sin excludes the thought. But we have seen that *man is*

a sinner. Will any one say that his sins are all sins of mistake? Men generally know what is right. Do they always do as well as they know? We know they do not.

But man himself testifies that he is a voluntary transgressor. He confesses that he sins knowingly, willingly. We venture to say that there is not a sane, adult, human being on the face of the earth but will confess to a deed done, or a word spoken, or a thought harbored, one or the other, or all, at some time in life, known to be wrong. Every one is conscious of having done some wrong, in thought, or word, or deed. His conscience condemns him as a sinner; and if he is honest he will confess it. But we must take up the second matter of this chapter.

II. *Man is a fallen being.* This reason affirms on the following grounds:

1. Man has not attained the high and noble end for which he must have been made, or brought forth, or produced. There are evidences of unfulfilled or interrupted design in him. We are passing through a rural district on a spring morning, and find in our pathway a poor distressed creature. It is struggling, flapping its wings, and trying to rise upon the air, but

in vain. We lift it up and find that it is injured and unable to fly. On the rising of the sun it became impatient of confinement within its narrow home and leaped forth anxious to survey the fields and the forests. But it was too ambitious. Its defiance of the law of its growth and maturity, with its desire to do more than nature designed, proved its temporary, if not permanent ruin. Poor thing! Many a sweet song has been hushed into eternal silence by its folly. That wing, which, in due time, should have carried it over the fields of beauty, above the mountains of grandeur, and beyond the clouds of darkness, into the regions of almost perpetual light and glory, has been broken! It has not fulfilled its end. Its design has been interrupted. So there are evidences of unfulfilled or interrupted design in man. He grovels upon the earth when he ought to be mounting upward. He is crippled! Mishap has befallen him. Perhaps he reached too far and lost his balance. Perhaps he was ambitious to do more than was designed. At any rate, his lofty intellect, his noble imagination, his wealth of religious affection are misapplied. He is not what he ought to be. He is, evidently, not what he was designed to be. He is a fallen being.

This is evident again from the strange and conflicting things in his nature. He is at war with himself and his environment. He is petulant, dissatisfied, and disappointed. He turns light into darkness, and darkness into light. He calls good, evil, and evil, good. His heart is a perpetual battle-ground, heaped with the dead and the dying. He is all the while seeing images of horror floating about him in the air. He hears the voice of condemnation and ruin in the mutterings of the thunder and the raging of the storm. He turns the lightning into the fiery tongue of consuming wrath. The ordinary phenomena of nature are often converted into ill omens fraught with dire calamity. He has very little peace, often none, day or night. "His heart is like a troubled sea that cannot rest." His body, always more or less diseased, is subject to every malady, and finally to death. His mind is often full of terrors and awful apprehensions. He is weak and yet mighty. He is afraid of his own shadow, yet often as brave as a lion. Reveling in iniquity, yet ambitious to become an angel of light. Knowing the right, yet doing the wrong in defiance of all law. He professes to know himself, and yet feels he is an inscrutable mystery. Seeks happiness

with all his great energies, yet feels that he is not entitled to it. Drinks deep, drinks long, at many cups of pleasure, only to have his life embittered thereby, and yet drinks again. With the capacities of an angel, yet the consummation of folly. O man, surely thou art fallen!

2. Man bears the marks of a fallen being. He seems to be the wreck of a nobler manhood. We sometimes meet men who, on account of their besotted, debauched condition, are loathsome in the extreme; and, yet, they give evidence of high birth and much cultivation. They have been nursed in the lap of superiority, and kissed by the angel mother when their lives were unstained by personal iniquity. They have been pointed to the goal of honor, and received the training necessary to attain it; but, alas! alas! they have fallen a prey to indulgence! They have brought along the imprint of that angel mother's kiss, the evidence of a better estate, and of a high origin; but an evil spirit has entered into and possessed them. We see all this in our race, and the law of induction compels us to conclude that man is not what he once was—that he is fallen.

Again, man presents decided marks of degradation.

His powers and capacities seem to be crippled, as though he had suffered some terrible catastrophe. He gives evidence of having been shorn of a former glory; like the moth which, fascinated by the light of the evening lamp, suddenly finds itself upon the stand, stripped of its greatest power. He was evidently designed to be the noblest creature upon the earth. Science presents him as the finishing touch in the great Temple of Nature. As he stands upon her lofty dome, with one foot raised and his finger pointing heavenward, he was, evidently, designed to be the crown and ornament of the whole. But, look again. He is broken, and is twirled about the apex like the flapping, torn sail about the mainmast of the storm-beaten ship, while the whole structure seems to tremble with anxiety for him. What's the matter? Some terrible calamity has befallen him! Proud, he ever seems to seek to lift his head; but groveling, he reaches downward as if he would exchange his place for the lowest in the great building!

3. The *power* that produced or brought man forth *was not a sinful power*. To suppose this would be a contradiction; because this would involve the idea of a self-antagonizing creative power, which is an ab-

surdity. Sin is a disorganizing agent and must work contrary to an organizing creative power. From this it is reasonable to conclude that the power that produced man in the beginning was not a sinful power. Besides, sin is a weakness, inconsistent with the idea of a creative power.

Again, the same power that produced or brought man forth must have produced every other being in the world. But every other being seems to be fitted to its surroundings and answering its end. This, doubtless, would have been different if they had been produced by a power in anywise tainted with sin. How, then, shall we account for man's sinful condition? It is not necessary to suppose him produced in sin, or with a sinful nature. He has, in himself, all the capacity necessary to turn himself into a sinner; and as he is the only sinful being in the world, it is quite reasonable to suppose that his ruin was the result of the exercise of his own powers. Besides, if sin had been forced on man in his creation, and hence not the result of his own choice, he would be irresponsible for it, or for the commission of it. But we find he is responsible. His conscience condemns him for being a sinner, and consciousness bears testimony

to the fact. What then? Why, this: There is no way to account for man's sinful condition except upon the supposition of the Fall through voluntary transgression. Pascal, as quoted by Dr. McCosh, says: "Had man never fallen, he would have enjoyed eternal truth and happiness; and had man never been otherwise than corrupt, he would have retained no idea either of truth or happiness. So manifest is it that we once were in a state of perfection, from which we are now unhappily fallen."—Div. Gov., p. 56.

CHAPTER IV.

MAN IS A PHYSICO-SPIRITUAL BEING.

We are sure man has a body. May we be as sure that he has a soul? We answer, yes. We may not be able to construct an argument whereby we may *rigidly* demonstrate the existence of the soul; but this is no reason for doubting its existence. We cannot construct an argument whereby we may rigidly demonstrate the existence of our bodies, yet we know they exist. We do not need any argument to prove their existence. But as the soul cannot be seen, handled, etc., as the body, some are tempted to doubt its existence. For such we offer the suggestions of this chapter.

But let us define the term soul before we go farther. Webster defines the soul as: "The spiritual, rational, and immortal part in man." We do not think that the idea of immortality properly belongs to a strict definition of soul, since it is not, as we understand, a necessary quality of spiritual substance, or one of the attributes by which it is known. We give the following definition which, though it may not be perfect, is,

to our mind, more satisfactory: The soul is that spiritual and rational part in man which thinks, judges, remembers, imagines, etc., and withal is self-acting, but dependent and limited; intellectual and moral, emotional and religious, voluntary and responsible. There may be more words in this definition than are necessary; but there is no thought here, we think, which does not belong to the soul, either in its substance or attributes.

Now, that we may see the difference between body and mind, spirit and matter, and know the ground upon which the belief in the existence of human souls is based, let us attend to the following considerations:

1. Mere matter cannot think, see, act, etc. There is nothing surer than this, unless it may be such truths as are immediately revealed in consciousness, or those demonstrated mathematically. Matter, in itself, is inert, passive, and without any power to produce motion. The capacity of matter to attract other matter may be thought to be an exception, but it is not. This is simply a law under which it lies, and which it obeys without thought or effort, and this only within certain limits and under certain conditions. Now we know that our bodies are matter, and, except in so far as they are organized

matter and endowed with present vital principle, are subject to the same conditions and limitations as other common matter. This we know by their state when the vital principle is gone. We see them then as mere lumps of clay. But we think, judge, act, and produce action; and that too with the consciousness that it is the spiritual or immaterial, intangible part within thinking, judging, acting, etc.,—not the body.

“But may it not be the *vital principle* within our bodies which does all this?” says some one. Let us see. Life is a wonderfully mysterious agent; and any effort, on our part, to grasp, analyze, and understand it is always a failure. Whether it is a substance, material or immaterial, spirit or matter, we know not. But we know that all life is not what we call soul. Our souls may, possibly, be the life of our bodies, but we have no good ground for supposing that they are. We have reason to think they are not. Life seems to be the organizing agent in the world; and, as such, must be different from spirit which stands above and beyond its reach. There is life in plants, and so far as we know, it is the same in nature as life in animals; but it does not think, judge, etc.—at least we have no reason to believe it does. What becomes of it when the

plant or body dies, we cannot even guess with any assurance. But the fact that this principle, this organizing life, is in plants, and that plants do not think, judge, etc., leads to the conclusion that *this life* and *mind* or *spirit* are not one but different things.

Further: The soul thinks, judges, acts, etc., almost, if not quite, independently of the body. This is the case in a large portion of its exercises. The senses of the body furnish the soul with material for thought, but the soul works up this material without any special help from the body, except as a medium of action in its present united relation. It thinks, it reasons, it judges, it desires, it wills, it imagines, it remembers, and, above all, takes cognizance of its own operations, while the body is engaged or at rest. Yea, the body may be asleep while *it* is very active, as in dreams, which are not always disconnected or desultory, but often logical and orderly. Profound problems have been solved by the mind or soul while the body was sleeping. This shows a great degree of independence of the body, and furnishes a presumption, at least, in favor of the position that the soul and the body are different entities. The soul seems never to sleep, but appears to be eternally vigilant, as a sleepless sentinel

on duty. How far the soul may be dependent on the brain for its activity concerns us not now. The most scrutinizing investigation proves that the soul is not a material substance, that it is not the body, or any part of the body. After death the body is perfect as a body. All the parts and organs are there. The brain is perfect as a material organ, but thought and the thinking entity are gone.

2. Mere matter has no consciousness. It does not know, and *know* that it knows. Our bodies cannot be said to be conscious of anything; to know anything. "But, may they not know without being conscious of it?" Impossible. Consciousness is the very condition of knowing. There can be no knowledge without it. Sir William Hamilton says: "It is the condition of all knowledge." Who would think of addressing himself to the body, simply for information, except with the dissecting knife, or in some other way to determine some matter having immediate reference to the body, as an object subject to investigation? At what a loss is a physician, in making his diagnosis, when the mind of the patient is unable to reveal itself, by reason of the condition of the body, which is its medium of expression here! And how

often do we see cases where the mind would speak, but the lips refuse to move. Its consciousness is often expressed under such circumstances by the shake or nod of the head. Even in the appetites of the body we give the mind the credit of indicating the supply necessary; just as the engineer calls for the supplies necessary for the successful running of his engine. Of course the relation is much closer in the one case than in the other, but the one serves as an illustration of the other, and that, too, without any disparagement to our bodies. In the case of hunger the fires are going down and need replenishing, and even instinct puts forth effort for food; but the body, of itself, knows no more of this, as a knowing subject, than the cooling engine of its need of fuel.

“But is not man a compound of body and mind, perfectly united and interdependent?” We answer, consciousness says no, and experience and observation say no. Man has a body and soul united and mutually related in such a manner as to appear to be one, to the careless, but not to an observer, whose eye is keen for differences. We know that we have bodies, but consciousness says our bodies are not ourselves, proper. It also says that the soul is superior to the

body, even as the musician is superior to his instrument; that the body and soul are related but different entities. Spirit is the only entity in the universe that we know anything of which gives us, through consciousness, the great law of relation and dissimilarity, as a knowing subject; and this consciousness reveals the soul's perfect spirituality, and its perfect separateness, in its substance, from everything which may be discerned by the senses.

“But may not man be a being composed of two sides united in one?” We reply, this seems to be Professor Bain's theory in his “Body and Mind.” Well, really, it is best for man not to be too *one-sided*. But in striving to keep clear of one evil, we had better be sure we do not fall into another. In this world we are always steering between a Scylla and a Charybdis, and we should strive to keep clear of both. It is not good for man to be too *two-sided*. This theory of a material and an immaterial entity amounts to materialism at last. Nothing more nor less; and violates the teachings of reason, which says: Man ought not to be a *two-sided* being.

“But why do we not know mind as well as matter?” We reply: It is the opinion of many of our greatest

thinkers that we do. Thus Dr. McCosh says: "*Man has means of knowing the existence of mind as immediate as the means of knowing the existence of matter.*" Again, "*We have a positive though limited knowledge of mind, even as we have a positive though limited knowledge of body.*" — "Christianity and Positivism," pp. 101, 104. Now, we ask: Why should we not know mind as well as we know matter? We see matter and feel matter; but what is it that sees and feels? Surely it is not the body, but the soul. Now, as the soul sees and feels matter, through the body, does it not know itself seeing and feeling? Of course. Well, if the soul knows itself seeing and feeling matter, does not it know itself as well as it knows matter? All that it can know of matter is that it is hard or soft, of a certain color, etc.; that is, know that matter has these properties, and occupies space, etc. That is all. Now it certainly knows as much of itself. It knows that it acts, knows, and feels. Is not knowledge just as real and certain in the one case as the other? The truth is, the soul can be more certain of its own existence and of its own acts and qualities than it can of the existence and qualities of matter; though it may be certain in most cases of both.

Once more. "May not matter be resolved into mind and mind into matter?" Dr. McCosh says: "*As matter cannot be resolved into mind on the one hand, so mind cannot be resolved into matter on the other.*" The reason for this must be found in the very nature of these substances. "By our primitive cognitions, we know matter as extended, solid, divisible, and exercising such qualities as attraction and repulsion; but we also know self as perceiving, judging, reasoning, devising, hating, fearing, loving. To those that would aver that mind may be merely a modification of matter, I reply, *first*, that the two are made known to us by different organs; we know the one, matter, by the senses; the other, mind, by self-consciousness. No man ever saw a thought, touched an emotion, or heard a volition. Nor are we conscious, within the thinking mind, of space occupied, or of hardness, or of color. We reply, *secondly*, and more particularly, that we know them as possessed of essentially different properties; we know the one as occupying space and exercising certain attractive powers; whereas, we know the other as capable of judgment, purpose, and affection. If any one will maintain that, notwithstanding these differences, the

two can be reduced to one, the burden of proof lies upon him.”—“Christianity and Positivism,” pp. 105, 106. This is conclusive on this point.

3. The body or matter cannot have a personal character, such as every man has. We never think of attributing to a human body, or to mere matter, a personal character; or the quality of moral goodness or badness. But we know that every man has a good or bad character, or what may be called a medium character. Now, we know that these qualities cannot inhere in body or matter. Yet, they do inhere in the person—not in the body, but in the living soul. Man is a free, moral, and religious being. Do we ever think of assigning to man’s body free agency, moral accountability, or religious feeling? Man is a sinner. Is his body the sinner, or is it only the instrument in the commission of sin, while the real sinner, and that in which the personal character inheres, lies out of sight? All know how to answer these questions.

4. A consciousness of personal identity reveals a wonderful difference between the body and the soul, and shows the soul to be spiritual, and, hence, not subject to the conditions of matter. Matter is constantly fluctuating—changing from one form to an-

other, from one state to another—so that its identity cannot be said to be maintained, however indestructible. Our bodies are constantly changing; and, according to what seems to be settled science, they are completely rebuilt, by casting off old and introducing new material, in the space of every seven years or less. All organic living bodies are subject to these variations. So that all material nature is in a state of constant mutation. But it is not so with our souls. They remain the same amidst all the changes of the body, and so our personal identity is maintained. Mutilate the body by removing the arms, the legs, the eyes, the hearing, and yet the mind remains the same.

“But may not the brain be the mind?” This is virtually one of the questions answered by Dr. R. L. Dabney in his examination of the “Sensualistic Philosophy of the Nineteenth Century.” He says: “One answer has been given above; that while the properties and functions of brain-matter are material, qualified by extension and divisibility, those of consciousness are spiritual, simple, and indivisible. Another answer is, that I know my own brain, like other matter, like my eyeball, is also objective to that in me which thinks. Of the most internal headache, which

men ever have, they say, 'My head hurts me,' as naturally and truthfully as they say, 'My foot hurts me.' The me that hurts is different in each case from the organ which hurts it." p. 156.

5. We know that mere matter is not emotional. We have good reason to believe the body is not, but we know that the soul is. This marks a wide distinction between the soul and the body,—between mind and matter. We speak of a sentient body. What do we mean? Is mere matter sentient? Impossible. There must be present the vital principle. Is that all? Everything having life is not sentient. The live oak, for instance. Then what is necessary to sentiency? Certainly something more than mere vitality. There must be some sort of a spirit in which is consciousness. But what is it that feels? Certainly it is not the body. Take away the consciousness of the soul and you may lacerate the body as much as you please, and, even though life is there, there is no sensation. Then it must be the soul that feels, *that is sentient*. Consciousness is a faculty of the soul, and it reveals all impressions.

“But sentiency or the capacity for emotion does not constitute a soul, nor prove its existence. Common

animals are sentient and emotional, yet, as we understand, without souls." We admit the objection, but at the same time, we claim that if our souls are sentient and emotional, and consciousness testifies that they are, then it follows that they may enjoy or suffer without the body, *provided* they can exist without the body—a question yet to be discussed.

6. We know that the soul may suffer or enjoy where the body is not involved. This is proved by the many cases of persons who are happy or comfortable in mind while the body is languishing with disease; or the many cases of persons whose bodies are sound, but whose minds or souls are preyed upon by sorrow. Remorse sometimes drinks up the very spirit, while the body is in good health. News is sometimes brought to persons who are in great distress of mind, and in an instant the cloud is dispersed and the spirit filled with joy unutterable. On the other hand, news is sometimes brought to persons who are in the midst of pleasure, having the whole life bathed in social enjoyment, and in a moment the clouds gather, the sky grows dark, and the storm bursts in all its fury upon the soul! The body, in these cases, has nothing to do with the matter, ex-

cept to be made the instrument of expressing the joy or sorrow of the spiritual and feeling entity within.

“But may not all that has been claimed for man in this chapter be claimed for the lower animals?” We think not. However, it will be well to investigate this matter and see what we are entitled to claim for man, if there be anything, which we are not entitled to claim for the common animal. The subject is an interesting one, and has commanded much attention, though not as much perhaps as it deserves. Much has been done already, but much remains to be done. The field of comparative psychology presents many difficulties by reason of the singular overlapping of the subjects it presents for our consideration. Instinct approaches, seemingly, so near to *reason*, at times, that many have been led to conclude that the ⁵₆ difference between the mind of man and the mind of the brute is in *degree*, and not in *kind*. We do not see, however, how any careful scrutiny could result in such an erroneous conclusion. We know that the resemblances and differences are such as to render the task of separating and combining a somewhat difficult one, especially when the details are

handled as they ought to be by any one who professes to do a thorough work in this department of learning. But there are certain great and leading features, so distinct and marked, that any ordinary observer ought to be kept from radical error on this subject. There is an acknowledged difference, but writers are not agreed as to what that difference is, or how great it is. We propose to point out some of the great differences and leave details to others. We lay down the following proposition which we propose to sustain by evidence :

7. *The difference between man and the lower animals in mental endowment is, in the main, a difference in kind, not in degree simply.*

(1) Reason in man is different in kind from what is called reason in the brute. Whatever may be claimed for the lower animal, in the form of reason, we know that there are certain rational processes of which it is totally ignorant, and perfectly incapable, cultivate it as you may. It knows nothing, for instance of abstract reasoning, as such, and is incapable of knowing. It performs certain acts which, to some, seem to give evidence of abstract process, but, in reality, it is not. It is only an "extraordinary blaze of

instinct." The domestic animals, which have, in their generations, been associated with man for thousands of years, know nothing—though efforts have been made to teach them many things—of these processes: nor can they know.

(2) The difference in their knowledge of the true, beautiful, and good shows a wonderful difference between the mind of man and the mind of the common animal. What does the brute know of *necessary principles*, of *intuition*, as such? What of *Esthetics*? What of right and wrong as distinctions in acts? What of religion? We believe Sir John Lubbock claims to have found some evidence of religious worship among certain ants, inasmuch as he found some blind beetles in an ant nest which he *supposed* might be the object of the religious veneration of the ants! Some seem to be very anxious to exalt the brute in order to degrade the man. The mere animal can know nothing of axiomatic truth—nothing of moral truth—nothing of religion.

(3) The difference between man and the lower animals appears again in their capacity for *improvement*. The common animals make no progress; they are the same now that they were thousands of years ago; you

may teach the horse extra knowledge, but she will not impart it to her foal. The brute cannot abstract and generalize; therefore the brute can have no scientific knowledge. But man is so endowed as to cultivate the sciences, and to make indefinite advancement in knowledge. Yea, he may go forward in search of all truth. Yea, he may heap up knowledge and leave stores of it to following generations which begin where he left off, and continue to accumulate. The common animal does not so; nor can it be changed, with respect to this matter, do what you may.

(4) The capacity for spiritual enjoyment and suffering reveals another wonderful difference between man and the lower animals. What does the brute know of rational enjoyment as such? What of religious blessings? What does it know of remorse for wrongdoing? What, of a condemning conscience? We are not coasting the sea of mere animal being when we are sailing in these waters. These powers and capacities place man far above the brute in the scale of animal being. Man has a soul; the brute has not. This is the infinite "*differentiating difference.*"

Now, just what is necessary to make "*a soul a soul*" we know not. Just what is the difference between

the spirit of a man and the *mind* of a beast, in every particular, we know not ; nor is it necessary that we should know ; for if this has anything to do with the question of immortality, the decision may hinge upon quality or quantity, or both.

Now we have seen what man is. In the next chapter let us inquire *whence he came*. This is a question of great importance, and is, at present, commanding much attention among writers.

CHAPTER V.

CONCLUSIONS FROM THE FOREGOING SHOWING THE ORIGIN OF MAN, ETC.

In the preceding chapters we have discussed the nature of man sufficiently to see what he is. This furnishes ground for several important conclusions which, taken in connection with some others deduced from proper sources, such as his dependence, weakness, etc., will clearly, we think, reveal his origin. Then,

I. *From the fact that man is a free moral being, as shown in chapter I., we infer that he was constituted with reference to moral accountability and rewards or punishments.* This is necessarily implied in free moral agency, and evinces the profoundest intelligence and design in his very constitution. Here man is thrown back upon a level with all other beings in the several kingdoms of nature, and in seeking to determine his origin, we enter a field of evidence where there is little room for difference, on one point, at least, among the various schools of philosophy. All are agreed, we believe, when the matter is thoroughly ventilated and

sifted, that there are marks of design in all nature. There is a difference as to the manner of expressing it, and a difference as to the origin to which this design is to be traced; but there is not much difference, if any, upon the question of its existence. We all know, using some familiar illustrations, that the wings of birds were constituted with reference to the air and for purposes of flight. All know that the fin of the fish was constituted with reference to the water, and for swimming. And so on through all nature. Wherever there is a developed organ or a special capacity, we have the evidence of design in the organ or capacity and the provision made for its exercise. A little study here will exhibit nature as a unit in its origin. Everything dovetails beautifully into its surroundings, and wherever we have the type we have the antitype. So far, we believe, all, when understood, are agreed. But from this point the difference begins and investigators are thrown into two great classes, according to their view of the origin of things. These are Theists and Atheists. But let us inquire,

1. What is man doing with a moral nature, and moral freedom if he is not accountable to some one, and to be rewarded or punished according to his

deeds? Our nature is certainly a great lie if there is no Judgment and no Judge. Has any one ever seen a well-developed type for which there was no antitype? Has any one ever seen a bird with all its aërial proclivities where no air could be found to answer the demands of its constitution? Has any one ever seen a perfect eye where no light, with which to enable it to see, was possible? Nature is not in the habit of sporting with her subjects. Where an organ or a capacity is bestowed, it always means something; hence, it is clear that man was constituted with reference to moral accountability and rewards or punishments. This conclusion is in harmony with experience and observation. We feel that we are accountable and must be judged and rewarded or punished. Observation proves that our fellow-men have a like experience. Besides they confess it.

2. Is man, thus constituted, the work of Nature, without intelligence, without the moral idea? Such a conclusion would be absurd in the extreme. The very idea of design excludes the thought. Design necessarily implies intelligence. If there is a mark in man which implies design, then the power that produced him was an intelligent power. There is no

escape from this conclusion. Then we must endow Nature with intelligence as well as power before we can put man down as her offspring.

“But may we not say that the nature of the being creates the conditions necessary to reach all the ends implied in its constitution?” According to this supposition each and every being in the universe becomes a creator and makes things to suit itself. The bird or the wing creates the air; the fish or the fin, the water; the eye, the light; and man, the Judgment where he is to render his account! How absurd any such supposition! How inconsistent with Reason!

“But may not Nature be intelligent and moral, and withal sufficiently powerful to produce and bring to their present state of perfection, by an infinite series of efforts, all the beings with which we are acquainted? And may not this supposition, better than any other, account for the imperfections we witness in man, and *all* about us?” We reply,

(1) It would be better to admit, at once, the existence of a personal, intelligent, powerful, and just God, who is independent of Nature, but her author, and working through her, than to substitute something like the above which, allowing it to be true,

neither relieves us of moral accountability, nor of our subjection to rewards and punishments. This would either place us under an awful fatality, whereby we would be just as liable to be rewarded or punished above what we merit, as to be treated justly, or leave us to be brought to Judgment and rewarded or punished according to our deeds. We would gain nothing except, it might be, to get rid of the idea of a personal God by substituting an impersonal nature. Man is a moral being and must be rewarded or punished by an all-wise and Holy God, or by Nature acting as God. Analogy in the field of design forces us to a choice between these alternatives.

(2) We have no evidence of anything being produced and fitted to its surroundings, so as to be made to answer certain constitutional ends, without intelligence. Now we have no evidence that Nature is intelligent, but much evidence that it is not. WHAT IS NATURE? "*The established order of things.*" This, we think, is about as good a definition as can be given, and may be accepted by all. But the definition implies intelligence lying behind Nature, not in Nature. Suppose we say, "Nature is the order of the operation of law." We gain nothing. For law implies intelli-

gence operating according to plan. Any satisfactory definition of Nature *must* always imply intelligence behind and beyond Nature. If we place intelligence and the moral idea, together with infinite power, and every other perfection, of the existence of which the universe furnishes us any conception, to Nature's credit, we do but make Nature God, and thereby involve ourselves in all of the confusion and absurdity of pantheism. Nature of itself, abstractly considered, has no intelligence, no power, no moral idea, no design, no ability to produce anything.

Now we know, by the teachings of science, that there was a time, in the history of our earth, when there was no life upon it, when it was a molten mass. To bring it to its present state, with all its forms of life, life had to be produced, and millions of beings formed. This has been done, and we ask, by whom or what? We *must* say: either by Nature, that is, *matter and the laws of matter, without life and without intelligence*, or by some being, with life and with intelligence, working in and through Nature. Now, according to our own knowledge of Nature, natural law, cause and effect, mind and matter, and the agencies at work in and around us, will we, *can we*, say that Nature,

without any supernatural power working in and through her, is the author of all these living things with their wonderful powers? Surely not. This would be irrational.

(3) An infinite series of causes and effects is a contradiction. There can be no such thing. This implies change, implies number, implies time; all of which exclude the idea of infinity. That which changes had a beginning. That which changes may be numbered in the changes it has undergone. That which changes requires time for its changing; therefore that which changes cannot be infinite in any proper sense. Nature is all the while changing, in its forms, in its effects; therefore Nature had a beginning and, hence, cannot be infinite. Then to call Nature the author of man and the universe is not satisfactory. Reason compels us to the belief that the finite has its solution only in the infinite.

3. To whom is man accountable, and who is to reward or punish him? He is accountable. He must be rewarded or punished. The fact remains, whatever may be said of his origin. Here some one asks: "May not man be accountable to, and rewarded or punished by, the state, or society, or himself, or *all*?" In

reply, we say: The state and society take account of a very small portion of man's life, and cannot hold him responsible, and reward or punish him according to his deeds, except within very narrow limits. Besides, the penalties these inflict are not moral penalties. The rewards they offer are not moral rewards. Their judgment is not founded on moral principles. They are human institutions, partaking of human frailty, and easily evaded by human ingenuity. As to man holding himself to account, and rewarding or punishing himself, this is absurd. No such theories will answer the purposes of moral government. We must have something more specific and more accurate than this.

II. *From the fact that man is a confiding religious being, as shown in chapter II., we infer that he was constituted with reference to the exercise of religious faith and worship.* Here, again, the argument is from design. We inquire: if there be no God in whom to believe, to trust, and to worship, why is man in possession of this confiding religious nature? Is it a mockery? Have we here a wing with no air to spread it upon? A fin without water? An eye with no light? Surely man is not a contradiction in his con-

stitution! But he is, if there be no God in whom he may trust. He is, if there be no God he may worship. Is this not *scientific*?

“But may not man worship Nature as his god and be as happy and contented as in the worship of any other being? Well, this, we would say in reply, depends upon the man. Religion is not a matter of taste, but some people persist in their endeavors to make it such, despite their consciences. This reminds me of the man who always contended that the buzzard was as good food as the turkey until the cook prepared one for dinner and he tried it, after which, in answer to the inquiry, whether he still thought the difference a matter of taste, said: “Well, I can eat it, but I’ve got no hankering after it.” Ignorance may “*hanker*” after any sort of religion to which it may happen to take a fancy; or it may, in its blindness, “*hanker*” after a certain god, through sheer drollery; but we want a being to worship, after whom an enlightened reason, free from all eccentricity, will “*hanker*.” There is too much of this just now—that our religion and our god is a matter of taste. This is one of the biggest devils in the camp of Israel. Mr. J. R. Seeley, of London, author of “*Ecce Homo*,” and re-

cently of another book called "Natural Religion," seeks in the latter to propagate this *religious indifference*. He has taken Mr. Herbert Spencer's declaration in his "First Principles," "that there is a kernel of truth in all religions," and applied it to a system of "*Natural Religion*," in which, he professes to think, we may find all comfort for our souls! But we ask: How shall man worship Nature when his eye has caught sight of Nature's God? Can an *enlightened* reason worship something which it feels to be inferior to itself? Man knows that he is superior to any being on earth; that he is superior to Nature. He can baffle Nature in her designs. He can chain her laws and suspend her operations. How can he worship her?

Well, what shall he worship? He must worship something. Is there any being in the universe superior to himself? We have seen that the supposition that there is, is necessary to the solution of the problem of his existence with his moral nature and feeling of moral accountability. In this section we will enter more formally into the proof of the existence of such a Being. Then let us observe :

1. Man is not eternal. The race has not existed always. It had a beginning in time, and that rather

recently. This is clearly established by the teachings of geology, and we suppose admitted by all.

2. Man did not come by chance. It is not necessary to dwell upon this. The theory of chance is an exploded theory, and no longer demands serious attention.

3. Man did not originate himself. This he could not do. No being is self-originated. To suppose this is absurd, because it is to suppose the cause and effect the same, which is impossible. That which does not exist is nothing. Nothing cannot originate something. Now, as there was a time when there was no human being in existence, so there was a time when the first one, or ones, commenced to exist—because there are now such beings—and this certainly by a power outside of any human agency, as there was no such agency in existence; hence man did not originate himself.

4. Man is not a product of Nature. We use the word *nature* here, to denote all those powers, laws, and agencies of whatever kind, or by whatever name called, which we see operating in and around us; leaving out, if possible, the idea of the presence, in them, of any supernatural power and wisdom. We

assert that Nature, with all her endowments, without any supernatural power working in her, could not produce, in any number of ages, the human race, or a human being. In other words, Nature is not a sufficient cause to account for the existence of the human race. In proof of this we notice :

(1) That every effect must have an adequate cause. This is a settled principle among men. Our minds compel us to the belief. This universe has a cause, somewhere, sufficient to account for its existence. There is a power, somewhere, sufficient to produce it—a wisdom sufficient to arrange its machinery.

(2) That there must not be in the effect more than there is in the power of the cause to produce or bestow. If there is, then we have an effect without a cause, which is unlawful.

Now in view of these fundamental principles, we assert that man cannot be a product of Nature, as defined, since there is more in man than Nature, according to the definition, could produce however long at work. There is more intelligence in one well developed human mind than in all the animals preceding man. Besides he has a moral and religious nature which is entirely wanting in every other earthly

being. To say that the germ of this moral and religious nature was wrapped up in other forms and reserved to the proper time and place when and where it should make its appearance, and this solely under the guidance of Nature, without the aid of the Supernatural, is to endow Nature as God. This is either Pantheism or Spiritual Materialism, both of which are absurd. This must forever bar the doctrine of Evolution, on strictly scientific ground, unless its advocates will allow the presence and agency of the Supernatural, and, even then, all the difficulties of the theory are not removed. Man's reason is different in kind from the so-called reason in brutes; and, on the principle of uniformity in nature, and the principle that like produces like, with variations within certain limits, never extending to a totally different kind, man could not have been evolved from the lower orders of animals; certainly, at least, so far as his mental organism is concerned.

It is no objection to say that the effect must be like the cause; however this would be as hard on the Materialist as on the Theist. But the principle that like produces like only applies to things in the material world, not to mind. Like produces like with allowa-

ble variations within certain limits, always, perhaps, within the law of possible reversion—in the material world. But mind may produce things different. This is according to observation. Here we have a reserve, even, in the domain of instinct; however, with a limitation here again. There is a limit beyond which, even the mind of man, being finite, cannot go. Nothing but an infinite mind can work up to the limit imposed by *contradiction*; beyond which *it* cannot go. Thus, there is a limit, set in the very nature of things, upon that which may be produced.

From whence then came man with all his wonderful powers, rational, moral, religious? We lay down the following as a guide to the answer: *There is a history of the origin of the world, including man, written in the very nature of the things which constitute it.* The study of this history will reveal the fact that behind and beyond nature there is a Being infinitely superior to anything in nature. This is the one in whom man may trust, and whom he may worship. There is no other rational solution of the problem of this universe, and the existence of all that goes to make it up; no other solution of the existence of man with all his wonderful endowments and responsibilities. Hence,

5. *Man must have been created by a self-existing, and, therefore, Eternal, All-powerful, All-wise, and perfectly Holy Being, who will hold him accountable for his conduct, and reward or punish him according to his deeds.* This Being is worthy of man's confidence and worship. This is the Orthodox Theistic position.

Now, if we reject this conception of the origin of man, what theory will we accept? How will we account for the existence of the universe, including man with his rational, moral, and religious endowments? Mr. Calderwood says: "The logical alternatives open to us in seeking a solution of limited and restricted existence, are two: An infinite regress of finite causes, or a self-sufficient, eternal first-cause. The four theories which have been offered come under the sweep of this duality of logical alternative. The Theistic doctrine, as a deliberate acceptance of the one alternative, stands in logical opposition to all the other three which, either accept the opposite alternative, or fail to deal with the essential features of the problem." "Hand-Book of Moral Philosophy," p. 224.

Will we, as rational beings, accept the theory of an infinite regress of finite causes, to account for the existence of man and all other things, instead of the

theory of a self-sufficient, eternal first-cause? An infinite regress of finite causes, with all their changes in time, is an impossibility, as we have already seen. Why, then, resort to such a theory? Is it because we want to get rid of the idea of a personal God? The other three theories referred to by Mr. Calderwood, in the passage quoted above, are: Materialism, Pantheism, and Polytheism. "The two last," he says, "are mixed and inconsistent"; and we may add, so ridiculous as not to demand serious attention. The first, or Materialism, is the philosophy of many in this age. "It is thorough-going Atheism." It is under the necessity of resorting to an infinite regress of finite causes to account for the existence of the universe. As we have seen, this is an absurdity. Besides it contradicts consciousness as to the spirituality of the mind. In fact, it is beset with a thousand errors and much mischief.

"But does the Theistic theory remove all the difficulties? Is it not as easy to believe in a Self-existing, Self-acting, Self-unfolding universe, as to believe in a Self-existing, All-powerful, All-wise, personal God, as creator of the universe?" We have here two objections in one. Neither is new. We will answer them

in order. As to difficulties, if we mean, by these, things incomprehensible to us, any theory of Cosmogony must be attended by a host of them. The Theist does not pretend to comprehend all things. Neither does the Theistic conception pretend to remove all difficulties. The idea of a Self-existing, Eternal Being, presents a mystery whose depth we can never fathom. So with many things in connection with the theory.

As to the ease or difficulty of belief, in the one or the other of the theories referred to, it seems to us there is no ground for comparison. But for the presence of the darkness induced by sin, which helps us to understand something of an otherwise, inscrutable mystery, Atheism, to us, would be the greatest of all mysteries! The idea of a power, which is limited only in the sphere of the contradictory, is an amazing mystery to us, and one which baffles every effort of reason to measure; but this sort of power, possessed by an All-wise and perfectly Holy Being, is more reconcilable to reason than to suppose such a power lodged in a blind principle, or an impersonal something called nature.

But, whatever may be said of the origin of the universe, we know that it must be the product of a self-

existent, eternal, omnipotent, omniscient, and perfectly holy *Something*. This is certain: Either the God of the Orthodox Theist, or his God under another name, is the author of this universe. This is demanded as a rational solution of the problem of man's existence with all that he is, and all that he may be. Now we go further. The complete solution of the whole problem requires that this *Something*, which produced all things, be Spiritual: for man has a Spiritual part; and the effect must not contain more than the cause. Here the objector says: "May we not reason the other way, and make the author of the universe physico-spiritual?" This objection raises the question, or involves it, as to whether there may be creation *ex nihilo*. With this question we have nothing to do here. Our answer to the objection is: The cause may contain more than the effect, but not the reverse. Simple matter cannot produce Spirit.

"But if there be a God, such as Theism claims, why have we evil in the world and so much suffering?" We answer, God is not responsible for the evil and suffering in the world. Man is a free moral being, and by his own choice the element which has created all his trouble has been introduced. This element is sin; and

is the factor generally left out when an attempt is made by the skeptic to solve the problem of the mysterious providence man is under here. It is on this account that so many of the attempted solutions of this problem are awkward and unsatisfactory. Let any one look into Mr. J. S. Mill's "Three Essays on Religion" as a proof. "But this is a dogma of Revelation," says one. So it is, but no less a dogma of sober, unprejudiced reason. No supernatural revelation is necessary to prove that man is a sinner. This is stamped on his face, and may be read by any one whose eyes are free from the sand of the enemy. But it is very common for men to be blind to their own faults. Man does not like to own that he is a sinner. God made man upright, but man fell from his uprightness, and thereby "brought death and all its woe!"

III. *From the fact that man is a fallen, sinful being, as shown in chapter III., and that he was created by a holy God, as shown in this chapter, we infer that he is under the condemnation and wrath of his Maker and Governor.* In fact, this is certain,

1. From the testimony of Consciousness. Man is conscious of God's displeasure. His conscience condemns him as a violator of God's law within his heart,

and fills him with trembling in view of death and the Judgment.

2. From the nature of many of the afflictions he has to suffer in this world. Man is sure, when he thinks aright, that God, in his providence, is dealing with the race as a wise Governor with a set of erring subjects: So that the individual has to suffer, not for personal transgression only, but for the transgressions of others also. This is the key to the strange providence, with its mystery and cloud, the race is under here.

3. From the fact that he has not fulfilled the design of his Maker, but, by his sin, has frustrated the end of his moral manhood.

IV. From the fact that man has a soul capacitated for spiritual enjoyment and suffering, as shown in chapter IV., and also from the fact that he was evidently created for a higher and nobler end than he has attained in this world, or can attain here, in his brief, sinful life, as shown in this and a preceding chapter, we infer, first, the doctrine of Final Cause with respect to him; second, that it is possible, yea, probable, that he may live in another estate, after the death of his body, where he may be rewarded or punished for his deeds here.

We have now seen the nature and origin of man. Let us next inquire concerning his *final cause*. WHY CAME HE? This is a question of the deepest interest.

CHAPTER VI.

DESIGN OF MAN'S EXISTENCE HERE.

We have made reference to the doctrine of Design in the preceding chapter. In this chapter we must discuss this doctrine more fully, notwithstanding the protest against such discussions by many parties. The doctrine of final cause has been the source of fruitful discussion for ages. Some scientific men and some philosophers think that this question ought never to have been raised, and even now would, if possible, banish it from the field of discussion as unworthy of our consideration. They are ready for the *What* and the *How*, but when the question *Why?* is raised, they put in a demurrer at once. But we *must* ask the question *Why?* concerning things. When we have studied the nature of anything and its origin, or how it came to be, the mind is compelled to ask, to what intent, or for what purpose was it made? Physicists and philosophers may say, "O, we have nothing to do with that question"; but when they do, they do not remove the question. It remains and demands an answer. One of the deepest questions in nature, concerning the

things we see, is, *Why are they?* or for what purpose were they made? The very fact that the mind, if not throttled, is compelled to ask this question and seek an answer to it shows that we intuitively believe that everything was made for a purpose, and that that purpose may generally be known. It shows further that, as far as we have time and opportunity, it is not only our privilege, but our duty also to inquire concerning that purpose.

“But,” says one, “This is a question of Theology.” So it is; and Theology is more important than Physiology and many other “ologies,” of which these very objectors often make so much, if a comparison is to be made from the highest point of vision. We have no disposition to alienate or divorce Science from Theology, but many scientific men do seem to have. Any effort, however, in this direction must prove abortive. Science and Theology refuse to be divorced, and certainly the court of common-sense will never sever those whom God has joined together in indissoluble bands. As certainly as there is physical science, so certainly there is metaphysical science; and as certainly as Astronomy is a branch of physical science, so certainly is Theology a branch of metaphys-

ical science. Besides, there is not a branch of physical science that has not its metaphysical side, and that side is theological; and the theological side is the light and life of the other side, even as the sun may be said to be the light and life of the world.

In the following sections we will discuss as much of the doctrine of final cause or design as may be necessary to the elucidation of the matter as it relates to the purpose of man's presence in this world.

I.

Man must have been sent into this world for some purpose.

Nothing short of this position will satisfy the demands of reason. Then why offer any proof? The announcement is sufficient. Not for all. The intuitive power of some is very weak. The skepticism of others is very strong. Then, that our claim may be established, beyond a doubt, we ask all to consider the following arguments which are offered for the perfect satisfaction of all:

1. The argument drawn from man's capacities. These are so numerous and so great that we feel more or less bewildered in their presence. What shall we

select? Let us look at his capacity for self-development and improvement. Judging by the past progress made, what may we not conclude on this subject? May we set a limit? Where? Certainly there is a limit beyond which he cannot go, but where may we place it? We are not among those who believe that man came into this world in a savage state, little, if any, above the brute; and yet the race, we believe, had, as it were, its period of infancy in development and strength, and we are not sure that it has passed entirely beyond this period now. It may have reached its youth. Certainly not its full manhood; for on every hand we see evidences of its mighty progress. The life-blood is heaving while the body is taking on flesh and muscle. Where is the limit to its growth? If we mistake not, the race has barely put off its swaddling-clothes and entered upon the period of its youth. It is true that at different ages in the history of the race decay has made its appearance in different quarters as though the time of death were approaching, but time has dispelled the delusion. These fluctuations are natural, and yet admonitory. The race has its seasons. It has its clouds and sunshine. The winter is often hard and long, but it is premonitory

It bespeaks the extra effort of nature in an abundant crop. Thus the race, like nature, seems to have its periods of rejuvenation.

If the above be true and the race has only entered upon its youth, what will its perfect manhood be? If the race, as seems probable, in the main, at least, is in the bud and flower of its age, with an occasional dropping of matured fruit, what will the time of harvest be in the richness of its fullness of fruitage! Will any one say that this arrangement of indefinite improvement was a mere chance? Or was it the design or purpose of an All-wise Creator? Was not the race made to grow as well as the individual? And is not this law of progress an evidence of intelligent purpose or design? It is true we have different races of beings which do not make this progress. Why? Because of the absence of the law of progress, which absence also shows the design of the great Ruler.

Again: Man's capacity for discovery and invention furnishes proof positive that he was sent into the world for a purpose. This is closely related to the preceding, and is that on which his progress depends. He has the ability to investigate, and out of the materials placed within his reach by the One who sent him

here, to invent many things for his own convenience and comfort. And what shall we say of his inventions? Out of nature's storehouse has been drawn by him the riches of a lavish hand wherewith his art seeks to adorn and beautify, comfort and bless all who will use their talents according to the purpose of him who is the Father of all of us. Hence, comes by man's inventive genius the labor-saving implement, the means of rapid transit, the instrument for the transmission of thought, as it were upon the very wings of the lightning, and the machine by which we may hear and see our fellow-men for a thousand miles! Yea, out of this same storehouse, by man's wonderful capacity for invention, comes the poetry of a thousand ages with which the world is baptized in sweetness! Was man not created and placed here for some purpose?

The great difficulty with man is in the abuse of his powers. But this abuse does not invalidate the claim that we make at the head of this section. Man was made and placed here with noble powers for the accomplishment of a noble work. That he misuses his gifts, abuses his capacities, and scorns his high calling does not disprove our claim that he was created and

placed here for some purpose—does not disprove the doctrine of *Design*.

2. The argument drawn from man's moral accountability. That man is morally accountable for what he does here cannot, reasonably, be questioned; and that he is accountable proves, beyond all doubt, that he was created and placed here for some purpose. In man's case moral accountability does prove the doctrine of design; while its absence in the case of other beings does not disprove the existence of this doctrine as claimed by orthodox theism. Moral accountability is not necessary to the establishment of the claims involved in the doctrine of design, but the doctrine of design does reach out and embrace moral accountability. It is not necessary to say much under this head. The matter is too plain to need much illustrating. Of course, if man is accountable to any one for the doing or not doing of any particular thing, the fact fixes the doctrine of design beyond dispute. If there were no purpose there could be no accountability, though there may be purpose where there is no accountability, as in the case of all creatures not possessing reason.

3. The argument drawn from the perfections of

God. Nature teaches us much concerning the perfections of God, his power, wisdom, etc. We argue these from the greatness, multitude, and completeness of his works; and, necessarily, we come to the conclusion that God is so wise that he cannot be guilty of folly. And yet he is if he ever made a being to no end, for no purpose. It may be suggested that God creates simply for his own amusement, but this is contrary to the idea of wisdom. This is reducing God to the level of an idiot who revels in his own vain fancies without any high or noble purpose in what he does. Of a wise man we always think as of one having great and noble ends in view; not one doing aimless and foolish things. Shall we think more meanly of God who formed this universe? God is not a child sporting himself with toys. From out the heights and depths and breadths of all things God's voice comes asking us all this question, AM NOT I GOD?

Man himself does not want to be thought guilty of aimless things, because it is a reflection on his rational nature. As a rational being he is supposed to have, and he wants to be supposed to have, a reason for everything he does. This is his purpose. It is the

why of his nobler nature. Would we dehumanize him? He will not submit. With all his wickedness, he is, so far, proud of his likeness to Deity. The truth is, it is impossible for a rational being to do a perfectly aimless thing. Even instinct has its ends. Reason much more. Design bespeaks intelligence, and intelligence must have its ends. The man who wishes to banish the doctrine of design from physics or metaphysics is an atheist at heart. He would get rid of God if he could. I ask, would this help our science, our morals, or our hopes? Why, such a man is not only an atheist, but, in the language of a certain old book, to which we have hitherto made no appeal, he is a *fool*.

II.

Man was created and put here for different purposes, among which there is a chief purpose or end.

To the writer this seems to need no proof, but to others proof may seem to be necessary. For these we offer the following:

1. Man is certainly capacitated for the accomplishment of many different purposes, and for the attainment of many different ends. To illustrate: He has the capacity to till the ground, to sow, and to cultivate,

and to reap. He has the capacity to invent machinery wherewith to lighten his labor. He has the capacity to organize society and to rule over it. He has a moral and religious capacity, the end of which he finds in leading a moral and religious life—in worship. He is capable of doing many things and reaching many ends which his Creator doubtless had in view when he created and placed him here. Can any one doubt this? For what was water made? For one purpose alone? Was it not made to moisten the earth and produce and propagate the growth of vegetation? Was it not made to slake the thirst of man and beast? Was it not made as a natural element for fish and all living things which inhabit the sea? Likewise, was it not made for the great purposes of commerce among the nations, as well as for many other purposes?

Again: Was the air made for no other purpose than to enable man and other animals to breathe? Was it not also made as the natural element of the bird? Are there not many other purposes it serves? Any mere tyro in knowledge ought to be able to answer these questions. Man, in all his interests and relationships, capacities, aims, and ends, is the most complex being in all the world. Shall we, for a moment,

doubt that his Creator designed him to answer many different purposes?

2. When there are different purposes for which a being is made, or placed in a certain position, there must be a chief purpose or end. No two purposes, in the creation of an individual, can be exactly the same. To suppose they can be is absurd. It is contrary to the law of unity and the law of variety. It violates equally the fundamental principles of logic and mathematics. A man may have two or more purposes in view in the formation of a machine, but one of those must be the chief purpose or end. This is the final cause in the construction of the machine. Unquestionably, man was made and placed here for different purposes or ends: all but one of these must be subordinate. In the creation of everything there is a chief end in comparison of which every other end must be a minor one. The chief end for which man was created is the final cause of his being; and the final cause of man's existence in this world may be the final cause of his existence in a future world, supposing he is to exist in a future state. Of this, however, we could speak only in the light of a Supernatural revelation. At present, we are concerned only

with his existence here. *Why came he?* This is the question to which we seek an answer.

III.

Is it possible for us to discover God's chief end or aim in sending man into the world?

Many think it is not. But we do not see why we may not. We believe we may. To this end let us consider :

1. God's chief end in sending man into the world must be that which might have been attained by the proper exercise of all his positively bestowed capacities or powers. Certainly, it could not be above or below this. Water is expected to seek its level, but not to rise above it. God has a right to expect man to do what he is capable of doing, but not more. Thus his capacities indicate the end God had in view in creating and placing him here. "Very well," says the objector, "man has the capacity for doing evil; was this the end, or any part of it, for which he was placed here? This is a fair objection and must be answered. Let the reader observe that man's capacity to do evil was not bestowed as a gift by his Creator, but was simply incidental in the creation of

a free moral being. Free moral agency in the creature always implies the ability to do wrong, and it was the failure on man's part to exercise the capacity God had given him for right-doing that created in man the positive capacity for wrong-doing. Evil, in the first instance, was thus brought about in a negative way; that is by disobedience. After this there was the positive inclination and desire for evil-doing. This, we think, clears our claim of the objection, and makes it plain that God's chief end, in sending man into the world, must be that which might have been attained by the proper exercise of all of his positively bestowed capacities. Any other view—allowing that man was created for some purpose—promulgates the doctrine: "Let us do evil that good may come." But our position is more fully elucidated in the following items:

(1) That which might have been attained, by the proper exercise of all man's positively bestowed capacities, must be the sum of man's duty here. Of course it cannot be man's duty to do that for the doing of which he has never received any ability. Ability in that which is right carries with it obligation, and moral inability, created by voluntary disobedience, does not excuse. Reason justifies this position.

(2) The fulfillment of the sum of man's duty here must be equal to God's chief end in sending him here. This must be true since God could not have a purpose, concerning man, above what could be expected of him, unless God can have a chief end above his chief end, which is absurd. Evidently man was designed to fill a place, to perform a work, to do a duty. Now if man had filled his place, performed his work, and done his duty, he would have fulfilled the chief end of God in sending him here.

(3) God's chief end in sending man here must be equal to what should be man's chief end while he is here. So that if we can determine what should be man's chief end while he is here, we will have determined what is God's chief end in sending him here. By studying man's capacities thoroughly, we find that he is capable of honoring God by obedience; and by studying the relative value of things, we find that honoring God by perfect obedience is the highest, noblest end man can have in this world; hence, to honor God by perfect obedience should be the chief end of man. Then God's chief end in sending man into this world was and is that man should glorify him by doing his will. God's will is always right; therefore, by doing

God's will, man does what is right and thus secures his own happiness. "Virtue is its own reward." As to how man is to know God's will, and hence his whole duty, is another question. Then,

2. To make our divisions complete, and sum up the whole—God's chief end, in man's creation and existence here, is his own glory and the happiness of his intelligent creatures.

In the next chapter let us inquire, **WHITHER IS HE GOING?** or concerning the future existence of man.

CHAPTER VII.

THE FUTURE EXISTENCE OF MAN.

So far we have considered man's nature and origin, and the great end of his existence here. We have seen that he is a free, moral, confiding, religious, fallen, sinful, physico-spiritual being; and, in consideration of these things, we have concluded, *First*: That he was constituted with reference to moral accountability and rewards or punishments by a moral, intelligent Being, who will hold him to account for his conduct, and reward or punish him according to his deeds. *Second*: That he was constituted with reference to the exercise of religious faith and worship, by a Self-existing, Eternal, All-powerful, All-wise, Holy and Spiritual Being whom he should love and worship. *Third*: That he is under the condemnation and wrath of God on account of his fallen, sinful condition, as well as his own personal transgression, for which he suffers much even in this world. *Fourth*: That, having a soul capacitated for spiritual happiness or misery, and having been created for higher and nobler ends than any he has attained in this world

or can attain here under the influence of sin, he is likely to live in another estate, after the death of his body, where he is liable to great suffering if he die unreconciled to, or in a condition of alienation from God. Now, to enforce this last conclusion, and fully open the way for the discussion of the question of our future existence, and the soul's liability to suffering after the death of the body, let us observe,

1. *That sin must produce suffering.* We do not mean by this that all suffering, mental and physical, in all the departments of nature, in all ages of the world, is the result of sin. But we do mean that sin, and all sin, must produce suffering, sooner or later, somewhere, somehow, in some one. Sin and misery are indissoluble companions. They are conjoined as cause and effect. If we sin, knowingly, our consciences will goad us. We may succeed in putting them to sleep for a time, but, if so, they will sting us all the more when aroused or awakened. Some hush the voice of their consciences for a season, but the pent-up fires will inevitably burst forth, sooner or later, and the soul will be driven to despair, or consumed with sorrow! There can be no escape from a condemning conscience. It is a sin-hating God's messenger of vengeance to the guilty.

The sinner need not go outside himself to find an instrument for his condemnation and punishment. If he is a voluntary transgressor, and there is no doubt that every sane adult human being in all the earth is such, he carries within him the agent of his own torture. Conscience may not be the only instrument by which his sufferings may be promoted. No. These may be multiplied by his evil-doing till all the fires of hell are fully kindled.

The sinner must be punished somehow, somewhere, at some time, by some *one*, or some-*thing*. Man is a sinner and, on this account, obnoxious to punishment. He does not like to be called a sinner. He will call sin a *mistake* and man's sinful nature a *weakness* that he may soften the matter a little, or that he may shut off some of the thoughts involved in the idea of sin. But a violated law demands the punishment of sin and conscience reveals that law. The justice of God demands the punishment of sin; the moral order of His government requires it; hence sin must produce suffering. The nature and extent of the suffering to which man as a sinner is liable must, we think, depend upon the nature and extent of the sins of which he has been guilty, the circumstances in which

they are involved, and the character of the being sinned against. But sin must be followed by suffering.

2. *It is impossible for all sin to be punished in this life.* Many persons die in the act of committing great sin. It is not sufficient, in such cases, to say that death is the punishment of their sin. Death, though appointed to all, may be a special judgment to some; but certainly not to all who die in the act of sinning. Besides, death could not be, in reason, the complete punishment of a sin so great as to be visited with death as a special judgment upon the sinner. All must die anyway, sooner or later; and to deprive one of a few years of life, in this world, would not, could not, compensate, as a punishment, for the evil which one might work in a moment here. Many die a natural death after long years of sin in this world, where they have been permitted, by an inscrutable providence, to enjoy much ill-gotten gain. Surely, their sin is not punished here. "O yes," says one, "their consciences sting them all the while—in this way they are punished." We reply, impossible. Conscience, in such cases, is throttled, or the life would be different. Besides, the stings of conscience, however terrible, can never expiate guilt. All sin is against an infinite God,

and demands such punishment as the sinner himself cannot suffer here; therefore he *must* suffer in the future, after the death of his body, or *one of three things must* take place. *First*, DEATH MUST END ALL WITH HIM: *or, Second*, DEATH MUST CHANGE THE MORAL STATUS OF HIS SOUL, AND HE MUST BE PARDONED WITHOUT EXPIATION: *or, Third*, GOD MUST SUPERNATURALLY REVEAL TO HIM A WAY OF ESCAPE, AND HE MUST AVAIL HIMSELF OF IT. Then,

I. *Does death end all with us?* In seeking an answer to this question we ought to inquire: First, Is there any good ground to think that it does, not overbalanced by reasons to think that it does not? If so, the whole matter is at an end so far as reason is concerned. But, if there is no good ground to think that it does, then we ought to inquire: Second, What are the reasons, if any, that it does not?

1. Then is there any good ground for thinking that death ends all with us? Rigid logical demonstration here is impossible. No man can prove that death ends all with us. However, we are not seeking logical demonstration, but the probabilities in the case. Then, in order to determine this question, we ought to find out, if possible, what death is, and the extent of its effects upon

us. Here we might indulge in many subtleties with respect to what death *is*; but this is unnecessary and, in fact, improper here. For, as Butler says, "We know not at all what death is in itself, but only some of its effects." Modern inquiry has not changed this conclusion. The most recent and searching investigation leaves us greatly in the dark on the question: What is death? Herbert Spencer says, in substance, *it is a failure to correspond with environment*. But this is not telling us what death is, "but only some of its effects," as Butler says in the quotation above. If we could perfectly define temporal death this would advance us nothing, in this inquiry, unless we could show what effect, if any, it has upon our souls. For, if it could be proved that death ends all with the body, this would not prove that it ends all with our souls. Death, so far as we can see, is nothing positive. It is the absence of life and that, too, the life of the body, not the soul. A plant may wither root and branch. It is dead. But the plant has no soul. The case is different with us. Our bodies may fare as the plant, die and dissolve, but, so far as we can judge, death has no effect upon our souls, which are, essentially, ourselves.

Death, then, in no wise, implies, necessarily, the *destruction* of the soul. Butler says: "There is nothing more certain than that the *reason of the thing shows* us no connection between death and the destruction of living agents." See Butler's "Analogy," pp. 80-94. Philosophy teaches us the indestructibility of matter. Well, if matter may not be destroyed, why should we suppose that mind may perish entirely? Certainly there is something in our bodies more powerful than our bodies. Shall this *something* perish, yet the body remain? Let us be scientific. If the doctrine of the Correlation and Conservation of material force, as expounded and promulgated by Modern science, be true, what is to become of the immaterial or spiritual forces of the universe? Of course the doctrine of the resurrection is not under consideration here, but solely the effect of death upon us as beings endowed with a dual nature. Where is the ground for thinking death ends all with us? Death may be the destruction of our bodies, which we know to be compounded; but we have good reasons to believe, from the testimonies of consciousness, that our souls are simple and uncompounded, and, therefore, beyond the reach of *his* analysis. Since, then, we have no

good ground for thinking that death ends all with us, we next inquire,

2. Are there any good reasons for thinking it does not? Here let it be observed that, in seeking an answer to this question, we shall not attempt to establish the *immortality* of the soul. This would not be pertinent at present. All we are after here is to show that there are good reasons for believing that death does not end all with us; that there are good arguments to support the belief that *we* shall live after the death of our bodies. There is a difference between the doctrine of *future existence* and the doctrine of the *immortality* of the soul, as to their extent and the source of evidence, as well as the evidence itself, by which the two are established. The one may be established by Reason; the other must be established, if it may be done, by a Supernatural Revelation. *Our existence depends upon the will of God. It is not a necessity.* Dr. Calderwood has marked this distinction. "Hand-Book of Moral Philosophy," p. 261. Now we give the following reasons why death does not end all with us :

(1) The sinner's dread of death.—He dreads death, not as death, but as the entrance to a future state of

existence where, he feels, he is liable to punishment. Annihilation would be infinitely preferable to him, no doubt, if he had his choice. Why is it that the fear of death is universal among men? Is it because they believe it to be an eternal sleep? an utter annihilation? We think not. There are very few, comparatively, who believe death is annihilation. A belief in the future existence of the soul is almost universal. This is proven by the religious history of the race. "Yes," says one, "but many persons, especially among savages, seem to court death as a favor rather than to dread it as an evil." True. But these are only exceptions to a general rule, and are accounted for on the ground of a superstitious belief that to sacrifice themselves purchases for them special privileges and blessings in the future. Generally men draw back, from the very thought of death, with horror, and, especially, if they have no hope of reconciliation with God against whom they feel they have offended. Even many, who have a reasonable hope of pardon and acceptance with God, dread death, lest they, at last, when it is too late, be found unprepared. It is also true that a spirit of Stoicism, affected or real, seems to possess the breasts of some, and they appear to be

unconcerned about the results of death; but, doubtless, in most cases, this is no more than the *appearance* of indifference.

Nor will it do, in most cases, or, even in many, to trace this dread of death to sorrow at the thought of separation from friends and loved ones. This is not it. The dread, of which we speak, has its origin in the conscious moral condition of the soul, and sense of accountability to God, and not in natural affection. The one has reference to our relations to God and the Judgment, the other to our relations to man.

(2) The apprehensions of a Judgment to come.— This is closely related to the preceding and may be considered the complement of it. The soul's dread of the death of the body has its ground in the soul's dread of the Judgment, and beyond that of a death that may never die. Here the sense of accountability in the soul finds its counterpart which *fixes* the impression of a future life.

This sentiment is natural to man because the sense of responsibility and accountability, on which it rests, is natural to man. The one must exist as long as the other; and, taken together, they constitute an argument for the future existence of the soul which cannot

be, successfully, rebutted by any of the Materialistic or Agnostic assumptions of the day.

Neither can they be set aside by mere desire on the part of those who hate the doctrine—if there be such.

Dr. McCosh says: "That it is this belief in a coming Judgment which is the deepest natural feeling, is evident from the conceptions entertained of the future world in the popular superstitions. The doctrine of the transmigration of souls appears in the earliest superstitions of the world, and has been entertained in all the later ages by the most widely diffused forms of heathenism. According to it the soul, as a punishment, passes after death from one animal body to another. The Egyptians placed a searching judgment-day, conducted by Osiris, on the foreground of all their representations. The Greeks had a Minos and a Rhadamanthus as judges in the region of the dead, and placed there the stone of Sisyphus, the sieve-drawing of Danaides, and the wheel of Ixion. The other world, in the common conception of mankind, has been the place of Shades and has always had a Tartarus as well as an Elysium."—"Divine Government," p. 516.

This sentiment being natural to man, is, of course,

almost, if not quite, universal. Dr. McCosh further says: "Every man feels as if he had at the end of his earthly career, to appear before his Governor, and as if there were to be a reckoning at the close of the day of life. The time and the manner of the Judgment are unknown, but the Judgment itself and the law are so far revealed. There is a feeling of this kind—originating in deep internal principles, and strengthened by the observation of the instances of retribution in the providence of God—haunting mankind all throughout their life, and coming on them, impressively, at a dying hour.

"This we hold to be the grand central feeling of mankind, in reference to the world to come; it is an expectation, or rather an apprehension, of a day of reckoning. Such a day of accounts evidently implies a future and a separate state. This, if we do not mistake, is by far the strongest argument for a future life. We believe it to be the one which, in fact, carries conviction to the minds of men."—"Divine Government," p. 514.

(3) The complete end of God's moral government cannot be reached in this life. Any one may see this. God must be the moral Governor of this

world; and having begun a work, he certainly will finish it. But not in this life. The conditions necessary to its completion cannot be supplied here; therefore there must be a future life where it can be completed. *Then, Death does not end all.* THIS IS SCIENTIFIC.

Now, as death does not end all with us, it follows that man, being a sinner, must suffer in the future, after the death of his body; or, Death must change the moral status of his soul and he must be pardoned without expiation; or, God must supernaturally reveal to him a way of escape and he must avail himself of it. Then,

II. *Does death change the moral status of his soul, and may he be pardoned without expiation?* There are two parts to this question. We will consider them separately.

1. Then, does death change the moral status of man's soul? It is not necessary to say much in answer to this question. The common-sense of mankind is not in much danger of being duped into the belief of a thing so absurd. The thought has no support from Reason. If it is so highly probable, as has been shown, that death has no power to destroy the soul,

how can it reach any quality in the soul so as to transform its moral state? Death is not a regeneration, nor can it be. It is a passage. Then it cannot make the fallen sinful soul loyal to God. Crushing the adder beneath the heel does not remove from it the disposition to bite if it could be restored to life. If a man dies, alienated from God in his heart, he will hate God after death. Man, to be perfectly loyal to God, must have the moral state of his soul changed; but death has no power to work the change. Temporal death cannot reach and transform moral quality.

2. Can man be pardoned without expiation? There are many who seem to hope to be. This is the hope of all Deists, and all others who make human merit the ground upon which they build their expectations of future happiness. Nothing could be more absurd. This is, really, a hope that God will sacrifice his justice, his holiness, his honor, and his law written in the heart, for the sake of those who are mean enough to think that, in the transaction, God would be the one more particularly accommodated! After all that was said on the necessity of the punishment of all sin, we do not consider it necessary to add much here. The violation of a simple law of nature is generally

punished by a providential provision. Surely then God will not excuse us in our disobedience to his moral law written in our hearts. If we believe in the *Reign* of law, why not take a broad view? Justice demands that the guilty be punished. This is right in civil governments; is it not right in the moral government? So far as we can see, if every citizen of God's moral government is to be treated impartially there must be a wide difference between the future state of those who practice virtue here for its own sake, and for God's sake, and those who live here in the neglect of both except when it happens to suit them to live otherwise.

Now we have the matter reduced to this alternative:
Either, man, being a sinner, must suffer after death, or God must supernaturally reveal to him a way of escape and he must avail himself of it.

CHAPTER VIII.

MAN NEEDS A SUPERNATURAL REVELATION, ETC.

Near the close of the preceding chapter we reached the conclusion that man must suffer in the future, after the death of his body, or God must supernaturally reveal to him some way of escape and he must avail himself of it. This conclusion was reached from facts and considerations which had gone before and that need not be repeated here. Now we propose to present some further considerations showing man's need of a Supernatural Revelation, and inquire what Reason indicates with respect to it.

I. Man *needs* a Supernatural Revelation on many accounts. Some of these we give below. We cannot give all. This is impossible in a work so limited. But we will give some of the principal ones.

1. Sin is a supernatural spiritual disease—though hereditary and universal—which must produce a supernatural death unless reached and removed by a supernatural remedy. *First*: Sin is a spiritual disease. It is seated in the soul; though it affects the body also. Such is the relation of body and soul that what affects

the one must, in some measure, affect the other. This is so in the workings of natural physical disease; it must be so in the workings of a supernatural spiritual disease. Whether the soul of each individual is transmitted by the ordinary laws of generation or separately created, is a question with which we are not concerned here. In either case, the character of sin, and the nature of the relation between soul and body, is sufficient to account for the universal defilement of the race, and insure the transmission of the sinful nature from the father to the son. *Second*: Sin is a *supernatural* disease. It is the result of the violation of a supernatural law. "How is it inherited, then, through the operations of natural law?" This is a scientific question that requires a scientific answer. It shall be given. This is it: *One of the greatest peculiarities of the Supernatural is the ability to operate through natural channels without being seen.* God has this power, and he has allowed Sin and Satan the use of it, in a limited degree, for a time. How much God's will, in the form of a penal judgment, has to do with the matter of the *natural sinfulness* of our race, as it is sometimes called, we will not say. We have nothing to do with such a question here. Our

position is that sin is a supernatural disease and is transmitted through the operations of natural law. *Third*: Sin must produce a Supernatural Spiritual death unless reached and removed by a supernatural remedy. This is inevitable. Every tendency of sin is to death of some sort. It not only, necessarily, makes the soul miserable, it alienates the soul from God, and, thus, produces eternal death. Eternal alienation from God is eternal death; at least, in part. Therefore man needs a Supernatural Revelation which provides a supernatural remedy for the disease of his soul; a remedy of universal efficacy; to be applied by supernatural agency upon the conditions appointed by God himself.

2. Sin has produced darkness in man's mind, and thereby led him into many dark and wretched ways; so that he wanders in many devious paths. He needs a supernatural light by which he may be guided out of this darkness. The great difficulty is, man does not realize his need. He thinks he is in the light. He knows not his own misery. This makes a supernatural revelation all the more necessary. Sin has such a blinding, stupefying power upon his soul that he sees not his danger. He needs God's enlightening and warning word.

3. Reason says, there is no hope in any means that man may devise for his own relief. For, in the first place, he can never see his way out of the darkness by which he is surrounded. In the second place, if he should hit upon a plan, and he has upon thousands, as the many religions of the world testify, it could do no good. From our knowledge of the nature of his mind and the condition of his heart, we may safely infer that any plan he might hit upon would be insufficient; also dishonoring to the offended party. Besides, man, being the offender, has no right to arrange terms of reconciliation. He may sue for peace, he might ask for pardon; but, unfortunately, he has no disposition to do either in the right spirit. He is deeply interested, and seems to seek the light, but he seems to seek it as if he did not want to find it. He is at war with God and his own soul! He sees this and professes to lament it; but, judging from his conduct in many cases, he is not sorry for it. Thus, he often takes delight in his own shame and wretchedness! So that there is no ground for hope in anything he may devise for his own relief. Thus, Reason passes judgment upon itself, as it were, by saying, there is no hope in any provision of its own; but

says: "There is hope. The light is not all gone. The darkness is not yet complete."

"Where then is hope?" the anxious soul inquires. Reason responds: "In the goodness of God." "But," says the trembling soul, "have we any ground to believe that God will be good to his enemies?" Reason replies: "We have. There is proof of his goodness to us in many things, and this leads us to hope for it in others. Man, even in his fallen condition, is the beneficiary of God's goodness." This appears,

(1) In the provisions he has made, in creation, for man's happiness. He, evidently, constituted him with reference to the circumstances He saw would surround him; and He provided for man's comfort in many things.

(2) In the warnings he has given man against dangers; and against the many foes he has to encounter in this world.

(3) In the remedies He has provided for man against the natural evils to which he is subject on every hand. For disease, for instance, there are remedies provided in nature. His goodness, in short, is manifested in a thousand ways and in as many things.

But let us look at the nature of this hope. It is

not a hope that we may escape, as criminals, from the law against which we have offended. No. Such a hope as this could not rest upon the goodness of God. Nor could it be supported by Reason. It is not a hope that God's goodness is so great that He will not allow, even the guilty to suffer for the "mistakes" (?) they have made here; that He will relax the law and remit the penalty so that the guilty will go unpunished. No. This is the hope of many, but not the one offered by a sound reason. Reason declares all such hope false, because it rests upon the assumption: *First*: That sin is a small matter. *Second*: That there is no meaning to be attached to the word *justice* in God's moral government. *Third*: That the divine law may be relaxed; all of which is false. What, then, is this hope? It is the hope that God, in his goodness, will give light, and reveal to man the way out of the darkness induced by sin; the way of escape from the dangers of sin. This hope has had a place in the bosom of many a heathen man, and he has yearned for that which infidels despise and deride. This is proved by the fact that in every religion on earth, reduced to a system, this thought finds expression in some way or other. Many of the philosophers

among the Greeks felt that a supernatural Revelation from God was desirable, and believed it might be given; and so taught. See "Horne's Introduction," vol. I. ch. I.

4. The light of Nature is not sufficient for the guidance of man. There is not light enough in Nature to bring man out of the darkness induced by sin. There is not light enough in Nature to dispel this darkness. Clouds hang over man's pathway; thick darkness encompasses him; he needs supernatural light. The only ray of true light that reaches his pathway is the hope of which we have spoken; that is, that God will reveal the way, bring help, give relief.

Again, there is no power in Nature to bring the soul back to God purified and reconciled. There is no remedy in Nature for the healing of the soul. Man has sinned. He is alienated from God. He must be brought back in love to his Father's house; but Nature can find no means by which the prodigal may be rescued and returned in his right mind. Natural Religion is insufficient. It can never fully satisfy the demands of an intelligent Reason. There is no religion on earth to-day, devised by man, or discovered in the light of Nature, which is satisfactory to an en-

lightened Reason : it condemns every one of them as insufficient. Some may object to this sort of double vision of Reason, on the ground that it makes Reason declare its own insufficiency, and, yet, point the way to a Supernatural Revelation as the only hope of escape. But this objection is useless. The thing objected to is a part of the Province of Reason. Reason reveals the existence of God. It also reveals man's sinful condition ; and feeling its own inability to discover the proper relief, it points to God as man's only hope. But,

5. Let us notice some other matters which show the necessity of a Supernatural Revelation. Such a revelation is necessary,

(1) To confirm and expound the teachings of Natural Theology. There is a Theology in Nature. Man sees it, and is ever trying to found a religion upon it ; but, owing to the darkness in his own mind, the light of Nature is so faint his soul is never fully satisfied with it. He is ever in doubt on many questions of the deepest interest, and must remain so as long as he is left to this source for light to guide him. He knows there is religious truth, but how much and of what value he is unable to determine. Nature cannot ex-

plain herself to him. But if he had the benefit of her intensest light he would still be in the deepest darkness on many questions her light would only serve to raise in his mind—questions of the greatest moment to him. But Natural Theology is perfectly enigmatical to man without Supernatural Theology. At least it is so on many points.

(2) A supernatural revelation is necessary to set forth man's true relations to God on the one hand and to Nature on the other; also the perfect relations of these to each other. Man is conscious of a double relationship in this world—to God, on the one hand, and to Nature, on the other—with a strange mixture of conflicting interests and evils. Now, Nature seems to be his friend, now, his enemy, as he quaffs her cups. Behind, and above Nature, he sees Another whom he recognizes as the Author of the universe, holding him responsible for the cups he drinks. Sometimes, as he looks one way, then the other, he is amazed. *Sometimes*, he wonders what he is!

(3) A Supernatural Revelation is necessary to enable man to solve a problem he could never solve correctly without it.—The object of his earthly existence, his condition and surroundings, the mystery

of the providence he is under here, the grand end of all things. These are matters of the deepest interest to him, but Nature is unable to teach him.

(4) A Supernatural Revelation is necessary to make known to man the extent of his duration in the future. That he is to live in the future he is satisfied from the teachings of Reason; but, how long and under what circumstances, he cannot know except by the aid of a Supernatural Revelation.

(5) A Supernatural Revelation is necessary to inform man of the character and extent of the suffering to which he is liable in a future state of existence, and the means, if there be any, of his escape. Reason teaches him that he is liable to suffering in the future; but gives him no information as to the character and extent of that suffering. Here he has, at times, a bare foreshadowing of what he is liable to in the future, but nothing more. He, sometimes, sees the clouds gathering, and hears the mutterings of wrath, through his conscience, but he knows not the nature and extent of the coming storm. He wants light. He needs light.

(6) Man needs a Supernatural Revelation to teach him how, and where, and by whom his final destiny is

to be determined; also upon what it is to hinge. These are matters that wring his soul. He needs more light.

(7) A Supernatural Revelation is further necessary to instruct man as to his chief end; and to inform him of the privileges and blessings, if there be any, to which he is heir.

II. What does Reason indicate respecting the giving, the contents, etc., of this needed Revelation?

1. That such a Revelation is possible on the part of God and on the part of man; that is, God may give it and man may receive it. In other words, a Supernatural Revelation is not impossible in the nature of things. The fact that God is infinite and man finite creates no insuperable difficulty. It creates no difficulty at all. In fact, these are the conditions necessary to the giving of such a Revelation. Nature presents no bar to the communion between God and man. The infinite may manifest itself to the finite in a thousand ways. It is done in Nature. It may be done in a Supernatural Revelation also. Reason does not say that such a revelation *shall be* given. No. But that it *may be* given. Reason recognizes the sovereignty of God in this as in everything else.

2. Reason does not say *how* this Revelation shall be

given, if given at all, except that it must be in such a way as to meet the end designed. Any suggestion here, more than this, would be presumptuous.

3. Reason does say that the evidences of its being a revelation from God shall, if it is given, be sufficient, and such as are not unreasonable. Reason allows that there may be mysteries, incomprehensible to man, connected with such a revelation if it is given. These are to be expected.

4. Reason does not intimate what shall be the conditions of the proffered relief in this Revelation, if given—whether repentance, or faith, or obedience, or all—whether by substitution or in some other way—only they must not be impossible to God or man. Reason recognizes man as the offender and God as the offended, and says God alone has the right to dictate the terms of reconciliation. Man has no rights here except, in case terms are offered, to say that they shall not be impracticable.

These, we believe, are some of the things, indicated by a sound Reason, with respect to the Supernatural Revelation needed by man; whether that reason be exercised in the light of what it deems such a revelation, or antecedently to any knowledge of any such revelation.

CHAPTER IX.

ORIGIN OF THE BIBLE.

Has God given to man a Supernatural Revelation?

This is the great question. In answer we say: We have a book called the Bible which claims to be a supernatural revelation from God to man. It is received by millions of the human family as such; and thousands of these millions are among the best scholars and best people in the world. They have investigated the evidence by which its claims are to be tested, and have satisfied themselves that it is of divine origin. But their views are not to be forced on anybody. We may examine for ourselves, and we are bound to receive it as the word of God unless we can, beyond a reasonable doubt, refute its claims. As long as there is any evidence, which is not overbalanced by greater evidence on the other side, that it is the word of God, its claims rest upon us. Here let us repeat what has often been noted: The Bible challenges the most searching scrutiny, and invites the most careful investigation of the evidence by which its claims are to be tested. Many have over-

looked this, and have insinuated that the Bible represents it as presumptuous in man to question its claims to a divine origin. This is a great mistake. God has given man reason, which is itself a revelation ; and He expects man to bring everything into its light before accepting or rejecting ; that what is done may be done intelligently. Here there is a difficulty in the minds of many, and the question is asked, "How are the masses, who are incompetent to investigate all the evidence by which the claims of the Bible on this matter are to be tested, to certify themselves as to the origin of this book ?" This is an important question, and must be answered candidly. Before answering this question, however, we should say : It is a blessed thing, and shows the wisdom and goodness of God, that all the learning and skill necessary to the thorough investigation of all the evidence by which the claims of the Bible, on this point, may be tested, are not absolutely necessary to all. There are shorter and easier roads to the conclusion, along which every one, in the possession of Reason, may travel with even greater certainty than he who, neglecting the shorter, confines himself to investigations along the longer route. Experience is the greatest school here, as well

as the surest test. But what is the answer to the question? The masses may test the claims of the Bible in three ways; or, rather the divine origin of the Bible may be certified to the masses in three ways:

1. By the testimony of others. Some are disposed to repudiate this sort of evidence as insufficient; but we know this source of information cannot be repudiated. If so, then the bands of society are broken; history is a lie; science is useful to a few only, and these are not allowed to reap the benefits of the labors of their predecessors.

2. The Bible proves its divine origin to every unprejudiced man, learned or unlearned, by commending itself to his conscience. Every man, who will listen to it, knows that what the Bible commands is right. Its precepts are pure; its promises are encouraging to the sin-stricken soul. Its warnings are salutary; its invitations are soul-inspiring. We all know if we will live by it we will be better than if we live against it. Thus it commends itself to us.

3. Every man may prove the divine origin of the Bible by putting into practice what is taught therein. This was asserted by Jesus Christ in these words: "If any man will do his will he shall know of the

doctrine, whether it be of God." John 7:17. This is a practical test. David says: "O taste and see that the Lord is good." Psalm 34:8. I should be a great fool were I to condemn an article of food, as sour, of which I had never tasted, and had refused to taste, though thousands of my fellow-men, who had tasted it, declared it sweet. But thousands condemn the Bible, and its Author, and its religion, though they have never tested the claims of either by the most crucial test in the reach of any of us. All other evidence is good in its place, but this is the practical test at last, and is commended by enlightened Reason and infinite Wisdom. Let no one say this is accepting the doctrine in order to prove it. This is not it. It is simply the scientific common-sense test. The teaching is this: Experience will prove the matter to be good and produce the conviction that the doctrine is divine because it is *so* good. Thus it is that those who practice most are most fully persuaded of the divine origin of the Bible. The life acting upon the faith and the faith upon the life, the soul is convinced by a practical test. Any man ought to be willing to try this in a matter of so much importance, unless he prefers to be a fool instead of a wise man. If a man's body is

diseased and his life in danger he is willing to try anything. But in matters of spiritual interests, or concerns of the soul, it is, practically, very different. *Why is this?*

But let us look into this book called the Bible, and see if its claims to a divine origin may be sustained. It is composed of two parts denominated the Old Testament and the New Testament. These are made up of different books, said to have been written by different authors, at different times in the past, under God's direction, or under his special influence denominated Inspiration. Then, before entering upon the direct proof of the divine origin of the Scriptures, let us notice some things with respect to the *Agreement, Genuineness, Authenticity, and Inspiration* of these books. This will prepare the way for the direct proof of their divine origin. The church claims :

1. SUBSTANTIAL AGREEMENT.—A great deal has been said and written by opposers of the Bible on discrepancies in the books which compose it. It has been claimed that one writer antagonizes another, and that some of the authors are not in harmony with themselves. Strauss and others have tried to make great capital of this in the past, and the skeptics of the present day continue to propagate it. Let all

who feel disturbed on this point read "Horne's Introduction," vol. I., pp. 399-422, where all these parts and passages in which these alleged discrepancies are said to be found, are considered, and the supposed discrepancies, in doctrine, removed. We shall have more to say on these farther on. It is sufficient, at present, for us to show that the books of which the Bible is composed perfectly agree on certain great fundamental doctrines: such as, the fallen, sinful condition of man—his responsibility to God—his helplessness—his liability to punishment on account of his sins—his need of salvation from sin and death—his future life in a state either of happiness or misery—the provision God has made for his redemption by the sacrifice of Christ—the necessity of faith and obedience—the purity of the law—the hope of the gospel—the work of the Spirit—the origin, work, and final glory of the church, etc.—all of which are clearly taught in so many words, or plainly implied in nearly all the books in the Bible. These subjects are the burden of many of these books, while none, not even the historical books, are without their references to these great themes; and all agree, when properly interpreted, upon these and other great fundamentals in Christian doctrine.

Now, these books, from their very unity of purpose and doctrine, have been, as they claim, written in different ages of the world, by different persons actuated by the same Spirit ; or, they have been forged by some person, or persons colluded together, with the intention of deceiving their fellow-men. Can any one hesitate between these alternatives? Could a set of impostors get up the Bible? This would be a greater miracle than any recorded in that book! There could have been no collusion between the writers of these books, at least many of them, because history proves, beyond a shadow of a doubt, that they were written in many different centuries of the past, and by many different persons.

2. GENUINENESS.—This has reference to authorship. A genuine writing is one written by the person whose name it bears. Thus the first five books of the Bible are said to have been written by Moses. If it could be proved that these books were not written by Moses they would not be genuine, but might be authentic, nevertheless, in the matter they contain ; that is, they might contain the truth as narratives.

There has been some dispute about the authors of some of the books in the Bible—some contending for

one, some for another—and a few of these questions are still unsettled, even in the church; but they are of such a character as not to affect the more important question of the origin of these books and their right to canonicity. In fact, there is no difficulty in tracing most of these books to their proper authors. The manner of doing this is very much the same as that of determining who is the author of any profane work given to the world ages ago. Of course this is the task of the learned critic, in a great measure, especially, when there is any dispute. However, no more than a little careful reading of Biblical history, with some collaterals, is necessary to satisfy the mind of any one as to the real authors of nearly all these books; and as to the time in which they were written.

3. AUTHENTICITY.—This is a more important matter. The question is: Do these books contain correct statements of facts? That is, are they reliable in the matters of which they speak? Are they correct histories? If it could be shown that they are false in their account of events, of places, times, and persons, then would their claims be refuted. On the other hand, if it can be shown that they relate the truth with respect to these, the presumption is in their favor

as to their claim of a divine origin. We do not refer here to any of the miraculous events recorded, but to ordinary historic events. We simply mean if the Bible is a correct original history on all matters of ordinary occurrence—on places, persons, and times—the presumption, so far at least, is that it may be all that it claims. Now let any one compare the Bible as a history with other authentic histories on the countries of the East, for instance, of which it speaks; on cities, on climates, on customs, and see if it can be impeached. It is a notorious fact that it is corroborated by other authentic history as well as by travelers who have investigated its claims on the ground where its scenes are laid. Let any one study the Bible on Egypt, on Babylon, on Jerusalem, and on such persons as David, Herod, and others, and see if it is not found to be a correct history.

Now, if it is faithful in all these, is it not probable that it is faithful in all others? That its writers were honest in their narratives? That they did not intend to deceive? For instance: If Moses, in the first five books of the Bible, gives us correct history as to all ordinary historic matters, is it not probable that he was honest in his belief that the miracles he re-

corded as happening in Egypt, were performed? Is it not probable that he was just as honest in his opinion that the Red Sea divided, and that the children of Israel were thereby saved from slaughter by Pharaoh, as in any other opinion he ever uttered? This is the way we judge other men. If we know a man to be faithful in many things, have never known him to be unfaithful in any, do we not presume that he will be faithful in other matters, especially if we can see no inducement to tempt him aside? We know this is true and right; and know, also, that this is a principle that, in justice, should be applied to all the writers of the Scriptures. It would be different if a man had deceived us. So far as we can test the matter by any and all faithful witnesses, the writings of Moses, in the first five books of the Bible, are perfectly authentic. This is true of the other writers of Scripture. Men have often announced that they had discovered that various parts of the Bible were not authentic, but a little investigation has always exposed the presumption. We read of the "Mistakes of Moses," but they have never been proved.

4. **INSPIRATION.**—The authors of the different books of the Bible claim to have been inspired of

God to write them. Inspiration means, literally, *a breathing in*; but in Scripture it means a special divine influence under which an author wrote or spoke, and by which he was kept from error, and caused to write or speak the words God willed him to write or speak. What the church contends for in this matter is that the writers of the books of the Bible were supernaturally influenced by the Holy Spirit to write them; and that the original autograph copies were essentially correct and according to the will of God. The church allows that in all the Translations slight errors may have crept in, but that these are of such a character as not to affect any fundamentals. Here we may say, considering human frailty, and the absence of a supernatural influence to guide the transcribers and translators, the great wonder is that there are not *more* errors in our versions of the Bible.

“But why has not God kept the transcribers and translators of the Bible so perfectly under his influence as to prevent any discrepancy, even the least?” We answer, first, God is under no obligation to do this. He gave to the Church a perfect revelation of his will and it was her duty to preserve it in its perfection. Great care has been exercised in transcribing

and translating, by the church, to prevent discrepancies, but such is the character of the work, and such is the weakness of man that slight mistakes have been made, no doubt, but God is not responsible for these. Second, the mistakes in our versions, arising from transcribing and translating, show the importance of a supernatural guidance and supervision in the giving of the Scriptures at first, and serve in part, at least, to remove the objection, raised by some, to inspiration.

Remember, we do not allow that there were any discrepancies in the original autograph copies of the sacred writings as they came from the hands of the inspired penmen. "And even of these," says Dr. A. A. Hodge, "she (the church) has not asserted infinite knowledge, but only absolute infallibility in stating the matters designed to be asserted. A 'discrepancy,' therefore, in the sense in which the new critics affirm and the church denies its existence, is a form of statement existing in the original text of the Hebrew and Greek Scriptures evidently designed to assert as true that which is in plain irreconcilable contradiction to other statements existing in some other portions of the same original text of scripture, or to some other certainly ascertained element of human knowledge. A

‘discrepancy’ fulfilling in any particular this definition must be proved to exist, or the church’s doctrine of plenary verbal inspiration remains unaffected.”—“Outlines of Theology,” p. 75.

CHAPTER X.

THE BIBLE DIVINE—OBJECTIONS ANSWERED.

Is the Bible a divinely inspired book? This is the great question. It claims to be. Paul says: "All Scripture is given by inspiration of God." 2 Timothy 3:16. If the Bible is inspired of God, then it is a supernatural Revelation from God to man. But men dispute this, *some men*. It is for the improvement of these we offer the arguments of this chapter. We also desire, if we may, to remove the *honest doubts* of any who have such doubts. Last, but not least, we want, by the help of God, to strengthen the faith of the believer who is often assailed with skeptical objections to the Scripture.

Inspiration is a supernatural influence. Then to prove inspiration we must have supernatural evidence. In other words, the proof of the *supernatural* is the *supernatural*. We have three kinds of supernatural evidence, or three supernatural witnesses, to prove the divine inspiration of the Scriptures. We will present them in their order.

I. *Miracles—supernatural works.* A Miracle is a

supernatural work, or event, performed, or brought about, by the immediate power of God; or by that power exercised, mediately, by another whom God has commissioned to work miracles. That such works are claimed in the Bible no one doubts. That works occurred, at the hands of Prophets and Apostles, in the different ages when the Bible was being first propagated, thought, by those who witnessed them, to be miraculous no one can doubt without condemning, as false, the very best authenticated history, and denouncing the Bible writers as dishonest. For instance, no one can doubt the resurrection of the Lord Jesus Christ as a fact, thought to have occurred, unless he is prepared to impeach the history and the writer of it. In other words, if we are not determined to deny the history of all past occurrences, recited by any and all, we must give the Bible-writers the credit of being honest in their conviction that miracles were wrought by different parties who claimed to be sent of God to do what they did.

Now, the question is: Were these really supernatural works? Were they genuine miracles? This is the question. Men try to impeach this witness. They have many objections to evidence from this source.

But this is one of our three witnesses to the divine inspiration of the Bible, and, *if it can be done honestly*, the witness *must* be sustained; though we are perfectly willing for all just rules of court to be applied. We have no fears if justice is done. We write thus because we know there is much prejudice against this witness. Let prejudice be laid aside and we have no fears.

Then, these works, reported in the Bible as miraculous, were miracles or they were tricks. If they were all tricks, or sleight-of-hand performances, then were their authors tricksters. If their authors were tricksters, then were they impostors. If they were impostors, then the Bible is false. On the other hand, if these works were miracles, and not mere tricks, their authors were honest and not impostors. If their authors were honest and did work miracles, then they must have been sent of God; for no man can do such works without God's assistance. Which will we accept? What does Reason say? Is it possible that the prophets and apostles, yea, Christ himself, could have been mere tricksters while promoting the pure morality which characterizes all their teachings? Certainly God would not lend his power to be used to

prove a lie, and yet, this was the case unless the Bible be divine, or unless these works were mere tricks. If they were mere tricks their authors were bad men. If they were miracles their authors were good men sent of God, or bad men using God's power to establish a falsehood, which is impossible. Then we come back to the same conclusion, either these works were mere tricks and their authors tricksters, or they were real miracles and their authors sent of God. Which will we believe? Before we decide against miracles let us observe the following:

1. We must believe a miracle possible unless we be Atheists. If a man believes there is no God the matter is at an end with him. But we do not believe there are many real speculative Atheists in the world. The fool may *desire* that there be no God, but very few actually become such great fools as to believe there is none. The thought of God's existence, and his presence in nature, are too immanent to leave man in doubt on this subject. Then, if we believe God exists we must believe he is capable of working miracles; for the belief of the one implies the belief of the other; hence the belief in the *possibility* of miracles is coextensive with the belief in the existence of

God. Some say it is superstitious to believe in miracles; then it is superstitious to believe in the existence of God. If a man believes that miracles are impossible he must be an atheist. To believe that miracles are improbable is a different thing. A man may, we think, believe in the existence of God, and yet believe that no real miracle has ever been wrought. Just as a man may believe in the existence of God, but, at the same time, not believe in the divine origin of the Bible.

2. Miracles *were necessary*, in giving the Bible, to commend it to man as a divine book, and to enforce its claims upon the minds and consciences of men. The very revelation itself must be supernaturally communicated, and it seems to be natural to expect that it should be sustained, in its claims, by miracles. On this subject, the question, "What sign showest thou?" is not without a response in the human heart. The author of "The Philosophy of the Plan of Salvation" says: "*Man cannot, in the present constitution of his mind, believe that religion has a divine origin, unless it be accompanied with miracles.* The necessary inference of the mind is, that if an infinite Being acts, his acts will be superhuman in character; because the

effect, reason dictates, will be characterized by the nature of the cause." (P. 59.) Now, as God is far above us, in every respect, we naturally expect his acts to be above our acts, even as we expect the acts of a philosopher to be above the acts of a child. Even more so. Because the difference between God and the wisest philosopher is infinitely greater than the difference between the greatest philosopher and the merest child. Miracles, then, are to be expected in a supernatural Revelation. Not only so, but they are a necessary concomitant.

Even with all its miracles and other evidences of inspiration, it is hard enough to enforce its claims upon man and get him to give heed to it; and if all the supernatural elements were disjoined, or rather if they had not accompanied it, he would utterly ignore it. Infidels do not reject the Bible because of its miracles, but because, as they say, there is no evidence of the supernatural about it. They say that what is claimed for miracles are not miracles; that the Bible is not from God because there is no evidence that God is in it, showing their belief in the necessity of miracles to establish the claim of a divine origin. Miracles then were necessary to sustain the claim of inspiration.

Now, that we may realize the full force of the point claimed under this head, let us ask how could God, without some sort of violence done to the wills of his creatures, have gained the consent of men, even when the Bible was being made up, or its matter being given to the world, how could he have reached them with its truth, if he had wrought no miracle in proof of the divine mission of those he sent out to publish his will? To illustrate: Take the Israelites in bondage in Egypt. These people had been there for several hundred years, and had served under taskmasters and been persecuted until one would think there would have been no difficulty in persuading them away. But miracles on the part of God's servant, Moses, were necessary to persuade them that he was sent of God. Even after he had wrought some of the most wonderful miracles recorded in the Bible, in proof of his divine mission, they continued to doubt him and he could only hold them by a continued exercise of his gift of miracles.

“But,” says the objector, “these were a barbarous, degraded people and needed what *seemed* to be miracles to move them. There were really no supernatural works performed by Moses and Aaron, but only what,

to those ignorant people, *seemed* to be such." In answer, we say: First, The same would have been necessary had they been so many of the most enlightened people of this or any other age. If some Jew, in this day, were to rise up and profess to be sent of God to gather together all the Jews in the world and bring them into Palestine, they would, doubtless, require of him, at once, to show a miraculous sign. They would expect this in evidence of his divine commission, and it would be right. They would not follow him without this proof. Nor could they ask or expect any other evidence. Miracles are Heaven's seal to the man's commission.

Second, The miracles wrought by Moses were as necessary for the influence they would have upon the Egyptians, especially Pharaoh and his nobles, as for the influence they were to exert upon the Israelites; even more. The greatest difficulty, after all, perhaps, in moving the Israelites, or getting their consent to move, was their fear of the Egyptians. They needed miracles to prove to them that God was on their side, and though they, of themselves, were unable to cope with the enemy, God would fight for them and bring them out against all odds. The Egyptians needed

proof of God's presence with the Israelites and his determination to release them. Also that He was, as opposed to all their gods, able to accomplish this work. Hence, Moses was sent to Pharaoh, and all his miracles were such as tended, most surely, to overcome the minds of the Egyptians.

Third, God was laying the foundation for a supernatural Revelation and miracles were necessary to engage the minds of the people in such a way as there should be little room for them to doubt that the matter was from God. Hence, the numerous miracles in Egypt, along the line of their march, and at Mt. Sinai, where the Law was given amidst scenes of grandeur calculated to impress the most indifferent heart. So all the miracles in the Bible, in both Testaments, can be shown to be of great importance, and necessary to effect the end in view.

Take the famous miracle of Joshua in stopping the progress of the sun on one occasion, and the miraculous preservation of Jonah in the belly of the Sea-monster, at both of which infidels are wont to spit their venom and point their ridicule; and study them in their relation to God's great scheme of Redemption and see if they do not present evidences of his great

wisdom and benevolence too. Modern science has been said to refute both of these miracles. We believe in science and here pledge ourselves to indorse all its *facts*, but we have no fears, whatever, of its ever contradicting Scripture properly interpreted. We do not believe it refutes these miracles. We have examined and find no evidence that it refutes them. Why should God not stop the sun if he desired to do so? He made it. It moves. It is possible, we think, to show that Joshua gave the right command even on scientific ground. Certainly God could manage Jonah's case, as he made the man and the Sea-monster too. This miracle was related to another, more important, of which we will speak.

The resurrection of Christ. This is a historic fact which we can never gainsay unless we are prepared to give the lie to the very best authenticated history. We are aware that many do this, and we pity them, because we know it is prejudice, not reason; but our faith is not shaken because they are blinded. We believe that Christ rose from the dead and believe it on good evidence. I guess that a man has a right to do this in the presence of modern science which has never yet condemned the doctrine of the resurrection. If

any one will examine this miracle in its relation to the Bible-scheme of Redemption he will see that it was wise, and necessary for the thorough establishment of Christianity.

The objection, often urged, that the claim of miracles represents God as reduced to great straits in order to accomplish his purposes, amounts to nothing. God generally works through means or second causes; but He is not obliged to do so. He sometimes sees fit to work by miracles. He could have fixed every Egyptian to the ground as so many statues and marched his people out of their land, but he saw proper to bring them out differently. God never wrought a miracle for the amusement or astonishment, simply, of any people. He is no vain boaster. All the miracles of the Bible were of the most solemn, instructive, and benevolent character possible to conceive. Never, in any instance mentioned in the Scriptures, when a miracle was wrought, was he actuated by any spirit other than that which was burdened with the infinite importance of the end in view.

We may object to the Supernatural, but one thing is sure, objections will never disprove the existence of miracles as claimed in the Bible. It is easy to raise

objections. Infidels spend their time at it. There are four leading objections usually urged against the existence of the supernatural. Let us notice these and see their folly.

The Pantheist says: "Miracles are contrary to the idea of God." We answer: yes, of course they are to the god of Pantheism, but not to the God of the Bible. We reject, on good grounds, the philosophy of the Pantheist; and, hence, his god. Spinoza's god and the God of the Bible are very different in many things.

The Rationalist says: "Reason is the measure of the possible, and, hence, as Reason cannot measure the miraculous, miracles are impossible." This raises Reason to the dignity and position of a god, and, then leaves the objection to annihilate him, while the objector flees for dear life! This school was led by Dr. Paulus.

The Empiric says: "Miracles are contrary to experience, and the uniformity of nature." This objection begs the question. Of course miracles are contrary to the uniformity of nature. It is just this which makes a miracle possible. If they were not contrary to experience and the uniformity of nature we would not, we could not call them miracles. This is the very

point in dispute. Hence to say they are impossible or improbable because they are contrary to the uniformity of nature is to beg the question. The King of Siam refused to believe in the freezing of water because he had never seen any ice. His objection was based on the same ground, very much, as the one presented here against miracles. But this objection would wipe out the past almost completely, and confine every man's knowledge to the sphere of his own observations. The uniformity of nature is a blessed thing, but it is also a blessed thing that the power of God is over and above nature. How unreasonable it is to suppose there is a God who made and governs the world, but who is, notwithstanding, unable to work a miracle. The truth is, these opposers of miracles are, generally, atheists. What a pity that the subtle Hume who made so much of this objection could not see its weakness. But the aberrations of a *great mind* are all the worse for that. When a big man hits the ground, in a fall, he hits it all the harder for several reasons.

The Materialist says: "Nothing is real apart from the operations of Natural law; therefore miracles are impossible." This is thorough-going Atheism—Tyn-dall and others. The Bible says the Atheist is a

fool. Of course we cannot argue with a man who denies the existence of the power necessary to work a miracle. But we may say this: on the ground of the objection, the objection is the only ground of its own existence; since, as we suppose, it is the result of the operations of natural law.

Here one says: "We believe in the possibility of miracles, also that they are necessary to prove divine inspiration, but we want proof of the miracles. We want proof that the Prophets and Apostles and Christ wrought miracles." We reply, we have it—unanswerable proof. The Bible, so far as we can determine, and the evidence is such as to leave no doubt, is authentic history; the Prophets and Apostles were honest men and faithful witnesses; and, in the one, we have the miracles recorded, as facts, by the others we have the testimony of their occurrence. Now, if any man doubts the truth of the record, or the faithfulness of the witnesses, it is his duty to prove them false. The burden of proof is on him. Here, the skeptic, knowing that he cannot impeach the witnesses, or prove the record false, falls back on the old ground of setting his opinion against all the combined testimony, in favor of the divine origin of the Bible, and says: "I

do not believe it, it is unreasonable." Here he takes his seat with the scorner, and the end is generally a bitter one! But let us call our second witness.

II. THE PROPHECIES, and their fulfillment, *prove* the divine inspiration of the Scriptures. The evidence, from this source, of God's presence in the Scriptures, ought to convince the most skeptical. Of this subject, however, infidels are generally very shy. They know that this is unfavorable ground for them to pitch a battle upon. They know that in trying to rebut this evidence they must give the lie to the very best authenticated history, both sacred and profane; consequently they have as little to do with the subject as possible. They generally excuse themselves by saying: "The prophecies were written after the events they are said to predict;" or they deny the reference of a particular prophecy to the event or person to which the church claims its reference.

We do not expect to say much on this subject; so much has already been written. A writer who investigated this subject thoroughly says: "Of the antiquity of the Scriptures there is the amplest proof. The books of the Old Testament were not, like other writings, detached and unconnected efforts of genius

and research, or mere subjects of amusement or instruction. They were essential to the constitution of the Jewish state; the possession of them was a great cause of the peculiarities of that people; and they contain their moral and their civil law, and their history, as well as the prophecies, of which they were the records and the guardians. They were received by the Jews as of divine authority; and as such they were published and preserved. They were proved to be ancient eighteen hundred years ago. And in express reference to the prophecies concerning the Messiah, contained in them, they were denominated by Tacitus, the *ancient* writings of the priests. Instead of being secluded from observation, they were translated into Greek above two hundred and fifty years before the Christian era; and they were read in the synagogues every Sabbath day.

“The most ancient part of them was received as divinely inspired, and was preserved in their own language, by the Samaritans, who were at enmity with the Jews. They have ever been sacredly kept unaltered, in a more remarkable degree, and with more scrupulous care, than any other compositions whatever.”—“Keith on the Prophecies,” p. 14.

Now, as the Scriptures of the Old Testament have

been preserved and guarded so, in a great measure, have the writings of the New Testament been preserved and guarded; and nothing could be more certain than that we have, in the main at least, correct copies of the inspired books of both Testaments. So far as the prophecies in them are concerned, it is easy to prove that the prediction was always prior to the event. "These are revealed in such a variety of modes and expressions that the very manner of their conveyance forbids the idea of artifice. If they were false nothing could admit of more easy detection; if true, nothing could have been more impossible to have been conceived by man."—Keith.

We leave all the prophecies of the Old Testament concerning Babylon, Ninevah, Petra, Idumea, Tyre, etc., together with those having reference to particular persons and their work, with all those having reference to the captivity and return of the Jews to their own land, and refer the reader to Newton, Keith, and others, on the Prophecies, who will give them perfect satisfaction on all these. We will call special attention to the prophecies, in both Testaments, relating to two great matters of the deepest interest.

1. The prophecies of the Old Testament on Christ

and his Kingdom. We can only glance at these. Let the reader gather the passages in the Old Testament having reference to the Messiah; and then with the New Testament and some good Life of Christ in hand, study the fulfillment of the prophecies relating to all the matters of his life and Kingdom. This will reward any one for his labor, and help to settle the matter of the divine inspiration of the Scriptures. The Spirit of prophecy is the Divine Spirit. No one but God can certainly foretell the future. But all along the line from Eden, where Christ was first preached, down through the centuries to Calvary, where he was crucified, and on to the Mount of Ascension where he finally parted with his sorrowing disciples, the light of the Spirit is unfolding in increased radiance and glory.

But we have referred to this for the purpose of opening the way to an easy introduction of the reader to other prophecies having reference to a twofold event, the history of which lies nearer to us. In these prophecies and their fulfillment, we have four things of particular interest to every one set forth:— a *standing miracle* that all may witness at the present, the *divinity* of Jesus Christ, the *inspiration* of the

Scriptures, God's *connection with and interest in* the Christian church. These are,

2. The prophecies in the Old Testament and the New Testament concerning the destruction of Jerusalem and the dispersion of the Jews. Our space will not allow us to say much on this very interesting matter; but enough, perhaps, to indicate to the reader our use of these prophecies in establishing the inspiration of the Scriptures; and how he may satisfy himself as to their value in supporting the Bible claim to a divine origin. On this subject let us read first the New Testament prophecies by Christ himself. They are recorded in the twenty-fourth chapter of Matthew, in the thirteenth chapter of Mark, and in the seventeenth and twenty-first chapters of Luke. Then read "Alexander's Evidences of Christianity" on these prophecies; also Josephus and Tacitus on the destruction of Jerusalem. Then connect up with these the prophecies of the Old Testament on this subject, particularly those by Moses: Deut. 28:49-52. Isaiah 24:3. Ezek. 6:5. In Micah 3:12 we have this language: "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps."

Now let any one examine the history of Jerusalem

and the Jews, and see how all has been fulfilled. Titus, the Roman General, tried to save the Temple, but God's word had gone forth and it must go down. It was completely destroyed, and the ground on which it stood was dug up and leveled down until it was as a plowed field. The description of the siege by different historians almost makes one's blood curdle! Titus says God gave him the victory. He refused to be crowned in honor of his victory, saying it was God's anger against the Jews that achieved it. The Jews have been scattered among all nations, for eighteen hundred years, as a testimony of God's wrath against them on account of their sins; and every part of the prophecies, both by Christ and Moses, with all the other prophets, has been fulfilled, or is being fulfilled. The Jews are a standing miracle before the eyes of all nations to-day; and every man, so far as evidence to sustain the divine inspiration of the Scriptures is concerned, is without excuse. Thus is the word of the Lord perfect.

But we have another witness to the divine inspiration of the Bible. Here we may say: If the Bible is not divine in its origin, then is it the falsest of all books, and there remains for solution the most myste-

rious problem the human mind has ever encountered; this is to account for its existence with its character and its claims, together with the harmony in its teachings, with all that man is, and all that he knows. It certainly bears the marks of a divine book.

III. THE SUPERNATURAL POWER OF THE WORD UPON THE HEART AND LIFE OF MAN. This evidence is invincible. It may be seen and realized by all who are *willing* to be convinced of the divine inspiration of the Scriptures. As this is the most certain evidence, so it is the most immediate. We need not go to Palestine to witness the miracles wrought, at the hands of prophets and apostles, two thousand years ago, more or less; we need not search all history for prophecies and their fulfillment, in order to prove the divine origin of the Bible. It carries with it, in its entrance into the heart, into the community, into the nation, the evidence of its Supernatural origin, in its transforming power. This is verified,

1. By observation. Look at the nation, look at the community, look at the individual, brought thoroughly under the influence of the doctrines and principles of the Bible, and compare these with those which have not been so brought, and see the difference.

To be more particular. Here is an individual who has lived an abandoned and dissolute life up to a certain period, when, suddenly, there is a complete facing about, and the life now is as holy as it was formerly wicked: new motives, new desires, new ends and aims; a new life characterizes the new man. What is the cause? The individual has been brought under the influence of the gospel and has been made to see life in a new light. Conscience, supported by the gospel, under the supernatural influence of the Spirit, has reached the innermost being and brought the man to himself. The heart has been changed, the will subdued, and the whole man made alive in Christ Jesus. He is a new creature. Such a change as this is never wrought by resolutions on the part of the individual. There are new resolutions, but these are not the cause of the change. The change is the result of the divine Word under the Supernatural power of the Spirit. Some say it is a delusion. Well, if that were really so, it would be a blessed one. If a delusion can transform a man's life, purify the fountain of his action, make him a new creature, it certainly is not to be condemned. But we know a delusion has no such power. In proof: the superstitions of the world do

not effect such changes. But the word of God does. As it reaches through the individual whole communities are transformed: as it reaches through communities whole nations are transformed: and as it reaches through nations the whole world *shall be* transformed. Any man whose eyes are not blinded by prejudice may see this.

2. By the testimony of others. We mean by this the testimony of their own personal experience. These individuals, who have been changed by the supernatural power of God's word, bear witness, personally, by express declaration, as well as the life, of this transforming power. Are they *all liars*? Are they *all deceived*? Impossible. As well tell me that every thing is a delusion; science, history, my own senses, everything. Here are a thousand men and women, all good citizens, who tell me they all had consumption, and all took the same remedy, and *all* have been cured. What am I to believe? That they are all liars? All deceived? Here one says: "All who profess to have taken the supernatural remedy are not good citizens and give no evidence of the supernatural power of the Word upon the heart and life." True; but we are not speaking of those who make a false profession, or

those who profess the power of the Word, yet belie their profession by a life of sin. No; these are not healed and anybody can see it. Also, any one can see the case where the profession and the life correspond. If a man tells me that he once had Consumption but is now cured, by having taken a certain remedy, and I see the hectic flush upon his cheek, hear his deep cough, and know that he is expectorating, constantly, yellow mucus, I am satisfied he is either lying or deceived. But if I see a hundred intelligent men and women who tell me they had Consumption and were healed by taking a certain remedy, and it is corroborated by their neighbors, and the circumstances, and the life, I do not think Science would say it was presumptuous in me to believe so as to try the remedy if I had consumption. I might turn away and say: They thought it was Consumption, but it was not; there is no cure for real Consumption; there are different kinds of what is called the same disease, but that remedy will not cure the "old-fashioned Consumption." This is the way many do about the gospel as a remedy for sin. They doubt, they object, they ridicule, and they sometimes blaspheme! But this is all to no purpose. The disease of sin is one and

universal; the remedy is one. Thousands testify as to its efficacy, and when we see the life correspond with the profession we have proof of the supernatural power of the word.

3. By our own individual experience. If all others lie we can prove, for ourselves, the divine inspiration of the Scriptures. We have the most immediate test. We have referred to this in chapter IX. Christ says: "If any man will do his will, he shall know of the doctrine, whether it be of God," etc. Further remarks are unnecessary on this passage. The Christian needs no external evidence to prove the divine origin of Christianity, he has the witness in himself. All may have the same. Miracles and prophecy are necessary, as external evidences, but the living, divine energy and power in the Word is the Spirit that beareth witness with our spirits, and proves, beyond all doubt, that the doctrine is of God.

CHAPTER XI.

THE BIBLE IS IN HARMONY WITH ALL TRUTH.

This is corroborative evidence of the divine inspiration of the Scriptures. The Bible claims to be true and from God. If it claims to be what it is not, then it is not true, and it is not from God; and, hence, is not in harmony with *all* truth. But, if it is what it claims to be, then it must be in harmony with *all* truth, for there is perfect unity in *all* truth. Here the objector says: "It is not in harmony with itself; hence cannot be in harmony with *all* truth." We reply, we have shown in chapter IX. that the Translations we have are in substantial agreement, and that we have good reason to believe there were no discrepancies, even the least, in the original autograph copies. The slight discrepancies to be found in our translations do not mar the unity of the Scriptures or make them false. If it were allowed that they do and the rule universally applied, we could establish very little on testimony. Here is what an able writer says on this subject: "We need not stop to consider any of the alleged discrepancies. Criticism has so far dis-

posed of them, that they no more affect the credibility of the New Testament history than the worm-holes or soiled pages of an ancient manuscript affect its genuineness. Who thinks of rejecting Livy or Polybius as credible histories because they so widely differ in tracing the march of Hannibal across the Alps? And are not the testimonies of witnesses received as true, notwithstanding their many minor and superficial discrepancies?"—Dr. Ebenezer Dodge. He is speaking here particularly of the New Testament; but the same may be said of the Old Testament also. This disposes of this subject altogether. As to the harmony of the Bible with all truth let us observe,

1. It is in harmony with the teachings of Natural Theology. *First:* As to the nature of man. Both teach that man is a free, moral, confiding, religious, fallen, sinful, physico-spiritual being, under the condemnation of God and moral law. The Bible is fuller on most, or all, of these points, but it is in perfect harmony with the inductions of a sound Natural Theology. *Second:* As to the origin of the universe. They are one in their teachings here. Natural Theology declares all entities to be the offspring of one infinite First-Cause, which we call God. The Bible leads to this same God

and declares him to be the Author of all things except sin. Thus between the book of Nature and the book of Revelation, there is perfect harmony as to the origin of the universe. *Third:* As to man's future. We have seen that one of the conclusions of a sound Natural Theology is that man must live in the future, and that he is liable to suffering after the death of his body unless God reveal to him a way of escape and he avail himself of it. This is sanctioned by the Bible which advances our knowledge considerably beyond the stopping point of Natural Theology. The Bible says: "We must live in the future; that we may, by the will of God, be immortal. This is a Supernatural revelation. This, as has been said before, was something that reason could not reach. It could discern the future existence of the soul, but not its immortality. The Bible also reveals the nature and extent of the suffering to which man is liable in the future. This was also beyond the reach of unaided reason.

Again, Natural Theology could offer no certain remedy for sin, provide no certain way of escape from the sufferings to which the soul is exposed in the future world, but the Bible was given for this purpose. It points to the antidote for sin, and reveals the way of

escape from suffering. It says: "There is balm in Gilead and a Physician there." It says: There is a heaven to which we may flee, if we would escape the plagues of hell. It provides for the restoration of the soul to its allegiance to God. It seeks to lead the wandering sinner back to his Father's house. It offers a substitute for the payment of the debt which the sinner can never cancel. It shows how the lost soul may be justified, adopted, sanctified, and eternally saved. It reveals a Saviour whose love and sympathy for us, in our fallen, ruined condition, was so great that he sacrificed himself upon Mt. Calvary in payment of the debt we owed, but were utterly unable to pay, even any part of; all of which may be appropriated by us through faith in this Saviour. It shows the relations of this Saviour to our offended Father, and bears his invitation to us to return upon the conditions laid down in the gospel. It assures us of a hearty welcome if we will come aright, but denounces judgment of the severest kind upon us if we refuse to comply with his invitation and accept the provision he has made. It points to the resurrection and the judgment. It points to heaven as the future home of all who will trust in the Lord Jesus Christ as their Surety and Re-

deemer; but to hell as the future abode of those who remain obstinate and refuse to be reconciled to God through the anointed Saviour who is the great Mediator between God and man. Thus, the Bible goes much farther than Natural Theology in its instruction. This is right and necessary for man.

2. The Bible is in harmony, as a history, with all well authenticated profane history. This may be seen by any one who will compare them. We have touched upon this before in chapter IX., and said about all that is necessary on this subject.

3. The Bible is in harmony with all well-established Science. To prove the contrary, if it may be done, is the business of the skeptic. Let him try. It has often been announced as done, but this has never been proved, nor ever will be. All seeming antagonism between truth in these two departments, or sources of knowledge, arises from a misunderstanding of one or the other. They never disagree when understood aright. What if the church has had to change its interpretation of the Scriptures, at different times in the past, in order to meet the demands of Science? Is it, therefore, false? Why, this is no more than should have been expected. Science is one of

God's great commentaries on the Bible. The difficulty is not with the commentary or the Text, but with those who attempt to expound them to us. Every truth of each is indorsed by every truth of the other ; or, at least, no truth of either is denied by any truth of the other. No danger is to be felt here. Nature is one of God's books ; the Bible is another. God does not want any truth sacrificed either in science or the Bible. Science and the Bible were designed to walk hand in hand. They were designed to cast their combined light on the darkness of Superstition and error, disperse their clouds, and emancipate the mind of man from their thralldom. The Bible was not given to teach Science, though Science was designed to throw light on the Bible. They were never designed to wage war against each other. They are engaged in the same great struggle with, or against, the powers of darkness. They occupy different parts of the field, but have their weapons turned against the same great foe.

Then we say : Go on, gentlemen, with your investigations in science. We glory in all the truth you can give us. The more light, the better for the Bible. But give us the truth, and do not be quarreling with

the most distinguished and best friend you ever had. All this talk about the warfare between Science and the Bible is nonsense. They have never entertained a hard thought of each other. They are the closest friends in the world. Professing scientific men sometimes, yea often, try to get up a *row* between these two whom God has joined together. They try to divorce Science from the Bible, "because," as they say, "the Bible is so unscientific," and not a suitable companion for Science. But before they get the *bill* signed, Science and the Bible rush into each other's arms, in open court, and the whole enterprise fails. The Bible is very scientific as far as it goes in such matters, and we do not believe it possible for any man to prove otherwise. If we fail to understand the harmony between Science and the Bible, it is because we need light.

"At the time of the meeting of the British Association, in 1865, a manifesto was drawn up and signed by 617 scientific men, many of whom were of the highest eminence, in which they declare their belief not only in the truth and authenticity of the Holy Scriptures, but also in their harmony with natural science."—Dr. Kinns in "The Harmony of the Bible with Science," p. 5.

4. The Bible is in harmony with the inductions of a sound philosophy in every department of knowledge. There is a true philosophy, and it is manifest in the light of a Supernatural Revelation. The philosopher is one of God's agents for the promotion of the truths of Revelation. The difficulty is this agent often gets impatient, thinks God does not understand the matter, and, as he holds the pen, he goes dashing on until he makes a great system and produces a sensation. God, in the meanwhile, looks on, but after a time he says to that man or his successor: "Draw your pen across all that; I never authorized it." Then some one else steps up, reviews the ground, and starts anew. Then God says: "Look out there; there are certain fundamentals in thought, certain settled truths in Science, and certain great doctrines in the Bible of which you must never lose sight, and from which you must not vary, lest you make shipwreck of the whole business." Soon the adventurer has put out to sea, and having lost sight of his head-lands, and lost his bearings, he drifts he knows not where. Then the old Tow-boat has to be sent out to bring him and his followers back. Thus it goes on and on because men will not go to the right school. This is called antag-

onism between the Bible and philosophy, and it is antagonism between "*philosophy-so-called*" and the Bible. But is the Bible, because it condemns false philosophy, to be denounced as a fraud? Is it, on this account, to be declared out of harmony with truth? This certainly would be unscientific.

5. The Bible is in harmony with the profoundest truths in man's being, and is designed to meet the deepest wants in his nature. There are spiritual regrets and spiritual longings, in human nature, which are sometimes unexpressed, and often unexpressible till they are met by the supernatural provisions, made in the Bible, for the removing of the one and the gratifying of the other. Then, as the poor sin-stricken, and sin-sick soul, having seen itself in the light of the word, and learned something of its privileges, leans upon the Omnipotent Arm, and looks up into the face of a loving heavenly Father, its love is poured forth; and it realizes then that its deepest wants may be gratified in a love which is unailing. Thus is the Bible in harmony with the facts of man's emotional nature.

CHAPTER XII.

THE RELIGION OF THE BIBLE THE RELIGION OF THE TRUE PHILOSOPHY.

PHILOSOPHY. What is it? It has been variously defined. See Hamilton's *Metaphysics*, p. 36. We define it, "*the love of wisdom*"; just what the word implies in its composition. Practically, *Philosophy* is one's *view*, or *theory*, or systematized knowledge, in which wisdom, gathered from any or all sources, available, is supposed to be embodied or set forth. The field of Philosophy is the finite, the infinite, and their relations to each other. By this we mean to include, in the domain of Philosophy everything in the whole range of thought. Of course it is not necessary that our knowledge of all these things be perfect in order that we have a Philosophy. Any theory of the finite, the infinite, and their necessary relations is a Philosophy: though it may be false or it may be true. Hence Philosophy is the most comprehensive of all the sciences, since it has to do with and includes all.

Some seem to think that we can have no knowledge

of the infinite. That it is *unknowable*, even *unthinkable*. We ask, by way of reply, What are we doing with the idea? Why do we talk about it? It is nonsense to say that man can have *no* knowledge of the infinite. Space is infinite. Has man no knowledge of space? He does not know space or anything else in its infinitude. This is impossible. But he has *some knowledge* of *somewhat* of the infinite. He cannot grasp the *whole*. No; he cannot see the entire Pacific ocean at one view; but he can *comprehend somewhat* of the *whole* as far as it is manifested to him, as he can see a part of the ocean; *not all*. There is a gradation in Nature, while there is none between God and Nature; God being infinite and Nature finite. But the infinite God may and does come into Nature and reveal himself *in part*. Pantheism is superior to Agnosticism, though it passes the gradation of Nature on to God. This is its weakness. Man cannot comprehend the infinite power of God, but man has *some* knowledge of power, which is a part of the infinite power of an infinite God.

Agnosticism is only another miserable shift of the enemy to get rid of the idea of God, but this can never be done by any change of tactics. The idea of the in-

finite is in the human mind and inseparable from it. God's presence is too immanent. The fool may say in his heart: "*No God,*" but this does not banish the thought. Conscience can never let the sinner go from the presence of his Governor. Then let us observe:

1. *Man must have a Philosophy.* Man, from the very constitution of his mind, *must* inquire, more or less, concerning things about him. He *must* inquire concerning his own nature and the nature of the objective world; concerning their origin and destiny. He is a rational being and reason urges him to the consideration of things in their nature and relations. Reason and philosophy go together. The tendency to philosophize is one of the first dispositions manifested by our children. They often take us by surprise by asking us what the stars are, who made them, etc. This shows us the bent of the human mind. It *must* inquire and it *must* have an answer. The veriest savage in all the earth thinks on these things. The Scholar ponders and weighs them. Of course, many theories are vague and erroneous. Many have unmethodical views, but every one who has reason has some view of these things. This view is his philosophy, whether it is spelled out into a system or not. The

opinions of men will be very different, owing to different capacities, different training, etc.; but they must have an opinion. Self-consciousness works; the idea of God is in the mind, and conscience keeps it there; and every man, having reason, must have some view of these and their relations. This view constitutes his philosophy, however imperfect. In this sense every man is a philosopher. We know that some will object to this broad use of the term, but we cannot help that. The common-sense of mankind often abolishes many of the distinctions which are arrogated by a few.

2. *There is a true Philosophy.* Such are the differences, among cultivated people, on philosophy, that one may be tempted to believe that all philosophy is vain. We must be careful here. It is just this which has caused many to say all religion is vain. Some Christian people cast great reproach on philosophy, as though all philosophy antagonized the religion of the Bible. This is a great mistake, and worthy of condemnation. A philosophy, "so-called," is to be condemned. But there is a True Philosophy which does not antagonize the Bible, but adores it. Read the introduction to Morell's "History of Modern Philosophy," in order to see the benefits of philosophy. There

is a true philosophy, or at least a true philosophy is possible, because there is such a thing as truth. Whether *the true system* of philosophy has ever been given to the world may be a question, but that such a system is possible we know to be true. We say *the true system* because there can be but one. Truth dwells in eternal unity. Then, unless truth can be truth in one man's philosophy and error in another's, there can be but one true philosophy.

Men have many different philosophies according to their view of the subjects of philosophy, and their religions differ as their philosophies differ. A man's natural religion is always his philosophy worked out and manifested in the life. If his philosophy is false his religion will be false; for human reason always imposes on the infinite such conditions and limitations as belong to its philosophy: hence in all merely human systems of religion the Infinite is a mere shadow. It becomes finite and is represented by finite symbols. The different philosophies thus account for the different religions, not in any wise drawn from the Bible; and even in those based upon the Bible, as we will yet show, the difference is traceable to a different understanding of the philosophy in the Bible.

3. *The True Philosophy is not possible to unaided human reason.* This may be shown from two considerations :

First: History furnishes no account of any true system of philosophy evolved from, or by, human reason alone. Many have been the efforts to account for the nature and relations, the origin and the destiny, of all things, without the aid of a Supernatural Revelation, but all have been failures. Take any or all, of these systems and apply the tests which are given in this chapter—tests which, we believe, will be commended by any unprejudiced mind—and we will see how this position is sustained. Of course the skeptic, especially the atheist, will reject one of these tests, but the Theist, Christian or non-Christian, should have no difficulty in indorsing them if prejudice is laid aside.

Second: Conscious inability of Reason. We know that our powers are limited. As the Duke of Argyle well says: "We feel ourselves beating against the bars on every side." We cannot fathom the depths of things. We may know much, but there will be infinitely more in the unknown than the known. Heights to which we can never soar, depths to which we can never dive, and breadths to which we can

never reach. Many of the systems of philosophy, projected by unaided Reason, have truth in them, some of them much truth ; but the errors will always be found to be in excess of the truth. There must be some truth in every system which is, in any measure, propagated. If the whole were false it would be detected at once. "Error," some one has truly said, "can only be propagated by mixing it with the truth." Truth may be *discovered* by human reason, *never invented*. Now there are truths, necessary to *complete the system* of the true philosophy, which were not discoverable by human reason ; hence the necessity of Supernatural aid. Of course, unaided human reason could have scraps of the true Philosophy, as it could have truth, gathered from many sources, but it could never have the *complete system*. The *system* is complete only when the *classification* of all phenomena is made possible or is complete. This classification could never be complete without a Supernatural Revelation. Hence the man who rejects the Bible puts himself in a position where it is impossible for him to have the true system of true Philosophy. If a man rejects the supernatural his *system*, though true in every other respect, must be partial, *must be incomplete ; yea, it must be false* as a system.

Hence Agnosticism is false as a system of philosophy. Herbert Spencer presses his investigations until he reaches the "*bars*" of which Argyle speaks, over which he cannot climb, then he turns back, and waving his hand toward the "*bars*," says: "All beyond is *unknowable*." The mistake he makes is in not looking through the "*bars*." God never intended that we should climb them, but he wanted us to look through them and see the Supernatural at work on every hand.

The "*bars*" have been crossed, but not by man. God has come over them and revealed himself on this side, as man never could have known him by looking through. Reason could catch glimpses of Divinity through the "*bars*" but the Bible reveals Divinity on this side. This enables man to have the true *system* of True Philosophy. The Bible, by its Supernatural light, enables us to see the true relation between the things on this side of the "*bars*" and all beyond them. This was impossible to Reason left alone. Reason can discern God as the Creator of the universe, and learn much of his wisdom, his moral attributes, etc.; but Reason could tell us little of his goodness, his benevolence, etc. It could tell us nothing of his love and mercy,

of his deep fatherly sympathy for us in our fallen sinful condition. The Bible does not remove the "bars" and let the finite and the infinite flow together, but it reveals the way of communion between the two and gives us a more perfect knowledge of both.

4. *An absolute Philosophy is not possible to man with the aid of Revelation.* We use the word "absolute" in the sense of *perfect, finished*. As Philosophy, at last, is the knowledge of the finite and the infinite and their relations to each other, an Absolute philosophy would be an absolute, or perfect, or finished knowledge of these things, which is, evidently impossible to the finite mind. The finite can never comprehend the infinite, though it may clearly discern it, and know of it, and have to do with it. An Absolute Philosophy is the wisdom of the Infinite, and is to be unfolded through all eternity without ever reaching the end.

5. The marks or tests of the True, though limited, Philosophy. We have said there is a true philosophy, and intimated that the *system* of it is possible to man under certain conditions. Now, we inquire what those conditions are. A careful analysis gives the following:

FIRST: The true Philosophy has its rise in the Spontaneous apperceptions of Reason. This shows the first truths of this philosophy to be subjective, and lays the foundation firm and strong in consciousness and intuition. Here begins the ever-widening breach between Materialism, which is Atheism, and a proper rationalism, which is Theism. We have to use the qualifying term *proper* before rationalism, as this word has been much abused of late. We use the term rationalism, not being able to find a word in the place, free from all objections, to denote that system of doctrine which recognizes the proper use or province of Reason, without going to the extreme to which those who are generally denominated Rationalists have gone.

Here we remark that it is passing strange to us that so many who are clamorous for the rights of Reason are found arrayed on the side of Materialism. If Materialism be the true philosophy, then is Reason guilty of falsehood in her teaching. If she teaches any thing that may be relied on, it is that she and the substance of which she is an attribute are different, in their very nature, from the material world. The material world is as certainly objective as her own

acts, as revealed in consciousness, are subjective. The Soul says: "I am conscious of my own existence, of thought, of reason, of the knowledge of right and wrong, of moral freedom, of will, of desire, of love, and of hate; conscious of being different from all material entities; and Reason affirms it. Now, if we cannot rely upon these deliverances of Reason, on what can we rely? But if Materialism be true, all this is false, because Materialism contradicts the spirituality of the mind, and, consequently, contradicts Reason, by which it professes to be guided. Besides, Materialism contradicts the common sense of man, in that it contradicts the very nature of things. If there be no such thing as Spirit in the universe, how comes it that we have any consciousness and any knowledge of ourselves, or of the things by which we are surrounded? Is mere matter unconscious and able to reveal itself to other mere matter? This is nonsense! From the foregoing we may see the importance of the study of psychology—of understanding as much as possible of the nature and laws of the mind. We see also that the cry against Metaphysics is vain. The very fact that physics may be studied, and that we may gain a knowledge of material things, proves:

that there is a metaphysical something within us not subject to physical law, but above it.

SECOND: The true Philosophy is in harmony with the truths of the Bible. It does not contradict any certain truth in the Scriptures. We have shown that the Bible is in harmony with all known truth; then a true Philosophy must be in harmony with the Bible. The Bible was not given expressly to teach philosophy, but it is inevitably connected with philosophy. The Bible was given to teach men the way of salvation from sin and death; but along with, and underneath the main matter, there are philosophical principles which were designed for our instruction in this department of knowledge, and while these are necessary concomitants of a Supernatural Revelation, no doubt God intended, with these, to correct our philosophy, which is a necessary substratum of religion. We have already shown that a true philosophy is not possible without a supernatural Revelation, hence the point here.

“Oh,” says one, “there is no philosophy in the Bible.” We reply, there is more sound philosophy in the first sentence of the Bible than is to be found in all the teachings of the schools. Here we anchor and

defy the storms! Let us look a little at this matter and see how the Bible teaches philosophy indirectly. But we must get beneath the surface. We must read the lines and between the lines. The Bible assumes the existence of God, as a fact too immanent in human reason to need proof, and proceeds to tell us what he is, and point out the relation he sustains to the whole universe. "In the beginning God created the heavens and the earth." With what majesty of expression does this book introduce itself to the reader! These cannot be empty sounds. "In the beginning"—in the depths of the, to us, unknown past, "God created the heavens and the earth." Here is philosophy, higher, deeper, and broader than any which ever came from the Academy or the Porch, or from any human source whatever! It is as high as heaven, deep as hell, and extensive as the universe! Here is the finite and the infinite, and their relations to each other. The whole in a nutshell. Not all of the finite, for, as yet, all had not been created. Not all of the infinite, for the all can never be revealed to man. Not the whole of the relation between the finite and the infinite, for the whole could not yet be; but a grand outline, the details of which are infinite! Here the infinite foun-

tain-head, from which all finite streams have flowed, is, in some measure, exposed to view! Here is the Great World-Builder, and here the worlds! This is the doctrine of Cause and Effect in its grandeur!

Pass on a little. And God said, "Let there be light, and light was." The sublimest sentence in any tongue! The writer does not pause to tell us what light is, but, only that it, too, is a creature of God. Here is philosophy taught without the intention, so to speak! All this is a necessary preparation for something else. The philosophy of the Bible is, as it were, kept in the background. The teaching of a divine religion, which was designed to bring relief to perishing sinners, was the primary object of the giving of the Scriptures. But the Bible teaches philosophy without intending, as it were, to teach it; hence it is never put in front of the main design. "It is the glory of God to conceal a thing." Men have ever been prone to esteem philosophy above everything else; therefore the philosophy of the Bible is placed behind the religion as her servant, that men in seeking the philosophy must look at the religion. "But the secret of the Lord is with them that fear him; with them that hope in his mercy."

Do not understand us here as claiming that the Bible contains a complete system of philosophy. This it could not do without stepping aside from the main purpose. But it contains principles of philosophy which could never be learned without it, and which are necessary to enable us to have the true *system* of True Philosophy; hence the condition contended for under this head. Men build up false systems of philosophy, and in doing so always make shipwreck of religion, especially the religion of the Bible, which is rejected because it cannot be made to square with their philosophy.

THIRD: The True Philosophy is in harmony with all truth. This is the great principle of *Non-contradiction*. The essential unity of truth is a settled principle in philosophy; hence it is not necessary to say much here, especially as this subject has been up before. We intuitively recognize the truth of the proposition. Thus the true philosophy is in harmony with the absolute wisdom of God, though it can never attain unto it. These are the lines which may forever approach each other, but, from the very nature of things, can never come together as one or be coextensive. The finite reaches up to the infinite, and

the infinite reaches down to the finite, and there is an eternal approach, but no absolute unity. This furnishes room for progress, on the part of the finite mind, for all eternity. Fields of thought to be traveled through, joys to be pursued, sweets to be possessed. But these fields can never be fully explored, and thus leave the soul without the pleasures of pursuit, or the sweets of new and more soul-filling possessions! What a delightful prospect! But it lies before the redeemed only.

RELIGION: What is it? A subject bowing or worshipping, an object or being bowed unto or worshiped, and a feeling of relation between the two. This is a sufficient definition though, perhaps, it may not include all.

1. Man *must* have a religion as surely as he *must* have a philosophy. It is a constitutional necessity. As we have seen already he is a religious being and must worship. He will have a religion if he has to devise one for himself. He can never be satisfied without a god. Some have tried to be, as Comte, for instance, but, like him, have found it impossible. Man is essentially religious. We need not be disturbed about the difference of view as to the basis of

the religious nature, or the origin of the religious idea. It is certainly connected with the rational nature. Reason says: "There is a God, and man ought to worship Him." If he does not worship the true God he will worship a false god. He must worship. The soul must go forth after some god in faith, in desire, in love, in obedience. Even Atheism must give vent to the religious feeling. The Atheist prostrates his heart before Nature as a god! Nature is the god of all forms of Atheism. Comte, when he found man could not do without a religion, instituted a hero-worship. This is only one form of Nature worship. Anything, with some, to get rid of the true God. We should be careful here. We may destroy ourselves and others. J. S. Mill's father rebelled against the providence of God, and went the length of denying His existence in order to ease his conscience! His son virtually followed in the footsteps of his father, and we have reason to fear that his end was a bitter one!

2. There are many religions, but there is *only one true one*. This follows from two considerations. First: There is but one true God who claims our homage and asks our love. If there is but one true

God there can, of course, be but one true religion. Any other supposition is an absurdity. There may be a Natural Religion which is true as far as it goes, but it does not go far enough to be a saving religion. Second: Revelation settles this matter. I assert that there is but one true religion. "One Lord, one faith, one baptism." There is but one true God to worship; one heaven to gain, one hell to shun; one faith prescribed, one worship commanded, one true hope to inspire— one divine book to guide— one Christ to save— one Holy Spirit to enlighten— one truth to sanctify. All other religions are false. All other hopes are vain. Men may object, they do, but Reason says, there can be but one true saving religion. Truth must preserve its unity. It can never antagonize itself. All the men on earth can never invent a saving religion.

3. The religion of the Bible is the Religion of a true philosophy, and the only religion that will bear its light. This reveals the harmony between the True Philosophy and the True Religion. They meet in the Bible which was designed to bring earth and heaven together. No religion can be true that is not supported by the True Philosophy. The two must go together. There is much in the religion of the

Bible which reason cannot measure, but nothing which contradicts reason properly exercised. Every other religion does contradict an enlightened reason. This condemns the religion of the Jews which, though it professes to be based upon the Bible, is partial. The True Religion is based upon the whole Bible, on both Testaments as of equal authority. Hence, in the True Religion, "Mercy and truth have met together; righteousness and peace have kissed each other." It is true—the other false—the world and

4. The different systems of religion drawn from the Bible. What is to be said of these? There are not different systems taught in the Bible. If there were the Bible would contradict itself. These different systems, professedly drawn from the Bible, and honestly we allow, are, nevertheless, the productions of men, not the Bible. Here we enter upon a theory of explanation which, we think, will be satisfactory.

Since man's entrance into this world, at least since his fall, there have been two great systems of philosophy always antagonizing each other; and what we call different systems are, at last, when sifted, but one or the other of these—Christian Theism and Atheism. Between these there is no middle ground in Reason.

Polytheism, Pantheism, and Materialism are the great Atheistic systems of which Christian Theism is the opposite—the other pole. Here some one asks: “Is there no truth between these poles?” We answer, yes. But that truth cannot be put into a system which shall oppose both poles. It belongs to the Theistic system.

Now as there are two great systems of philosophy, so there are two great systems of religion in the world—one true, the other false—and all the different systems, supposed to be drawn from the Bible, are reducible to one or the other of these. These are *Grace* and *Works*, or, salvation by Grace alone, and salvation by human Merit. These have been at eternal war with each other. Men have ever been prone to found a mixed system of these upon the Bible, not understanding the place of *faith* and *works* or their relation as explained in the Bible. This accounts for the different systems purporting to come from the Bible.

Here the objection against the divine origin of the Bible, so *often* in the mouths of skeptics, may be answered. They say the Bible is so worded that it is responsible for the differences which so much tend to

the confusion of men of whom it requires such precision in faith and obedience. They say if man's salvation depends upon his faith in and obedience to the teachings of the Bible, it should, and it would, if divine, be so plain that no man could mistake its meaning. We answer: As to the essentials it is so, as any one may see if prejudice is laid aside. Most of the systems, professedly drawn from the Scriptures, agree as to the great essentials of salvation, and in this may be said to be *one*. As to their differences in what are called non-essentials, they separate and are false or true in proportion to their alliance with, and difference from, the one or the other of the two great systems which always antagonize each other—Grace and Works, or divine Mercy and human Merit. But this same objection might, on the same ground, be urged against the divine origin of the universe. It is by many, and Atheism is adopted against Theism. This proves that there is no middle ground in reason between the adoption of the Bible and its religion and Atheism. Then, the great conflict, at last, is between Orthodox Christianity and Atheism.

Again, if perfect unity of opinion is to be, the test of truth, how much of what is called science would go by the board! The fact that men differ about the

teachings of a book does not prove the book to be false, *either in whole or in part*. The fact is, the Bible is of such a character and the human mind in such a state that there must be differences about it. But the Bible is not responsible for these differences. Man's mind and heart are. This is the true source of all the discrepancies in all the departments of thought—the depraved intellect and wicked heart.

The tests or marks of orthodox Christian faith: By these we may determine the character of our religion:

First—It is subjective in its operations. It seizes upon the heart and changes it from a love of sin to a love of holiness. Thus it becomes a conscious—living power in the soul.

Second—It is objective in its manifestations. It manifests itself in the outward life, in its transforming power upon ourselves and the world, and in its conformity to the known will of God. Thus this religion binds the soul to the very throne of God, and brings it into companionship with Deity.

Here we rest the argument for the divinity of the Bible and its religion. We consider the case made out. Nor will Science or True Philosophy ever blush in the presence of this array of evidence establishing the divine origin of the Scriptures.

CHAPTER XIII.

CHRISTIANITY AND INFIDELITY CONTRASTED.

Infidelity has been called by various names. This is owing to the different phases it has assumed at different periods in the past in the hands of different persons who have advocated its claims. It has been denominated Atheism and Deism, Polytheism and Pantheism, Materialism and Spiritualism. These are names of specific phases, and may be said to be the species of which the term Infidelity or Skepticism, which is sometimes used to denote the same thing in a religious sense, is the genus. The latter are trunk names, the former are branch names. The root, which is common to all of them, is unbelief in the word of God or a disbelief of the divine origin of the Bible. This is what we call Infidelity, whatever it may call itself. If a man refuses to believe that the Bible is from God we call him an infidel. There is another form of Infidelity of which we desire to speak. It also is promulgated under different names, and always found in a religious garb. It professes to receive the Bible as the word of God, but,

in its theory of interpretation, denies some of the most fundamental doctrines thereof, and thus subverts the word of God. Such are those forms of nominal Christianity which deny the divinity of Christ; or, accepting that, claim that he will save all men, finally, irrespective of faith or practice—Universalism. Those who deny the divinity of Christ take away the chief corner-stone of the whole spiritual edifice—the only foundation of the church—the only foundation upon which the sinner can build any hope of acceptance with God. They set up a system of human merit grounded in the idea of salvation by *works*. Those who teach the doctrine of universal salvation, by this, virtually abolish all distinction between right and wrong; remove virtue as the ground of the righteousness of the Moral Law; take away the Justice of God or sacrifice it to his Mercy which is the same, and represent God as propagating a palpable, though somewhat solemn, joke with the sinner when He threatens him with future punishment on account of sin. These are very subtle forms of infidelity, and more to be dreaded because of their covert teachings. An open enemy is always preferable to a secret foe—one out of the camp to one inside. Then let it be un-

derstood that we denominate all that which refuses to accept the Bible as the word of God, or, professing to accept it as divine, so interpret it as to subvert it, Infidelity. Its name, so far as its different phases are concerned, is legion. But the root is the same, the trunk is the same, and, though the branches may differ somewhat, the fruit is the same. Now let us contrast Christianity and Infidelity.

I. IN THEIR ORIGIN.—Christianity had its origin in the profound depths of the amazing love of God to a fallen world. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3:16. Here we have the sublime origin of Christianity set forth. Then in the language of his own word by Paul, when we have tasted this love, we exclaim: “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will:

To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Ephesians 1:3-6. What could be more beautiful and soul engaging than this? Salvation from sin and death by grace through faith in the Lord Jesus Christ—God loving a sinful world—God giving his Son to shame and death—God saving all who will believe! Now let us see the origin of infidelity.

Infidelity, according to the best account we have of it, originated with, or was begotten by, the devil. It was born in the garden of Eden, and, according to its advocates, was about the only respectable thing that was born there, and has been propagated from the day of its birth to the present by the Devil and his emissaries. It is now about six thousand years old. Its father was, as seems, of high origin, though at the time of the birth of this, his first offspring, he was very much reduced. He had fallen, by transgression, from his lofty estate, and from an angel of light become an angel of darkness, as an eternal punishment, in part, of his pride and disobedience. This is the origin of infidelity.

Now, that we may confirm our definition and description of infidelity, at least in many of its phases,

as given at the opening of this chapter, let us see *how* it originated. By this we will have a fuller description of it, and see how the infidelity of the past corresponds with the infidelity of the present in its most prominent features. In the third chapter of Genesis, verses one to five, we have an account of its introduction into the world. "Now the serpent was more subtle than any beast of the field which the Lord God had made."—v. 1. It is not necessary to dwell on the question as to what beast is here described. This is not important. It was the Devil in the form of some animal or actually possessing some animal. It is not a mere figure of speech or mythical representation. The Devil in some form in which he could approach Eve most successfully appeared unto her in the garden and said: "Yea, hath God said ye shall not eat of every tree of the garden?" It is highly probable, as several interpreters suggest, that the whole dialogue is not given; that something had gone before what we have quoted here. The enemy had, doubtless, questioned her as to the nature and extent of the restraint put upon her and Adam in this delightful home of theirs. If so, doubtless, Eve had given him some account of the matter in language similar to that which

follows this subtle question. The question bears upon its face the evidence of subtlety, though to the innocent and unsuspecting Eve this, doubtless, did not appear. No doubt she was surprised to be addressed by, what may have seemed to be, a mere animal, upon a subject so fraught with mystery, and her mind was so carried away with the whole matter, that she did not suspect, in the least, that there was any sinister design against her, or any bait, concealing a hook, thrown out to her by this strange visitor. But let us consider closely and we shall find that instead of one hook there were three, one of which the tempter was sure would catch, perhaps all.

1. There was *Doubt* in this question. This was very invidiously located in the bait. "Yea, hath God said, ye shall not eat of every tree?" "Is this true? Is it possible that so great and good a Being as God is supposed to be, would, or could, deny you such a privilege as eating this beautiful and luscious fruit, and that, too, under such a penalty? Surely he could not do such a thing. There is a mistake about this matter. I eat it and have no harm. Why should *you* be denied the right of the whole garden? It must be a mistake."

2. There was *Ridicule*. This hook was a little more prominently placed. The beast probably laughed when he put the question, as if to say : "It is all nonsense, all foolishness. It is strange what you and Adam have imagined about this. It is all imagination. God is not going to punish any one with death for eating a little fruit. The idea is absurd."

3. There was *Indignation*. This was put so as to be sure to catch if the others failed. From the smile of ridicule, the enemy assumes a sober and somewhat vexed air, while he repeats the question : "Yea, hath God said, ye shall not eat of every tree?" "Did he dare lay down such conditions, and thus rob you of your rights and privileges? Then I would not respect them. I would have nothing to do with any such being! I would have my rights and let him take care of his. He knows it is wrong to thus deprive you of your liberties. Away with all such despotism! Let us be free if the heavens fall! For one, I am determined to enjoy what contributes to my pleasure, despite all the threats of any one!"

Now these are the very weapons, and the principal ones, made use of by the infidels of the present day, as well as in all the past. Any one may verify this

statement by looking into any of the published infidel works.

From Eve's reply it is evident she was shaken, yea, taken ! The enemy, seeing his point gained, was bold enough to come out and deny, and in denying, denounce the word of God, as well as its author ! There are degrees in wickedness. There is the counsel of the ungodly, the way of the sinner, and the seat of the scornful. "Ye shall not surely die," says the tempter. A flat denial of the word of God. Then he proceeds to clinch the barb of the hook or hooks, that there shall be no doubt of securing the game. "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." He had caught her and now proceeds to secure his prize. O how adroitly does he manage the case ! *No human being could ever have conjured up that story.* In this last declaration he seeks, and successfully, too, to arouse a spirit of ambition, and then rivalry. Ambition to be like God ! Ambition to rival God ! Ambition to know what was unlawful ! He succeeded, and the woman put forth her hand, took and ate, and by this brought "death and all our woe." But let us contrast Christianity and Infidelity :

II. IN THEIR AIM OR END. Everything has an end at which it aims or to which it tends. There is no exception in these. The end of Christianity is twofold.

1. The glory of God. The revelation of the divine glory is the great end of all divine activity. Not to heighten the essential glory as known to God himself—this would be impossible—but to heighten the illustration of it in its manifestations to the universe. Let no one cast the slur of selfishness at the divine character on this account. As there is no higher end, Jehovah must be an end to himself. This is right. And yet we must not separate the manifestation of the divine glory, as an end, from the happiness of God's intelligent creatures, as the other part of that end in the provisions of Christianity. These are treated separately in a work like this, not because they are really separable, for they are not, but because they are the two sides of the same great and inseparable end, and may be better illustrated apart.

God seeks his own glory first, as an end, because it is *right*. This is the side of divine Justice. He seeks the happiness of his moral creatures, secondly, as an end, not in itself paramount to the other, nor in itself

inferior to the other, but because it is *right* and *pleasurable* too. This is the side of divine benevolence. But we are, in this section, particularly on the reflex influence of the Christian dispensation upon the divine character. Then let us attend to this.

The work of Redemption, as set forth in the Scriptures, furnishes the greatest field for the illustration of the divine perfection we can possibly imagine. Here all the attributes of the divine character are manifested in their perfection and glory. In creation only part could be manifested. Here all find the broadest scope for exercise. Power to recreate a soul dead in trespasses and in sins—Wisdom to instruct and guide the church—Mercy to bestow upon the penitent—Love to win the wanderer back to the Father's arms—Justice to punish the guilty—Omnipresence to restrain and encourage—Perfect Holiness as a pattern—Self-existence and Eternal Being as the ground of a stable hope. Thus is this part of the great end of Christianity accomplished. But this is not all. There is an opportunity opened for the creature to answer back to these manifestations by love, by faith, by repentance and obedience. And when the tides of human love and joy, the result of the gospel upon human hearts,

shall be gathered into one, and meet the combined tides of Jehovah's love, and Jehovah's glory, upon the confines of time, there shall be a mighty upward heave as these rush together to break and coalesce upon the shores of eternity! There shall be a sound as the roar of many waters, and the joy of the redeemed shall flow into the joy of heaven and the harmony shall be glorious.

2. The happiness of all who will believe in, love, and obey Christ. The salvation of souls from sin and death is a part of the grand end of Christianity. Man is under the power of spiritual death, and shut up in the dominion of temporal death, and must be handed over to eternal death unless saved by the Mercy of God. God offers life to all upon the conditions of the gospel. Jesus Christ, who is the very embodiment of mercy, stands at the door of the heart and pleads for admission. The Holy Spirit strives to win the sinner back to the Father's love; and all this that God may be glorified and souls made happy. Is this not a grand and glorious end? Suppose not one soul should be saved the end or aim would still be a glorious one. But let us look at the end or aim of Infidelity. It is,

1. The *subversion* of the word of God. This was the great aim of the father of Infidelity, the Devil, when he entered the garden of Eden, assailed and ruined our foreparents, and, through them, the entire race. This is not to be wondered at when we consider his character and doom. But, that man, who needs Heaven's sympathy and help, should, in the face of all the evidence that Heaven is seeking to help him, strive to overthrow and destroy that on which his relief and happiness depends is beyond comprehension. Any one, who will take the trouble to examine it, must see that the Bible is a holy book, and that its aim, in part at least, is the purity and happiness of our race. Let any one consider the Moral Law and then ask himself if it could be more perfect. It covers every thought, word, and deed of every moral being in the world, past, present, and to come. Look at the sum of it as given by Christ: "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength: and thy neighbor as thyself." Is this not good? James says: "The wisdom"—that is the Bible and its religion—"that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without par-

tiality, and without hypocrisy." Could anything be better than this? The Bible condemns sin, commands holiness, and seeks to promote the happiness of man. Why seek to subvert it? The evils committed or the hypocrisy practiced by some of the professors of this religion are not chargeable to the Bible. It is not responsible for these; and yet some seem to think so. This is very unjust. Some men, as some one has said, are all the time licking the sores of professing Christians, like the dogs which tormented Lazarus by continually licking his sores. The church gets bad members into it. This is unavoidable. But the crimes of these false brethren are not to be charged upon the church or the Bible. The church is willing to have all the devils cast out of her, thrice willing, where the church is what the Bible would have her be, and she feels, deeply feels, it would be a blessing to her, even as the casting of the seven devils out of Mary Magdalen was a real blessing to her. But is Infidelity willing to have her devils cast out? The church would be purified and beautified by this process, even as Mary Magdalen who was a truer better woman when the devils were gone. But cast all the devils out of Infidelity and there will be nothing left unless

it may be a *very small bunch of bristles!* The existence and life of the church depends upon having the devils cast out of the hearts of men, but the existence and life of Infidelity depends upon keeping the devils in their hearts! It cannot exist apart from them! All the devils in the church belong to Infidelity. They are made and supported by it—"False brethren crept in unawares"—"Spirits of the baser sort."

Here we raise the question: At whose door do the evils, the wickedness, and the misery of this world lie? Who is responsible for these things? Are they the offspring of Christianity or of Infidelity? Are they to be traced up to the church or to her enemies? There would be no spiritual misery, no wrong-doing in the world if there were no sin. If everybody would live according to the directions of the Bible we would have almost a heaven on earth. But in this case Infidelity would vanish from our world. What is at the bottom of every sin? Unbelief. What is at the bottom of unbelief? Hatred of God and holiness. What is at the bottom of hatred to God and holiness? Desperate wickedness. To what does desperate wickedness lead? To misery and death. What is Infidelity? Unbelief of the Word of God. Thus at the bottom

step, as we descend along the way, down which Infidelity leads, we find misery and death unutterable! But at the top step, up the way along which Christianity offers to lead us, we find glory ineffable, happiness inexpressible, life, life, eternal! What a contrast!

2. The second aim of Infidelity is the exaltation of the creature instead of the Creator. Here again, see this set forth in the temptation of Eve by the Devil: "Ye shall be as gods." Yes, but not by dishonoring the true God. Not by disobedience to the word of God. Infidelity would rob God of his glory and bestow it upon the creature. Rob the holy God and honor the transgressor! Murder Christ and release Barabbas! Is this vituperation? We say it is the truth. How different Christianity which seeks to honor God but abase the creature for the creature's good. See Romans 1:25.

3. The third aim of Infidelity is to promote the happiness of mankind at the expense of the truth, or by disobedience to the word of God. Well, no doubt, men can have some pleasure in disobedience to the word of God. They can revel, drink, lust, kill, steal, blaspheme the name of God, lie, covet, etc.—all of which may gratify the wicked heart. But we ask:

Is it not a fiendish pleasure? Is not that a hellish sweet, if sweet it may be called, which is purchased at the expense of all that is noble and virtuous? The Devil said to Eve: "Ye shall be as gods, knowing *good* and *evil*." "You shall know what is good and how to choose it." Ah! Free thought, free action! Yes, but what is gone when the deed has been done? Virtue, happiness, life! No wonder the next we hear of poor Adam and Eve they are, as they think, hid from the Omniscient God! This is the state into which Infidelity led them. The infidelity of this age would have us ignore the word of God and seek our happiness in disobedience, unbelief, and rebellion. But let us remember that obedience to God's word secures the only happiness worth having. Then this aim of Infidelity is a delusion. It leads to misery. Christianity advises us to live by the word of God; and we have never known, nor ever heard of an individual who had so lived, *regretting it* in the dying hour. They often regret not having lived according to the word of God. This certainly shows a difference. Death is generally an honest hour.

III. IN THEIR CREEDS. The contrast here is very marked, as in many other things. The creed of Christianity is,

1. Faith in the triune God. By this is not meant that faith or belief which is simply intellectual or historic, but a faith which reaches the heart and draws out its warmest affection toward God as the Saviour of the soul; an evangelical faith the very essence of which is *trust*.

2. Repentance toward God and new life in Christ Jesus, through the operations of the Holy Spirit. Repentance for sin, and such a repentance as amounts to reformation of life. A godly sorrow for sin and a constant endeavor after a new life in love and obedience. Not mere resolutions to reform which are sometimes taken for repentance, but actual reformation by God's grace. Resolutions to reform will accompany genuine repentance, but genuine repentance does not always accompany resolutions to reform one's life. Evangelical repentance leads to a new life in Christ Jesus.

3. The third article in the creed of Christianity is hope in a glorious resurrection and an immortal life according to the promises of God's word. This is the anchor of the Christian's soul, and supports him amidst the greatest storms. Thus his "faith is the substance of things hoped for; the evidence of things

not seen." It is treasure laid up to which he looks forward and from which he draws comfort even here. He may love this life, may tremble at the sight of death, but this trembling is the result of a fear that he may not be right in his heart and consequently lose the inheritance which is all-glorious, and which fadeth not away. His fear is the result of not being able, perfectly, to "read his title clear to mansions in the sky," and not a want of confidence in God or the realities of heaven. True Christians always feel very unworthy of the "rest which remains for the people of God," and this is often the secret of their dread of death. They fear lest they should miss the prize at last. But it is their great appreciation of it which makes them fear losing it. But let us be sure to distinguish between the genuine and the false here. The true Christian trusts in Christ alone for salvation, not in anywise in his own merit. He hates sin and strives after a holy life. But let us look at the creed of Infidelity. It is,

1. *Free thought.* To think as they please, and speak as they please, and do as they please is a matter of great ambition with some people. They imagine that this is genuine liberty. There never was a greater

mistake. This is license, not liberty. Suppose the civil law would allow this to every man, then would it license every species of crime. Suppose the law of God should allow this to any or all, then would it encourage rather than restrain sin. To be a Free Thinker is a matter of great pride with some. Well, there is a sense in which every one ought to be proud of the liberty of free thought, but this is not the sense of the phrase as used by the Infidel. The skeptic attaches his own meaning to the phrase. Of what is he proud? He claims the right to think up a god for himself, a religion for himself, a system of morals for himself. Well, he may have the personal right, he may have the civil right, provided his preferences do not interfere with the protected rights of others; but he has no moral right to do so, unless he can demonstrate to a certainty, that the Bible is false and that there is no God. This he cannot do; so he has no moral right to be a Free Thinker if this is what he means by it. As long as there is a reasonable probability that the Bible is true it binds the conscience of every man.

But what is there in this claim of free-thought in which the Infidel glories? Is it liberty to do right?

Or is it license to do wrong if he chooses to do so? The latter unquestionably. "Well," says the objector, "is not this his right?" We answer, no. Not unless wrong can be right and wrong at the same time. He has no right to do wrong, nor ever can have. "But there are different views, among men, as to what is right and what is wrong, who shall be the judge," says the objector. Ah, this shifts the ground of discussion. This is a very different question. There are cases where each man will have to judge for himself, with the best lights he has, being responsible for his conclusion. But no man has a right to settle for himself or others the great principles of morality. God is judge. The question is: has any man the right to do wrong if he chooses to do so? It is absurd to raise any such question. But this is the *right* for which the Free Thinker contends!

But we return to the main question: What is there in this claim of free thought in which the Infidel glories? Is it the right to his own opinions? But opinions have a moral character, and a man's opinions may be morally wrong. Will he then claim that he has a right to them? He has no more right to believe wrong than he has to do wrong. Too many

lose sight of this in this day. There is too much of that *rotten* philosophy: "It does not matter what a man believes if he is honest in his belief." It does matter what a man believes; and he will be judged according to the wrong or evil of his opinions, and their influence on others. There may be some excuse where there is *no light*, but a man is responsible for every ray of light that he has or may have.

2. The second article in the creed of Infidelity is, *self-righteousness and a mercy with no Christ in it*. The latter part is a matter of trust with those only who believe in the existence of God and in a future life, but either deny the divine origin of the Bible, or seek to rob Christ of his glory by denying his divinity—thus making him an object unworthy of trust according to their view. The former are Deists, the latter Unitarians and Universalists. Then, viewing the whole article we are constrained to exclaim: "What a misplaced trust! "Our righteousness is as filthy rags." As to a mercy with no Christ in it, there can be no such thing. Christ is the only medium through which we can receive salvation. He says: "No man cometh unto the Father but by me." "Neither is there salvation in any other." If the en-

tire human family were gathered into one man and he offered as a sacrifice to God, it would not be a sufficient atonement for one sin. His blood would but stink in the nostrils of Jehovah! There is no hope apart from Christ. He says, "*without me ye can do nothing.*"

3. The third article in the creed of Infidelity is: *Hope in annihilation or eternal life dishonestly obtained.* Some infidels cannot get rid of the idea of God and a future life. It is very doubtful whether any do entirely. Some say they have, and look forward to complete extinction at death. This is their hope. But we have seen in chapter VII. there is no good ground for any such hope. But suppose there was *equal* ground for hoping in this as there is for hoping for future existence beyond the grave, who would hesitate, unless swayed by a fear of punishment on account of sin, to cleave unto the hope of eternal life? Our natural love of life would compel us to this choice. This is the only view which can be in harmony with our natures. "Why, then," says one, "do men ever hope for annihilation?" We reply: "Either, first, because life is a miserable burden to them on some account, or, second, because they are guilty of some great crime or

crimes, a sense of which rests on the heart as a mighty load unbearable, and, having no hope of pardon, they seize upon this vain hope as a relief. There is no evidence to support it, but they grasp at the delusion because it has been suggested. It is suggested by the *Enemy* as a means of accomplishing his own nefarious purposes. It doubtless causes many suicides, also the commission of many crimes. If it could seize the hearts of men generally it would make a hell on earth! What a blessed thing it is that Conscience keeps men bound over to the Judgment:

Others say they hope for everlasting life, but not according to the Bible plan. They trust in the Justice of the great Creator who, they say, will not cast them away eternally on account of any "*mistakes*" they have made. God, they say, is too Just to do anything of the kind. But what does this hope amount to? A hope that God's *Justice* may be *sacrificed*, and that they may *dishonestly* inherit eternal life. Think of a transgressor of God's law rejecting divine Mercy and appealing to divine Justice as the ground of his hope! Justice demands the punishment of the sinner, and Mercy alone is able to offer Redemption in Christ. But the Infidel would slip in and appropriate that for

which another, whom he despises, has suffered and died! "I am the door," says Christ, "by me if any man enter in he shall be saved, but he that climbeth up some other way is a thief and a robber." But let us contrast Christianity and Infidelity :

IV. IN THEIR INFLUENCE. This is a broad field, but we will survey only a portion of it. The influence of Christianity is twofold.

1. It restrains men from the commission of sin. The Bible condemns sin in all its forms, and pronounces judgment upon the sinner. It attaches a penalty for the violation of its teachings. Is not this right? What sort of government and society would we have if those who violated the laws of the land were never punished? Would not the world soon be deluged in crime and blood? Man is a moral being, but he needs the restraints of law and penalty. Even with these, how hard is it to restrain men from crime! Without the restraints of conscience revealing the Judgment, backed by the Bible revealing the penalty, society and the State could do nothing with our race. True we have society and government where there is no Bible, but Conscience is there. Such governments and such society, however, are not to be compared to those where

the authority of Conscience, which reveals the law of God written in the heart, is supported by the authority of the Bible.

2. Christianity influences men for good. It encourages the practice of virtue, ennobles the mind, elevates the heart, and makes man better in every relation of life. Compare the best Christian with the best heathen man, and then estimate the influence of Christianity for good. But Christianity is not a mere moral code. It is a divine religion designed to reach and comfort the heart. No religion on earth, except the Christian religion, will raise man from the barbarian to the civilized gentleman, actuated and inspired by hopes which purify the heart and life, as well as comfort the soul, in view of the future, with a refined spiritual comfort.

But let us turn to the *influence* of Infidelity. By seeking the overthrow of Christianity it influences men for evil. It leaves the impression in all its teachings, if it does not actually inculcate it by word, that there is no difference in acts in the end. If it believes in a future state at all, it teaches that all will be equal there; that God will not punish any one after this life; that all we have to do is to do nothing except

what suits *us*. "O no," says one, "we believe in upright living, in moral rectitude." We reply, we are aware that some infidels are very decent in their outward lives; but by seeking to abolish Christianity, they virtually seek to abolish the distinction between right and wrong. They take away the reward of moral, upright living, and the punishment of vice, except what may be experienced in this life. They thus open wide the flood-gates of iniquity. If they say they do not believe in a future life at all, they only make matters worse. Thus is the influence of infidelity evil, and only evil continually. It puts no restraint upon vice, it offers no reward to virtue beyond this life.

V. IN THEIR FINAL ISSUES. The Bible clearly reveals a heaven and a hell. A Heaven to which those who obey God in this world shall be brought; a Hell to which those who disobey God in this world shall go. Just what these places are in their fullness we know not. We know from the teachings of the Bible that heaven is a place of great glory and happiness; and that hell is a place of great misery. Now, the final issue of Christianity is the salvation and glorification in Heaven of millions and millions of sinners.

The blessings bestowed on these are twofold. They are delivered from sin and all its consequences on the one hand, and on the other translated into the regions of glory and blessedness. Thus the gospel saves from eternal death and bestows eternal life. It brings multiplied millions of sinners to God, and finally to Heaven. Is not this a glorious issue? But we cannot dwell upon the eternal inheritance.

What will be the final issue of Infidelity? Can any tongue or pen depict the scenes of horror which shall greet the eyes of the lost? Infidelity will claim its millions as victims of delusion! "Outer darkness, weeping, wailing, and gnashing of teeth; the worm that dieth not, and the fire that is not quenched." These are some of the expressions made use of in the Bible to denote the torments of lost souls. "But these are figurative expressions," says one. Well, suppose they are; figures have meaning, and are sometimes only faint images of what they represent. Is it wise to risk it?

"But we do not believe there is a hell," says the infidel. O! this is what men want to get rid of. The hatred of men to the Bible is generally owing, in a great measure, to the fact that the Bible reveals a

hell. Well, to use a suggestion which has often been made, and one which seems to have influenced the mind of J. S. Mill: If there is no hell the Christian is as well off as the Infidel; if there is a hell, and all the Bible proves to be true at last, despite the opposition of all opposers, what then? Here is what the Bible says: "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favor of the Lord. But he that sinneth against me wrongeth his own soul; all they that hate me love death." Proverbs 8:34-36. This is Wisdom. Had we not best be sure we are on the safe side? The door of opportunity is open—once shut it is shut forever!

CHAPTER XIV.

HEAVEN AND HELL AND MAN'S ETERNAL DESTINY.

Heaven and Hell as discovered in Reason and revealed in the Bible must be widely different places; particularly in regard to the condition of those who inhabit them. Heaven must be a place of happiness, because it is a holy place. To be holy is to be happy. Hell must be a place of misery, because it is an unholy place. Sin, as we have seen, must produce misery. "But Heaven and Hell are states, not places," says some one. We reply, it is hard to separate, altogether, state from place. True we may be happy or miserable and feel that the place that we are in has little to do with our condition; and yet, we can hardly conceive of such a thing without realizing at the same time, that a change of place might, and, in all likelihood would, affect our condition for better or worse. If miserable, we might be made more or less miserable; or, if happy, we might be made more or less happy, by change of place, other circumstances and other conditions remaining the same.

But Heaven and Hell, if they exist at all, must be

places, though they be said to be states also. For if, they exist at all, they must exist for a purpose. One of them must exist for one class of individuals and the other for a different class. Now, it is impossible to conceive of an individual or class of created spirits existing apart from place. Space is a necessary condition of existence ; hence, space is infinite and eternal, because God is infinite and eternal. Whether two spirits can occupy the same space at the same time is a question which science cannot settle, while Revelation is silent on the subject. But two bodies cannot occupy the same space at the same time, and we are to have bodies of some kind in the future world as well as in this. This is declared in the Bible. A body occupies space and hence a *place*. Therefore Heaven and Hell, if they exist at all, and are to be occupied, must be places. On the existence of these places let us note the following :

1. The consensus of opinion among men. It is almost universally conceded that there are such places. It is not necessary to dwell on this point. It is sufficient to call attention to the fact, which has already been set forth, that religion of some sort is universal, as the religious nature is universal ; and that all re-

ligions set forth these ideas more or less plainly, with more or less emphasis. But that we may understand the arguments by which the claim, that there is a Heaven and a Hell, is established let us notice,

2. Reason clearly indicates that there is to be a Judgment day for every man, in which his entire life is to pass in review, and he be condemned or approved according to his deeds done in the body. This is not a dogma of Revelation only; it is the teachings of Reason through the conscience as well. This is made certain by the study of all religions, the devotees of which have no knowledge of the Bible. Take the religion of the Greeks as an example. True, men in Bible-lands, and men who accept the Bible as a divine book, differ in their opinions about many things that respect the Judgment—the time, for instance, and many circumstances—but all agree that a Judgment of some sort and at some time is to be expected. The more cultivated and moral a people are the more fixed is this notion. The Bible, which we have seen to be of divine origin, corroborates the teachings of Reason on this subject, and wonderfully emphasizes it above what unaided Reason is able to do. “We must,” says the Bible, “all appear before the

Judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad." 2 Cor. 5:10. This ought to settle this matter.

3. Reason teaches that the wicked are to be separated from the righteous. If not, why any Judgment? Certainly this is implied in the very thought of a Judgment, especially when we remember that there are good and bad to be judged. It is implied also in the idea of Heaven and Hell, which seems to be inseparable from the fallen mind, and which we deem sufficiently proven to appeal to in this way, at this stage of the discussion, without being open to the charge of arguing in a circle, or begging the question. Besides, the Bible teaches this doctrine with awful solemnity. Read the first Psalm, also the twenty-fifth chapter of Matthew. Many hundreds of passages might be quoted from both Testaments. Now if the righteous and the wicked are to be separated, which is both reasonable and scriptural, then there must be separate places for them. These are called Heaven and Hell.

The second matter to which we invite attention in this chapter is MAN'S ETERNAL DESTINY. All are agreed that an eternal destiny of some sort pertains to

man. This is a necessity, whatever may be said of his nature, origin, etc. *First*, he must live forever as he is here; or, *second*, he must be annihilated at death; or, *third*, he must live in the future world for a time and then be annihilated; or, *fourth*, he must live forever in a state of happiness or misery in a future world, or in a state where he is, as he is here, subject to a strange mixture of both good and evil. Now, which of these do we think most probable in the light of all the facts? Here let us notice,

1. Physical science has very little to say on the eternal destiny of man except by implication, and even in this way nothing very definite. It says: "Man cannot live always as he is here—that his body is corruptible—that it must decay." It so far corroborates the teachings of the Bible which says to man: "Dust thou art, and unto dust thou shalt return." And, again: "Death has passed upon all men, for that all have sinned." Physical science furnishes us with many beautiful illustrations of the transformation of life from one state into another. For instance, the caterpillar into the butterfly; but in all these it makes no intimation on the eternal destiny of the soul further than that it may, and probably will, live in a

future state. It is as mute as the hills on the eternal destiny of man. It knows nothing of the subject. What does Chemistry, or Natural Philosophy, or Geology, or Astronomy know of this matter? Mathematics, with all her infinite computations, can give us no light on this subject. Even Physiology can tell us nothing. Profane history has not one word to say on this great theme, nor can have.

2. Mental and Moral Philosophy certainly teach, by implication at least, the doctrine of a future life for man, but these sciences utter no voice on the eternal destiny of the soul apart from the teachings of the Scriptures.

3. The Bible, and the Bible alone, opens eternity to our view, and informs us of the eternal destiny of man. Reason discerns the future existence of the soul, but the Bible alone can unfold that future. Behold the goodness of God in giving us a Supernatural Revelation! Without the Bible we would have been left goaded and tormented by conscience without one ray of hope to light up the future unless it were such a hope as is entertained by the heathen.

Here let us inquire, what is it on which the infidel relies for information on this subject? He seems, at

times, to be confident, and boasts of his prospective safety. Has any one come back from the eternal world, with information, to the fraternity of skeptics, on this matter? Has any one of their number gone out and explored the land, and returned with certain knowledge? Modern Spiritualism has been engaged in their behalf, and has often announced veritable communications with departed spirits, but Science and the Bible denounce the whole business as a fraud. "But the Bible gives an account of communications between the living and the dead in the case of Samuel, called up by the witch of Endor, to advise Saul, the King," says some one. We reply, the cases are not parallel at all. This was divine agency working through a wicked channel for a specific purpose. It was miraculous. We hardly believe that the mediums of the Spiritualism of this day are possessed of Supernatural power. God may allow the Devil to do some things wonderful at their hand as he did at the hand of Jannes and Jambres who withstood Moses, but there will be no spiritual benefit. The truth is, if men were to come from the dead many of these infidels would receive no spiritual benefit, since, as is declared in the parable of Dives and Lazarus, "If they hear not Moses

and the prophets, they would not be persuaded though one rose from the dead." By the way, we have in this parable, a deal of light, to the believer, on the point in hand. Then we come back to our proposition, the Bible and the Bible alone settles the question of the eternal destiny of man.

"O no," says one, "the Koran settles the matter, though somewhat differently from the Bible; and the Vedas settle it, with a variation from the Bible and the Koran; the sacred books of the Chinese settle it, though with a variation again from all the others. Now which is to be believed?" If this were made as a serious, honest objection—though we do not believe that it ever is—we would take special pains to answer it. This objection is generally no more nor less than an attempt to throw contempt on the Bible. Hence we pass it by with this remark: It is a pity, it seems to us, that one in a dark pit, threatened with ruin and misery unutterable, should be so vile as to sneer, with contempt, at the only ray of light that can reach his dark abode! The Bible seems to be an object of enmity with some people, and degrade it they must if possible! Why is this? What is there in the Bible to merit such treatment? *It is man's best friend.*

The occasion of the enmity against the Bible, in most cases at least, is, unquestionably, the doctrine of Hell. But why should man fall out with it on this account? Man himself is the cause of all the Hell there is for him. Sin dug the Pit; sin kindled its fires, and sin promotes its sufferings. God is love and he has no pleasure in the death of the wicked. *But*, "The wages of sin is death." Sin must be punished, and it is its own damnation. God has provided salvation for the sinner, and offers it to all on easy terms. If we refuse it and are lost will the Bible or its Author be to blame? Surely not.

4. *On what is the future state or condition of man to hinge?* We answer, as the Bible alone reveals the eternal destiny of man it must answer this question. Christ says: "I am the way, and the truth, and the life; no man cometh unto the Father but by me." Paul and Silas said to the Philippian jailer, in answer to the question he put to them on this subject, "Believe in the Lord Jesus Christ and thou shalt be saved, and thy house." This is simple and easy to all, by God's grace, which he offers to all who desire to know the way. *There must be some condition.* Suppose we try to find some condition more suitable to all. Can we

do it? This places salvation, by God's grace, in reach of all who hear the gospel, "The sick, the poor, the great and small, of every tribe and nation." The poor thief upon the cross could, by God's grace, believe and be saved. So may all who will. "Ho, every one that thirsteth, come ye to the waters," says Isaiah, "and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price." He means to tell us the conditions of salvation. Of course there must be repentance, there must be obedience, but these will exist if we believe with the heart. Then faith in, or our rejection of Christ, is the hinge on which our destiny is to turn. "This is ridiculous," says one. We say it is not to those who earnestly seek the truth and reverence God, and respect their own souls as they ought. Paul says: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him." See how the Bible meets this case. In the third chapter of John, thirty-sixth verse, it is said: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." This is decisive.

Here one says: "I cannot understand the doctrines of Imputation and Substitution." We reply, this is no reason for rejecting them. Isaiah says concerning Christ: "He bore our sins and carried our sorrows, and with his stripes we are healed." Now shall we reject this teaching because we cannot understand all about it? We do not act thus in other matters. We cannot understand how quinine removes malaria from the system, yet if we are sick from malaria we take quinine. Some say: "These doctrines of Substitution and Imputation represent God as unjust." Well, we need not trouble ourselves about that. God will take care of his justice. He says: "He can be just, and yet the justifier of him that believeth in Jesus." This is sufficient. Let us take the Bible for our guide. It will do us good. We may spend our days in raising objections, and all to no purpose. Many have done this and regretted it when it was too late to remedy the evil. All objections may be met and fairly answered. We cannot meet all in a short treatise like this; but all can be met. Let us think of the influence we are shedding on others by our position. It is for weal or woe. Some one has said: "Infidels are moral cancer planters!" Think of it.

Ruining themselves and others! The Bible says: "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap." "*Moral Cancer Planters!*" O! what shall the harvest be?

We have heard the answer of Paul and Silas to the Philippian jailer, who said to them: "Sirs, what must I do to be saved?" And they said: "Believe in the Lord Jesus Christ, and thou shalt be saved and thy house." Faith is necessary to all the Christian graces and leads them. But it must be a faith that works by love—a faith that in its influence leads to Sanctification—a faith that overcomes the world. Without this faith we cannot lead holy lives and serve God acceptably. "Whatsoever is not of faith is sin," says the Bible. But as this sort of Faith is the gift of God, Eph. 2: 8, the great question, with many, is, "How shall I obtain this Faith?" Many understand *what* is necessary to be done in order to be saved, but, *how to do it* is the great question.

The writer had a letter once from a very intelligent person who was much concerned on the subject of the soul's salvation. In it was the following sentence: "I know you can tell me *what* to do, but can't you tell me *how*?" Many are more concerned about the

how than the *what*. Now for the benefit of any who may be concerned in this way, whose eyes these lines may chance to meet, we say :

(1) Cease from man's inventions on this subject. They are many. Solomon says: "Lo, this only have I found, that God hath made man upright, but they have sought out many inventions." *Ism*s of the world designed to subvert the Bible! We have heard a great deal about *the warfare of science*. Who has written *the warfare* of the Bible? Who could? Man is given to moral and religious inventions; even more so, the Devil. Satan beguiled Eve into the attempt to *invent* herself into a god, and ever since he has sought to entertain all who will listen to him, with *Ism*s designed to mislead. A refuge of lies! Let us cease from man's ways in these things, and the Devil's too.

(2) Let us take God's word as our guide. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."—David. "Faith cometh by hearing, and hearing by the word of God."—Paul. "Him that cometh unto me I will in no wise cast out."—Jesus Christ.

CONCLUSION.

We have now reached the point of conclusion in this book. We have seen what man is and whence he came, and why he came. As to his future we have seen, from the light of Reason, that it is morally certain that he *must* live after the death of his body, and that he is, on account of sin, liable to suffering; that he needs a Supernatural Revelation to instruct him in many things; that such a revelation has been given in the Bible which teaches him, in all matters of duty, and opens the future more fully to him. Now, reader, before we part let us direct your attention to one other matter.

Man was not made for the Bible but the Bible for man. This we know from the nature and contents of it. It is addressed to man and offers him relief. It carries with it the olive branch of peace. It does not propose to rob man of his rights. It is no tyrant attempting to coerce him into terms, but it recognizes him as free to choose or refuse, and only endeavors to persuade him to submit himself to God. Now the great question is: WHAT SHOULD MAN, UNDER ALL THE CIRCUMSTANCES, DO WITH THE BIBLE?

1. Should he reject and denounce it as a fraud? If so, why? Because it professes or claims to be from God? Why, then, not denounce Nature as a fraud? She claims God as her author. Every creature is loud in this claim. Does every creature lie in this claim? The man who declares this is an Atheist. Is atheism reasonable? Why should man denounce the Bible as a fraud? Because it contains inscrutable mysteries? Nature contains just such mysteries. Could any human being believe the Bible to be from God if it did not contain inscrutable mysteries? Reason says: "No." Why should man denounce the Bible as false? Because it contains the doctrine of future punishment for the wicked? Reason and Conscience teach the same. Should Reason and Conscience be denounced because they give us glimpses of some things we do not like to see? But why should man reject the Bible and denounce it as false? Because it tells man what he is morally, reveals the scars of sin in his soul, and points him to the Judgment where he must render his account? Conscience does the same. Once more. Why should man reject the Bible and denounce it as a fraud? Because it offers a remedy for his sin, teaches him to fear God, depart from iniquity, and thus try to

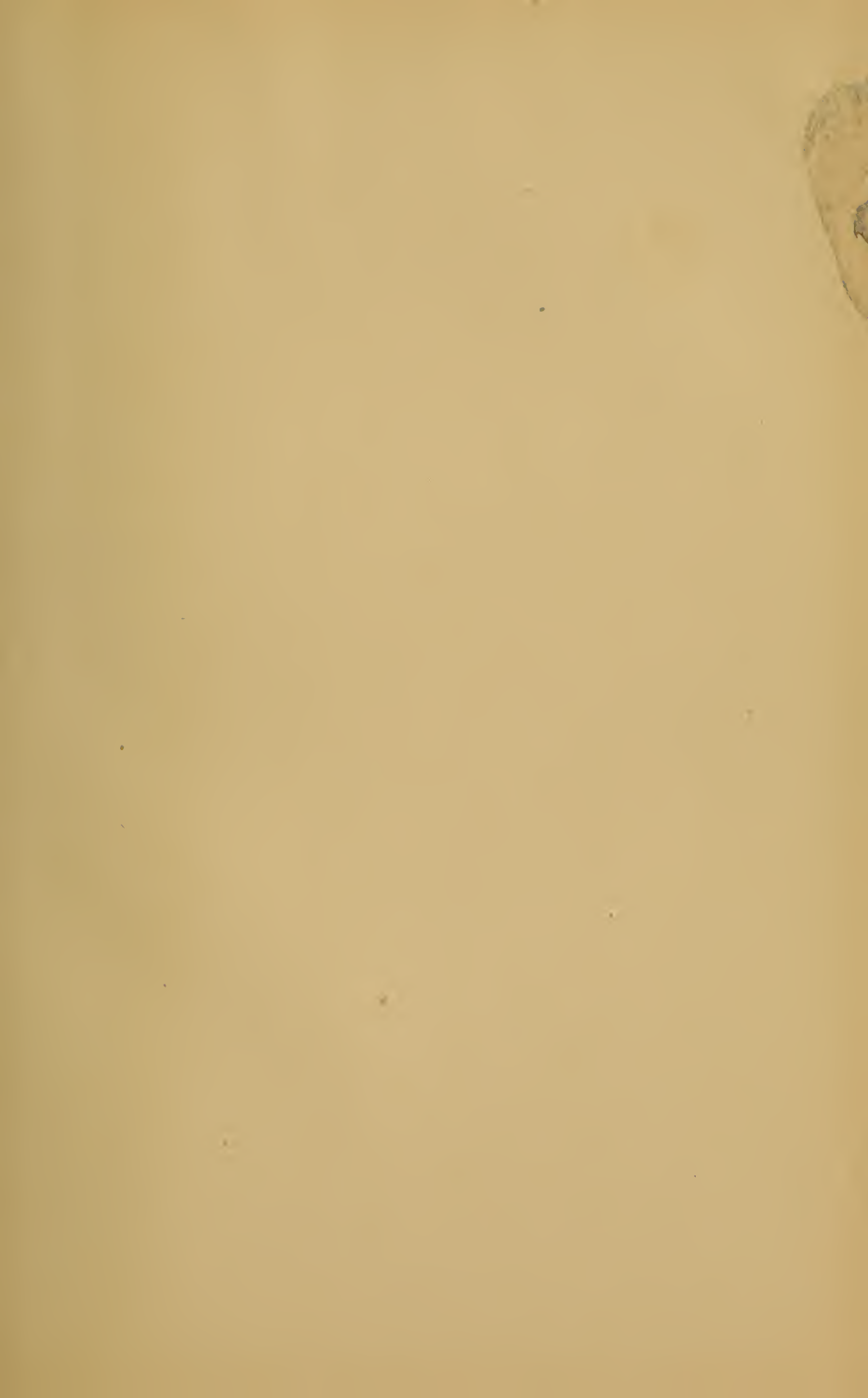
shun Hell and get to Heaven? Reason says: "Man needs help; that he ought to forsake sin, and try to get to Heaven. Hence the man who opposes the Bible opposes Reason and Common-sense.

2. Should man *neglect* the Bible and its instructions? If so, why? Because there is a better book anywhere? Because there is a better religion than it teaches? Where can such a book and such a religion be found? Is Heathenism better than Christianity? Are the sacred books of the Hindoos, or Chinese, or Mohammed superior to the Bible? *Are they equal to it?* James says: "The wisdom," that is the religion and instructions of the Bible, "that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Could anything be superior to this? Bible wisdom says: "He that sinneth against me wrongeth his own soul. All they that hate me love death." How strange is it that man will wrong his own soul! That he will, from choice, pursue the course of death!

3. Should not man, rather than *reject* or *neglect* the Bible, accept its proffered help? Suppose, after all the efforts of infidelity to demolish it, there remains

one doubt, just *one*, as to whether these efforts have been successful, should we not give our souls the benefit of the doubt? Instead of this being the case, however, the truth is, almost every ray of light, from every quarter, points to the confirmation of the claims of the Bible. Does this book demand of us anything that is calculated to make us miserable except the forsaking of the sin we love? To forsake sin and turn unto God is *to live*. Unbelief is sin. Then, in order to *live*, we must forsake unbelief. What shall we do? We must have a god. Who is our god? We must have a belief. What is our belief? We must have a religion. What is our religion? *Is there any comfort in Infidelity?* Listen: "There was never law, or sect, or opinion did so magnify goodness as the Christian religion doth."—Bacon. "Human happiness has no perfect security but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom, nor virtue, nor knowledge has any vigor, or immortal hope, except in the principles of the Christian faith, and in the sanctions of the Christian religion."—Josiah Quincy. "But wisdom is justified of her children."—Jesus Christ.

THE END.





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