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ARTICLE I.

WHAT IS INDUCTIVE DEMONSTRATION?

The terms deduction, induction, are very currently used, and they seem to be regarded as signifying two contrasted methods of ascertaining truths. The description usually given in popular statements is, that, while deduction is the drawing down of an inference from a more general truth, induction is the leading in of a general truth from individual facts. There has doubtless been much bandying of the terms, which was not more intelligent than the word-play with that other pair of ambiguous terms, "analysis and synthesis." It is customary to say that Aristotle first examined and formulated the deductive logic or syllogism, and Bacon the inductive method. While almost entire barrenness is imputed to the syllogism, the glory of great fruit and utility is claimed for the induction. Some, indeed, are perspicacious enough to see that neither Aristotle nor Bacon was the inventor of the one or the other method of reasoning, any more than the first anatomists of human limbs were the inventors of walking. Nature has enabled men to walk, and ensured their doing so, with at least imperfect accuracy, by fashioning the parts of their limbs, nerves, bones, tendons, and muscles. The anatomist has only described what he found in the limbs by his dissecting knife. Men virtually syllogised before

ARTICLE II.

THE BIBLE, A DIVINE REVELATION.

The purpose of this article is not at all ambitious. Its aim is simply to present the recognised arguments in as plain a manner as possible. Its character may be judged from the fact that it is used with the class of young girls who come under the instruction of the writer.

The first point made is, that a revelation from God to man, concerning his religious interests, is *possible*. We say, concerning his religious interests, because such we take the Bible to be. While the book contains interesting matter to the geologist, the historian, the ethnologist, the linguist, the poet, the orator, the lawyer, the statesman, and the moralist, it is not designed as a treatise upon any one or all of these subjects. These are merely incidental features. Its purpose is to reveal to man the scheme of his redemption from sin.

Such a revelation from God to man is possible. The possibility of an intelligible revelation depends upon the intelligence of the two parties, and a medium of communication between them. Sir Isaac Newton could not tell the apple, when it fell, that its descent was due to the law of gravitation, for the reason that the apple was not a mind. Even Max Müller or Dr. Gildersleeve probably cannot tell the simplest abstract truth to the Hottentot or to the Corean. Because, while each is a mind, there is no medium of communication between them. The Hottentot does not understand English nor any other language with which Dr. G. may be familiar, and Dr. G. has probably not yet mastered the beauties of the Hottentot vernacular.

God and man are both intelligent spirits; and while man may not understand God's language, God does understand and can use man's. It is possible, therefore, for God to make a revelation to man.

Advancing a step, we say that a revelation from God to man, with regard to his religious interests, is not only possible, but *probable*. The point now is, that it is antecedently probable that

God would make a revelation to man. This will appear whether we look towards man or towards God. As far as man is concerned, the probability rests upon his need of such a revelation. This need is apparent from man's ignorance. He is in a state by nature of helpless ignorance as to the most important facts which concern his religious interests. He is ignorant of his origin. He is here a spirit embodied. His fathers were here before him. But his own unaided science teaches him that there was a time when he did not exist upon the earth. Some attempt to answer the question by affirming that man sprang from the lower orders of creation. This, however, does not settle the question, even if it be true. It only carries it farther back. If man came from the animals, and the animals from the vegetables, and the vegetables from the minerals, and the minerals from star dust, fire mist, or nebulæ, the problem is not solved; it is not even lessened. Whence came the star dust or the nebulæ? Were they eternal? This is incredible, for no finite being can possess infinite properties. If not eternal, they began to exist. If so, how? Ah, that is the question, and before it human science stands dumb in baffled impotence. It is just as easy to make a universe as it is an atom. No finite power, no chance, no spontaneity, can do either. Given the atoms, and the universe may be finitely possible. But the bringing of a molecule into being from absolute non-existence is not possible except by infinite power. Indeed, to a finite being it is unthinkable. Whence, then, came man, and the universe, of which he forms a part? Science cannot answer. He who made both alone can do so.

Man is ignorant of his destiny. His fathers have died. Generations have passed away. What has become of them? Apparently they have ceased to exist. But does man perish like the brutes? His moral nature is not satisfied with an existence here. Not only are there so many things left unfinished, but especially are there so many wrongs unrectified in this life, that there ought to be a future. But who can say that there is? Science cannot. She is as mute at the grave as she is at the cradle. God alone can tell, for man's future as well as man's present existence depends upon the will of God. No finite power can create an element;

no finite power can annihilate one; and yet no element possesses the power of independent self-existence even for a moment. It is all as God wills. God, therefore, must tell man whether he is to live beyond the grave; and if so, where, how long, and how.

Man is ignorant of his duty. Next to God, duty is the sublimest thought that enters human conception. Man may afford to be ignorant as to whence he came and whither he is going, but he must know what is his duty, what he ought to do. Better not to exist, either in this or the future life, than to live irresponsible to the claims of duty. Man cannot and ought not to be satisfied with a partial recognition of the obligations under which he rests. He must know his duty, his full duty, and know it clearly and unmistakably. The principles of duty, though far-reaching, are very few and simple. There are only two of them, "Love thy neighbor as thyself," and, "Love the Lord thy God with all thy heart." These are all; and yet what human mind, untaught of God, ever conceived or promulgated them? They were divinely revealed to man.

As illustrative of man's religious ignorance, we adduce, as one more instance, the fact that man, by his wisdom, knew not God. All practical religion, whether reverential, as it looks towards God, or redemptive, as it looks towards man, depends upon a correct knowledge by man of God. All observation shows that man has no natural correct knowledge of God. It is not necessary here to settle the question whether man, by his own unaided powers, conceives the idea of God. We do not believe that he does. It is our conviction that the notion of a supernatural being or beings, entertained outside of Bible lands, is but a corrupted tradition handed down from Babel. But let it be true that these conceptions of divinity are natural; that they are the original results of man's own unaided thought; and still it is true that man needs a revelation to teach him the existence and character of God. What are these ideas of the Deity? Take them as you find them in the most enlightened of heathen writers. What was the Zeus of the Greeks and the Jupiter of the Romans? A character that would not be considered respectable in genteel Christian society. It is a miserable and blasphemous burlesque

upon the true God to assert that these creations of human thought and fancy are to be considered, in any true sense, representations of himself. Far more reasonable would it be to say that the soulless ape is a true representative of Socrates or Cicero. Man needs not only a knowledge that God is, but also that he is, as he is, "a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth." No such knowledge has man outside of the Bible. Take but two of the divine attributes, unity and spirituality, and where do we find these conceived and set forth by any man who had never read the Bible? Man needs such a correct knowledge; for, as we have said, his religion will be determined by his conception of God. A false god, or a false idea of God, necessarily leads to a false religion, or to a correspondingly low and degraded form of the true religion. A true religion, based upon a correct conception of the true God, is the food, the very life, of the soul. A false religion, resulting from a false idea of the Deity, is the poison, the very death, of the soul.

The probability of a divine religious revelation to man appears thus from man's need, as ignorant of his own origin, destiny, and duty, and of the very existence and true character of God.

It is equally manifest from man's need as a sinful being. That man is a sinful being, no rational human mind, acquainted with itself, will deny. He who dares deny it, is the saddest proof and illustration of its truth; for such a mind must be lamentably ignorant of its own moral condition, and of any correct moral standard. That man is a sinner, is to him the most infinitely weighty and momentous of all truths. It involves two facts, either of which is of transcendent interest. If man is a sinner, he is under a penalty. What that penalty is, in its exact nature and extent, he may not know. But it requires no revelation to assure him that he is under condemnation. "Conscience makes cowards of us all," and conscience points her accusing finger at every soul, and says, Thou art a guilty criminal. If man is a sinner, he is morally polluted. It is a sad fact, and a sad proof of man's woful moral state, that he does not realise this as he does the dread of punishment for his sins. Yet this is

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far the worst feature of his sinfulness. Better far to suffer the tortures of the damned than to have the spirit of a devil. Aye, the latter is essential to, for it is the cause of, the former.

Man surely needs deliverance from this evil in both of its forms. In comparison, his ignorance is a trifle. Indeed, the ignorance would not exist but for the sin ; for it is but one of the results of sin. Man cannot save himself. He not only does not know how to do so, but it is impossible for him to know, until God shall reveal to him the mode. This is manifest ; for the terms upon which God is willing to save man must be fixed by God, who alone, therefore, can reveal them, or cause them to be officially and authentically promulgated.

For man's sake, then, a revelation of redemption is needed, and may be said to be probable.

The argument, however, is manifestly incomplete, should we stop here. A dove may need deliverance from the talons of an eagle, but that does not prove that the eagle will grant it. To use a much more apposite illustration, an ignorant and debased criminal doubtless needs pardon, enlightenment, and moral renovation. That, however, does not prove that his justly incensed sovereign and judge will grant these to him. It will depend upon the sovereign himself. This leads us to consider the probabilities of the case, as seen from the *divine* standpoint.

Here two thoughts are suggested. First, God's character and relations to man make it probable that he would interpose for his recovery. God is infinitely just and holy, but he is also infinitely gracious and loving. God is not only the Sovereign and Judge of man, but he is also his Father. Will not the love and grace of his fatherly heart lead him to deliver man from his estate of sin and misery ? Let any parent look into the longing eyes of his starving child and answer this question : If we, being evil, would give bread to our famishing children, how much more would our Father in heaven give knowledge and pardon and purity to us that need them for the very life of our souls ? If he be a Father, surely we cannot expect less than that he would reveal a mode of salvation to us.

The argument, is strengthened by the second thought, that

God's interests are identified with man's on this great question. Man, ignorant, condemned, polluted, can only be a blot in the universe. The world, built for man, would be a failure, and Satan would laugh in triumph as he dragged the race down to darkness. Is not God's honor involved? That is, would it not add to his glory to snatch man from ruin, pardon him, educate him, elevate him, sanctify him, fit him, as a redeemed, intelligent, and purified spirit, to praise the Lord that made him and rescued him from ignorance and sin?

Man's need, as an ignorant, sinful creature; God's fatherly interest in him, as his deluded and helpless child; the use which God can make of him, as a ransomed spirit, to glorify his own wondrous wisdom and grace—all taken together, make the probabilities mount up to a moral certainty that man will not be left to his natural and hopeless fate, but will have revealed to him a message from above, by which he can be pardoned and restored to the forfeited favor of his Maker. It is rational to believe and expect that God will make a revelation to man.

We are ready now for the third general step in the argument. A revelation from God to man has been shown to be possible and probable. We now affirm that such a revelation is *actual*, and is to be found in the Bible.

The proof is progressive, and is to be arranged under three heads. First, the EXTERNAL evidences. These are the lowest and least valuable.

I. The first of these is *miracles*. What is a miracle?

It is a supernatural or *superhuman* act. It is supernatural in that, though wrought by the God of nature, who is the God of the Bible, it is different from, and may be said in a loose way to be above, his ordinary natural workings.

For the purpose of our proof, we prefer to consider the miracle a superhuman act. There are two possible authors of the Bible: man and God. We affirm the divine as against the human origin. It is essential, therefore, that the evidence be such as cannot be offered for man's authorship. For our purpose, the miracle must be superhuman. If man can open instantaneously the eyes of

one born blind, or raise the dead, then such acts cannot be claimed as proving God's direct connexion with the Bible.

The act may be one of superhuman power. All prophecies may be considered to belong to the former class. The statement by the Saviour, that Peter would find the tribute money in the mouth of the first fish which he caught, is another example. Most of the Scripture miracles, however, are exhibitions of superhuman power.

A miracle must be wrought in proof of some important truth, or to attest the divine mission of one bearing an important message from God. It is altogether a low and mistaken view to consider God as a mere thaumaturgist, working these wonders that men may stare and exclaim. They were intended to be the signet of his royal seal to the revelation of his plan of human redemption. It was in effect God saying, I show that this Bible is my proclamation of salvation, by my causing these servants of mine to perform these acts which no mere man can do. If the message uttered be not the truth, and such truth as is worthy of a special divine revelation, then no miracle, or alleged miracle, can prove it to be so. The miracle is not the only nor the highest proof of the truth revealed. It calls attention to the truth revealed, and confirms it; but it must be the truth, else the miracle is no miracle.

These miracles, like the prophecies, are proofs outside of the Bible, and therefore are properly classed among the external evidences. For while the miracles and prophecies are recorded in the Scriptures, the mere record does not make them proofs. The working of the miracle is the evidence and the fulfilment of the prophecy; and these are outside of the Bible.

The miracles offered as proofs of the divinity of the Scriptures were actually wrought. Some such evidence as this was antecedently probable. The higher and stronger and more enduring proofs of the inspiration of the Scriptures, which we shall subsequently present, are not so well adapted to the important service of calling the attention of common people to the claims of a divine revelation. They require thought, consideration, time, for their proper influence. To a comparatively uncultivated

people the Bible was originally given ; and they must needs have something outward and striking to awaken their interest, and to lead them to consider the higher evidence which the Bible presents. There is nothing better adapted to this than the physical miracle.

It is as easy for God to work a miracle as it is for him to operate the ordinary laws of nature. To make this manifest, we need only postulate the being of God. If he exists, the infinite, spiritual, personal Creator, then he can do anything which is not a violation of his own perfect nature. If he created one atom of matter from nothing, then he is infinite in power and can control matter at his will. If he is the author of life, he can surely restore life to the body whence it has departed.

The so-called scientific objection to this is, that God has precluded the possibility of a miracle by the stamp of invariability which he has put upon all natural law. The same causes always produce the same effects. This no rational intelligent mind will deny. The laws of nature are just as constant as is the nature of their infinite Author. The laws of attraction and repulsion, of development, of life, are uniform. They are so; they ought to be so. There could be no progress; indeed, there could be no rational, healthful life in this world, were it otherwise. But so far from the constancy of law rendering a miracle impossible, it is one of the necessary conditions of a miracle. There could be no miracle, were the laws of nature fitful and capricious. This is easily seen. Take the greatest of the miracles, the raising of the dead. Suppose that the law of departed life not returning to the body once dead was not uniform; that, while living beings once dead generally remained so, they yet frequently revived and resumed their animate existence; would the restoring of a few dead people to life be miraculous? Would it not be properly regarded as but one of the frequent caprices of nature?

A miracle, to be a miracle, to accomplish the purpose of a miracle, must be something so extraordinary that no known human ordinary law of nature could effect it. It is not necessary that a law of nature should be violated. Perhaps it is not necessary that such should even be temporarily suspended. All of the phenom-

ena of the miracle can be explained upon the simple assumption of the temporary introduction of a new force within the province of nature. A man makes a clock to run for a thousand years, and he puts into it machinery which will strike the centuries. These strokes are extraordinary. They happen only once in a hundred years. They awaken the liveliest interest by their rarity. But they do not violate the ordinary movements of the machinery. They do not even suspend them. They are merely extraordinary additions to the mechanism. So it may be with the miracle, even if we take the low mechanical view of the universe.

The objection which many intelligent candid persons have to the miracle will be removed, if proper consideration is given to the purpose for which they were wrought. It must be admitted that the unvarying uniformity of the laws of nature is so beneficial, and the temporal good resulting from the miracle is so slight, that the presumption is decidedly against them, unless they can be shown to subserve some purpose commensurate with their importance. Such a purpose they have. While it is freely conceded that they are not the highest proof of a spiritual revelation, the point is made that the authentication of a revelation of redemption from God to man is of such transcendent interest as to justify God in using every variety of proof, so as to leave it beyond the range of rational doubt. If the miracle serves no higher end than merely to awaken the interest of ignorant, ruined man to the fact of a divine revelation, so that he will be led thereby to consider its higher and stronger evidences, then it is clearly necessary and justifiable. We may expect God to use every proper means to authenticate his revelation of salvation to man.

The benign and dignified character of the Scripture miracles is a proof of their divine character. In connexion with this, there is significance in the manner of their narration by the Evangelists. They are described or narrated, like any other historical fact, in plain unimpassioned language. The force of this will strike any competent critic who will read the record of them, in immediate connexion with those given in the spurious New Testament Apocrypha.

Finally, that these miracles were actually wrought, is shown by the fact that the historical testimony in their favor is greater than that of contemporaneous events which are not doubted.

While miracles never were the most important proofs of the divinity of the Scriptures, they are far less so now than in the age and among the people when and where they were wrought. As their office is mainly preparatory to the other evidences, since these have come into full view, miracles have been virtually superseded.

II. The second of the external evidences is *Prophecy*.

Prophecy is to be distinguished from mere human foresight, which foresees and foretells the future. Foresight is based upon experience and the uniformity of causation. A man foresees the future event in its present causes. Prophecy, on the other hand, is a direct prevision of the future, and is, therefore, superhuman.

The value of a prophecy as a proof depends: 1. Chiefly, of course, on its fulfilment. 2. On the number of its details. 3. On the length of time uttered before fulfilment. 4. On the probability of its fulfilment at the time of its utterance. 5. On the number, knowledge, and friendliness of the agents that fulfil it.

Some remarkable prophecies have been recorded in the Scriptures. Concerning Christ, we find his parentage of a virgin, Isa. vii. 14; the place of his birth, Mic. v. 2; the time of his birth, Dan. ix. 25, 26; his character, Isa. liii. 3; his entrance into Jerusalem, Zech. ix. 9; his betrayal for thirty pieces of silver, Zech. xi. 12, 13; his death-cry, Ps. xxii. 1; the non-breaking of his bones, Exod. xii. 46; the piercing of his side, Zech. xii. 10; the distribution of his clothing, Ps. xxii. 18; his association with criminals and with the rich in his death and burial, Isa. liii. 9., etc.

Concerning the four world-empires, Assyrian, Medo-Persian, Macedonian, and Roman, the prophecy is given twice—Dan. ii. 31–45; and vii. 1–14. Though couched in the figurative language of prophecy, it is so true to its historical fulfilment, that Porphyry declared it must have been written after the events had occurred.

Concerning Egypt, it is twice declared that it shall lose its in-

dependence, and no more be governed by its own princes. Ezek. xxx. 13; Zech. x. 11. This has been literally and strikingly fulfilled for over two thousand years.

But the prediction to which special attention is called, regards the Jews. Their leader and the founder of their nation, Moses, declared that, on account of their sins, they should be scattered among the nations, where they would be a hissing and a by-word, but should be preserved and finally restored to God's favor and their own land. Deut. xxviii. 37, 64, 65; and Lev. xxvi. 40-45. They have been scattered. Beginning with the first deportation in 741 B. C., then again in 721 B. C., again in 606 B. C., again in 588 B. C., and finally in 70 A. D., they were thoroughly extirpated from their native land and dispersed among the nations. To-day, go where you will, and you will find the Jew. In their exile, they have suffered all that the great lawgiver foresaw; they have everywhere been despised, oppressed, persecuted.

Though thus widely scattered, and mingling freely with the various peoples among whom they have lived, they have preserved to this day their separate existence and their physical peculiarities. This is a most interesting and important fact. It is nearly two thousand years since they became exiles. They have not kept themselves in a body, but have been scattered in small numbers all over the earth. They do not keep to themselves, but associate freely, especially in commerce, with the races with whom they live. Yet, with rare exceptions, they never marry a Gentile, and are now as distinct a people as when they first left their native soil. We, in this country, can appreciate this marvellous fact, as we look around us, and know that our community is composed of English, Scotch, Irish, Germans, and French. Though we have been here only a century or two, half of our families do not know their lineage; and the other half know it only by tradition. In not one instance in a hundred can it be told, by any physical marks, whether an individual is of English or French extraction, provided his family has been here one hundred years. This preservation of the Jewish race during these long centuries of exile and mingling with other peoples, may be illustrated. Let one go to the head waters of the Missouri, and there dye one

of the small streams, not three feet across, a scarlet red. Let that stream empty into the Missouri, go with it, past and through States, until it flows into the Mississippi and on to the Gulf. Let that scarlet stream, like a thread, preserve itself during all this journey of close union with the other waters, and you have a fact no more wonderful than the preservation of the race peculiarities of the Jews, scattered for hundreds of years amidst the ocean of humanity. Truly may it be said that the Jews are the miracle of providence and of history.

III. The third external evidence of the divinity of the Bible and of Christianity, the religion which it enshrines, is seen in *the success of the gospel under adversity*.

Success of itself is not necessarily a proof of merit, much less of divinity. Its conditions determine its value. If among the ignorant and the vicious, and by means of low and sensual arts, it evidences nothing that is laudable. If, however, it is without and despite adverse human agencies, it shows the working of an extra-human power.

That Christianity became the recognised religion of the Western civilised world, within three centuries of the death of its founder, is an historical fact. From a little handful of Jews in the thirtieth year of our era, its followers grew to be the ruling element of the Roman Empire in the first quarter of the fourth century.

The human, earthly, sensual influences were all adverse to this success. This fact may be viewed, first, negatively. It was without numbers. When Christ was crucified, his followers, all told, probably did not aggregate more than a thousand. They were without wealth, education, social or political influence. It has been said that Paul was the only educated Christian in the first century. They could and did offer no earthly nor sensual reward as an inducement to the reception of the new religion.

There were also positive adverse influences against which Christianity was compelled to contend. Its founder was a Jew, at that time a subjugated and despised race. See Juvenal for this. He was a Jew in lowly circumstances, without wealth, learning, so-

cial or political *prestige*. He was rejected by the ecclesiastical and secular authorities of his own people. He was condemned by them as a blasphemous impostor. Turned over to the dominant Roman power, he was given the form of a trial, and judicially condemned on the charge of sedition. He was publicly and ignominiously executed as a criminal by the Roman Governor.

His followers and early advocates, like him, were Jews, without any adventitious circumstances to recommend them or their message to the favor of the people. Not only so, they were frequently at strife among themselves, and were sometimes compromised by hypocrites and self-deceived professors and teachers of the novel doctrine of the cross.

The gospel preached, so far from catering to human passion or to earthly interests, called all who professed it to deny their ungodly lusts, to crucify their selfishness in every form, and to live soberly, righteously, and godly in this evil world. This fact gathers strength, when we learn from the Epistles to the Romans and to the Corinthians, from the writings of Juvenal and Martial, and from the excavations at Herculaneum and Pompeii, the extreme sensuality of this age of the Roman Empire. Such men were not likely to be moved by a call to the rigid morality of the Bible.

Finally, the sceptre of the Cæsars at that time was, in the Western world, practically omnipotent. Taxes were paid to the imperial government by one hundred and twenty millions of people, and the Roman eagles were the symbol of civil authority, undisputed everywhere. The Roman Senate decreed the religion of Jesus to be unlawful, and authorised and commanded the constabulary throughout the empire to suppress and eradicate it. Socially proscribed, Christians were now civilly prosecuted and popularly persecuted. No less than ten distinct efforts were made by the imperial government itself to burn Christianity out with the fires of martyrdom. It is said that Nero wrapped the bodies of its professors in tarred cloths, or other combustible materials, and, igniting them, set them as lamp-posts at the corners to illuminate the capital city.

Let us collect and combine these facts. We have here a Jew-

ish peasant, crucified as a criminal, preached by a handful of Jews as the Son of God and the Saviour of the world. By his authority they call men to a life of virtuous self-denial. They and their converts are bitterly and relentlessly persecuted by the supreme civil power. Despite all this, Christianity grows steadily, rapidly, and in less than three hundred years is the popular faith and the established religion of the empire.

There is no effect without an adequate cause. Here is a marvellous effect. What produced it? We look in vain to human agencies and to earthly causes. These were all adverse. Eliminating these, we are shut up to the conclusion that the power was superhuman, was divine.

IV. The last of the external evidences which will be presented is, the *results* of the Bible. If we go into an orchard, wishing to learn the character of the various trees that compose it, we examine the fruits which are to be found upon them. If a tree produces good fruit, we say that it is a good tree; if the fruit is bad, we pronounce it a worthless tree. The same common-sense principle can be applied to the Bible. If its results have been beneficial, it cannot be a lie. If they have been evil, it cannot be true.

An examination might be made of its influence in the formation and development of individual character. If the men in any community who take the Bible as their guide and whose lives are conformed to its teachings, are not made better by it, then it cannot be a revelation from the God of truth and righteousness. Without fear it can submit to this test and challenge the investigation.

But we prefer to apply this principle on a grander scale, by observing its influence on communities and nations. Let two maps of the world, as it is to-day, be made entirely independent of each other. Let the first be the map of civilisation. Let the nations which are the progressive ones in all the arts and sciences, in political liberty, in the general diffusion of education, in the advancement of agriculture, manufactures, and commerce, where the masses are in the highest condition, be painted white upon this map. Let those whose civilisation is still in the twi-

light of its advancing dawn, be marked by neutral colors. Let those which are still in the night of ignorance, oppression, and thriftlessness, receive a positive black.

Let another hand, unprejudiced and intelligent, make a Bible map of the world. Let him put in white those countries where the Bible is not only known, but is in the possession of the masses, who believe it, love it, and practise it. Let the neutral shades indicate those lands where this book is known, but is held in the exclusive possession of the priestly few. Let the black designate the regions where the Bible is unknown or discarded.

Hold up the two maps and compare them. They are the same to a line. Every intelligent man will readily see that this is true. Is there no significance in this fact? The Bible and civilisation go hand in hand. Where the Bible is, there you find civilisation; where the Bible is not, civilisation is also wanting. The Bible goes before, and civilisation follows as its invariable attendant.

Such are the external proofs of the divinity of the Scriptures; superhuman miracles of beneficence; fulfilled prophecy of the most improbable kind, seen by eyes around us to-day; success in conquering the Western world, despite all earthly and human adverse influences; and the fruits of progress, prosperity, intelligence, freedom, and morality which it has produced. We might rest its claims here, and yet these are the lowest evidences on which its divinity rests.

We are now to look INTO THE BIBLE ITSELF, and see whether an examination of its contents will justify the claim made for its divine paternity. Every rational mind will at once see that this is a far more important part of the discussion than that which has been already given. However strong the external proofs may be, if they are not sustained by the book itself, they must be set down as false, or, at most, as illusory. If the Bible is God's child, it will surely bear the marks of its fatherhood, in no dim lines, on its very face. If it does not, no intelligent man will or ought to receive it.

The first thought suggested by a careful reading of the Scrip-

tures is a negative one: they contain nothing inconsistent with itself, nor that is unworthy of its divine origin. There is *nothing inconsistent* or contradictory in the book. On the presumption that it is a human composition, this is incredible. We know that it treats, incidentally, of a great variety of subjects; that its composition covers a period of at least sixteen hundred years; that its human penmen were more than thirty different persons, some of whom did not know of the writings of the others; that it was composed in three different languages; that the men who were chosen to write it, were of very varied degrees of human intelligence; and that it is a volume larger than any Greek or Latin classic which has come down to us. It is not to be believed that a book so composed, if it were a mere human composition, would not contain many statements that would be irreconcilable with each other, and with well-ascertained facts from other sources.

Of course, it is well known that there are and have been men who have asserted that the Bible is inconsistent with itself and with the facts of science and of history. But if this were true, how is it that the most logical and intelligent men of every age and country who have examined this book, have given their adhesion to it as the word of God? If it were self-contradictory, if it were inconsistent with scientific and historical truths, would these men have given their faith to it? Reference is not now made to theologians, but to scientists and historians. To-day, the great mass of the scientific and historical students of the civilised world believe the Bible to be divine.

Moreover, the book contains *nothing unworthy* of its heavenly origin. While this is a negative proof for its divinity, it is a positive proof against its human authorship. Let it be remembered here, in addition to what was said above, that large portions of the Bible were written in an unlettered age and by unlearned men. Can we believe that over thirty men, writing over a thousand years apart, could unite in composing a book on no page of which could be found a passage which God need refuse to own as written by himself? It is incredible.

We do not mean by this that the Bible contains nothing which is not sublime in its conception, and majestic in its utterance.

It has much that is neither. If it were spurious, a pretended revelation, it might have been throughout of a stilted style, using "great swelling words of vanity." Its language, however, is simple, human. Nearly every page and sentence is such that "he may run that readeth it." A father talking to his little child does not express himself in words of "learned length." He speaks plainly, simply, even when he discourses on the most important subjects. The Bible is our heavenly Father's revelation of salvation to his earth-born child, and so he speaks to him in tones that he can readily comprehend. But throughout all this simplicity of thought and expression, there runs an under-current of heavenly dignity and sweetness.

Turning to the positive side of this examination, we find within the Bible a superhuman revelation of truth. We have already learned that it was antecedently probable that God would make a religious revelation to man, because man was hopelessly ignorant of many important truths. We saw that he was ignorant of his own origin and destiny, and of the being and character of God. The book supplies this information. It tells him that, while his body is of humble origin, it was fashioned by the plastic power of the infinite Creator, and that his spirit is a direct exhalation of the Spirit of God. It tells him that he was made an immortal being; that his spirit never perishes; that, though his body crumble into dust, it shall live a new and deathless life. It tells him that God is the only self-existent, uncreated, eternal being; that there is but one God; that he is a "Spirit, infinite and unchangeable in his being" and perfections; that he made the universe; that he governs the universe; and that he will finally judge the universe. Thus his need is met. These are the truths which man wants to know. His own reason could not bring them to him. But his reason readily accepts them. They are elevating truths. They lead man to the noblest thoughts and feelings and aspirations. Such truths must have come from above. They did not originate from man. They could not have come from beneath.

The Bible, moreover, contains truths of a decidedly superhuman character; truths, which the human mind could not have

invented, because man's reason cannot comprehend them. The Trinity, for example. The Scriptures teach us plainly and repeatedly that God is one. Our reason assents that this is and must be so; there cannot be two infinite beings. But the Scriptures also teach that the Father is God, the Son is God, and the Holy Spirit is God. God exists as the Father, as the Son, as the Holy Spirit. The Father can and does address the Son. The Son speaks of going away, and of sending the Holy Spirit to take his place. This is an infinite mystery. We know that God is one, and yet he is three; not in the same sense one and three; and yet here human philosophy staggers and human imagination folds its wing, in utter inability to surmount the thought.

Take the two natures of Christ. He was manifestly a man. As such he ate, drank, slept, grew weary, wept, died. He was as manifestly God. His words and his works alike proclaim him such. This is another transcendent mystery. Who can comprehend the union of the divine and the human in the same being? It is incomprehensible. A distinguished United States Senator solves it by speaking of the Saviour as "part divine and part human." Ah, no! he was wholly God, and yet he was wholly man, "in two distinct natures, and one person for ever."

But still again, man is not only ignorant, he is also sinful. As sinful, he is both condemned and morally polluted. Here we have struck the heart of the whole matter. It is because of his sin, more than because of his ignorance, that man needs a revelation from God. It is of but little service that he should know his own immortality and God's infinite perfection, if his immortality is to be one of depravity and guilt; if the infinitude of God is merely to crush him. Man wants to know whether there is any way in which he can be saved from sin. It is to meet this want that the revelation has been made, that the Bible has been given. Everything else in it is but incidental, or contributory to this one main purpose. If it meets this want in a way that honors God and that saves man, it must be a message from above. If it does not, then, however much we may admire it for other reasons, we must conclude that it is not the religious revelation which we seek.

Manifestly, the book is a scheme of redemption. This is the key to all of its mysteries. This is the golden thread on which all its pearls are strung. This is the thought which gives unity to all its parts. Its burden is to relieve man from sin, and to restore him to the forfeited favor of his Father. The plan is simple. The guilt of sin requires the suffering of the penalty. The penalty is death: death temporal, spiritual, eternal. No man who sees sin in the light of God's infinite holiness can doubt this. There is no possibility of setting this penalty aside. Nature's laws, when violated, are invariably vindicated by the penalty. The laws of God, who is the God of nature, are as inexorable in their demands. The death of the sinner, of the whole sinful race, seems the inevitable result. Here the Bible reveals God's plan of redemption. He proposes that this penalty shall be exacted, that the law shall be fully vindicated, but in the person of a willing substitute, whose deity shall give infinite dignity to the sufferings he endures on man's behalf. So the Son of God becomes man, and endures for him the infinite penalty. Jesus Christ pays man's debt. In this way the condemnation of sin is removed.

But the power, the pollution, the habit, of sin is worse than its guilt. To throw off the habit of sin, man needs the renewal of his nature, the enlightenment of his mind, and the elevation of his motives. The Bible presents him with a perfect rule of life. The incentives which it presents are: fear of eternal punishment; the hope of an infinite blessedness; and, far transcending either or both of these, gratitude to a divine Saviour who has given his life for man's. But no perfect rule, and no motives, however strong and pure, will ever of themselves revive and restore the dead soul of man. Here is the final crowning work of the gospel. "The Spirit helpeth our infirmities." God's own Spirit renews, recreates, the soul. He makes and enables the mind to see the perfect rule; and bringing the love of Christ to bear, with its sweet constraining power, upon the heart, he both persuades and enables man to perfect holiness in the fear of God. Thus is he gradually transformed, and made meet for the inheritance of the saints in light.

The divinity of the Scriptures stands or falls with this scheme

of redemption. If, while it is superhuman and supernatural, it is rational and efficient, then it is divine, and the book which reveals it comes from God. That it is rational, is seen in its commending itself to the first intellects of the race, from Paul, the logician of Tarsus, to Hodge and Thornwell, the theologians of the nineteenth century. That it is efficient, is shown in its transforming power over the lives of cannibal islanders and cultured Englishmen, of the degraded negro and the Premier of the British Empire.

The Bible evinces its divinity in its revelation of a superhuman *morality*. Its code of morals is perfect. This appears from its neither commanding nor allowing anything that is wrong. It forbids every actual and possible sin, crime, and vice. The utter detestation which God has for every moral evil, is revealed in a variety of striking ways: in what it says of Satan, the arch enemy of God and man, of truth and righteousness; in the terrific providential protests against sin which it recounts: the flood, the destruction of Sodom, the doom of Babylon and Jerusalem; in the revelation which it makes of hell, an eternal, remediless, horrible retribution; and, above all, in the agonies of Gethsemane and Calvary, as endured by the sinless Sin-bearer of the race.

Its perfect morality is shown in its commending every actual and possible virtue. What a sublime and complete generalisation it makes, when it declares that "love is the fulfilling of the law"! This is duty in its highest unity. Then this duty is unfolded: in its length, beginning with our first conscious moral act, and binding us to love through time into eternity; in its breadth, covering every relation of every man with every being with whom he comes into moral contact; in its depth, reaching not only the outward act and the spoken word, but also, and especially, the inward state, disposition, thought, feeling, purpose.

Such a code, so flawless, so rounded, so complete, came not from the dwarfed mind and depraved heart of man; for "who can bring a clean thing out of an unclean?"

The crowning proof of the divinity of the Bible is its portraiture of the *life* and *character* of *Jesus Christ*. It is a super-

human picture. Where shall we find another similar character in the records of earth? The gifted minds of the race have, time and again, attempted to realise in thought, and to embody in some form of expression, an ideal man. It has been essayed in form, color, rhetoric, and poetry. History, romance, mythology, verse, all bear witness to these attempts. It is seen in the Zeus of the Greeks, and the corresponding Jupiter of the Romans, in the Confucius of the Chinese, the Buddha of the Hindoo, the Mohammed of the Mussulman. On a lower plane, you can behold it in the Achilles of Homer, the Cyrus of Xenophon, the Socrates of Plato, the Æneas of Virgil, the Hamlet of Shakespeare, and even in the Satan of Milton. The Apollo of the Vatican is an effort to realise it in marble and the Christs of the masters upon the canvas. But put all of these, or the best of them, by the side of Jesus of Nazareth, and it is at once seen that the one is "of the earth, earthy," while the other is "the Lord from heaven." Such a picture, so perfect, so divine, and yet so human, was never conceived by human fancy, nor sketched by human pencil. It is the embodiment of the true, the beautiful, the good.

To appreciate this more fully, let us institute a special comparison. The greatest of earthly characters, outside of the influence of the Bible, was perhaps that of Socrates. There is a simple sublimity, a combination of intellectual eminence and moral worth in this Grecian sage, which place him definitely above all the non-Christian men of the race. Moreover, he has been extremely fortunate in his biographers. Few such thinkers and writers have been known as Plato and Xenophon. The one gives us the esoteric, the other the exoteric Socrates. Both are masterly pictures, drawn in classic Greek. Jesus was not a philosopher. He was not even an educated man. His youth was passed, till thirty, probably, in his father's workshop. He had never associated with the cultured intellects of his age. He was an unlettered Jewish peasant. Amongst his followers there was no brilliant general and accomplished historian like Xenophon, nor astute philosopher like Plato, to appreciate and set forth the beauties of his character and the excellence of his teach-

ings. He is portrayed to us in the language of publicans and fishermen. Yet compare the two, the Socrates of Plato and Xenophon, and the Jesus of Matthew and John, and you decide with the sceptic, Rousseau, as he wrote: "I avow to you that the holiness of the gospel is an argument that speaks to my heart, and to which I should even regret to find any good reply. In the books of philosophers, with all their pomp, how little they are beside this! Is it possible that he, whose history it is, can be a man himself? Is this the tone of an enthusiast or of an ambitious sectary? What sweetness, what purity in his manner; what touching grace in his instructions; what elevation in his maxims; what profound wisdom in his discourses; what presence of mind, what delicacy and justness in his replies; what empire over his passions! Where is the man, where is the sage, who knows how to act, to suffer, and to die, without weakness and without ostentation? If the life and death of Socrates were those of a philosopher, the life and death of Jesus were those of a God."

Let us take another, slightly different, standpoint, and look upon the Nazarene. As we have already seen, he was an uncultured illiterate Jewish peasant. He remains in obscurity at the work-bench until he is fully thirty years of age. He then shows himself to the world, and claims to be the Son of God. Think of it—a Jewish carpenter posing before his fellow-men for more than three years, as the incarnate Deity! Arthur Orton attempted to palm himself off as Sir Roger Tichborne, and ended in a dismal, disgraceful failure. Here is a Jew pretending to be God! Now, one of two things must result. If this is a mere pretence, it must issue in a most pitiable and ignominious and blasphemous farce. If it does not so end, then there is no escaping the conclusion that he was what he claimed to be. No Jew, no man, can successfully personate the Deity. Jesus did it with the utmost dignity and simplicity, and Jesus was, therefore, no mere man, but the very Son of God. If Jesus was the Son of God, the Bible is the word of God.

The argument, as it is usually given, is now complete. Outside of the book itself, we have seen its claims sustained by

miracles, fulfilled prophecy, supernatural success, and the fruits of the highest order of civilisation. These have prepared the way for an examination of the Bible itself. Looking within its pages, we have found a consistent, dignified epic, containing superhuman truth, superhuman morality, and a superhuman Christ. Here we might stop, as others have done. The Bible is proved to be the word of God.

But here we are confronted with the fact that intelligent good men in Bible lands are still unconvinced, or, at best, are doubtful on this question. This may be explained on the ground that they have either failed to examine these proofs, or have done so with prejudiced minds. Such is doubtless the truth. The fact that the most intelligent and virtuous men, as well as the great masses, are convinced, shows that the argument is convincing. That others are not convinced, cannot, therefore, be attributed to the fault of the argument. The reason must be elsewhere.

But there is a general fact here, which is sometimes overlooked. It is this, that cases are found in which men assent to the divinity of the Scriptures, and yet practically are unbelievers. An instance of this is seen in the case of an intelligent lawyer who investigated the claims of Christianity as he would a case before a jury, and, at the conclusion, said: "I have examined this case as I would any case of evidence, and I am satisfied beyond all doubt that Christianity is true; and the evidence is stronger by far than that on which innumerable lives have been condemned to death in courts of law. But I wish you to understand distinctly that, while I am now a believer in Christianity, I am not any more a Christian than before, nor am I even an inquirer."

But more than this, every man of adult age and a reflective mind, who becomes a practical believer, observes that he was not finally led to the reception of Christianity, as a subjective trust and hope, by a consideration of the evidences already presented. These but prepared the way. They removed the barrier of intellectual scepticism; but the reception of Christ, as a personal Saviour, was due to a superadded influence. The subject is not exhausted until this additional testimony is presented and examined. It is the witness of the SPIRIT.

While we here tread upon high and holy ground, it must not be forgotten that this is a psychological fact, and is, therefore, a proper subject for scientific rational examination. It is the last link in the golden chain which unites the human soul, by an intelligent and assured conviction, to the Bible and the Saviour whom it reveals.

It is a fact, announced in the Scriptures, confirmed by observation, and realised in our experience, that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The Saviour says: "If any man will do God's will, he shall know of the doctrine, whether it be of God, or whether I speak from myself." Again: "When the Spirit of truth is come, he will reprove the world of sin, of righteousness, and of a judgment to come; he will guide you into all truth; he shall take of mine, and shall shew it unto you."

These passages teach that man needs some special help to make him a practical believer; that every man who wishes it, shall have it; that this need is spiritual discernment, the direct product of the influence of the Spirit of God upon the mind. Accordingly, every man who becomes a Christian, has his mind illumined to see the truth as it is in Jesus. He is brought to a conviction of his utter spiritual ignorance, depravity, and condemnation: and he is made to see that Jesus is the Saviour, appointed of God, for his redemption. He now accepts him as such, under the guidance of the Spirit, and he is made to say, in his heart, "Whereas I was blind, now I see. Now I *know* whom I have believed, and am persuaded that he is able to keep my soul, which I have committed to him." He is now a believer, indeed. The Bible is God's message to him, and Christ has become to him a personal Friend, an accepted Saviour, and a revered Lord.

Reviewing the whole field, the first class of proofs may be called external; the second, internal; the third, supernal. The first is addressed to the outer intellect, and brings forward what may be seen with the eyes and heard with the ears. The second appeals to the higher intellectual and moral nature of man. The third addresses itself to the special power of spiritual discern-

ment. The first and second are patent to all men, even the unconverted and the sceptic, and are sufficient to convince every rational unprejudiced mind. The third is special and personal, and appreciable only by the renewed nature of the converted Christian. The first and second may fail to convince. Alas! they often do. The third never fails to bring its subject a willing captive to the feet of Jesus. In a loose sense, the first may be said to be the evidence of God the Father; the second, to be the testimony of God the Son; and the third, the witness of God the Spirit. Altogether, they leave no doubt that THE BIBLE IS A DIVINE REVELATION. J. A. QUARLES.

ARTICLE III.

THE LORD'S DAY, AND NOT THE JEWISH SABBATH.

BY THE LATE REV. JOHN BEVERIDGE.

No. II.

THE JEWISH TYPE FULFILLED IN THE CHRISTIAN ANTITYPE.

We have observed that, if the Jewish Sabbath has been transferred into the Christian system, we are under obligations to keep Saturday instead of Sunday. But that the Jewish Sabbath is not binding upon us, is evident from Paul's language to the Colossians, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." (The body which produces the shadow is Christ.) (Col. ii. 16, 17.) Paul is speaking here of the Jewish observance which he terms "a shadow." He speaks of ceremonies and of the Jewish typical worship; but these have all passed away with the coming of Christ. The antitype has now taken the place of the type. Now, if we can prove that the Jewish Sabbath was a type