

small number the great body have been indebted for their superior efficiency, at least in part, to extraneous circumstances, while very few can ascribe it to the simple strength of their own intellect. Yet here and there an individual can be found who by his mere mental energy has changed the course of human thought and feeling, and led mankind onward in that new and better path which he had opened to their view.

“Such an individual was Jonathan Edwards. Born in an obscure colony in the midst of a wilderness, and educated at a seminary just commencing its existence, passing the better part of his life as the pastor of a frontier village, and the residue as an Indian missionary in a still humbler hamlet, he discovered and unfolded a system of the divine moral government so new, so clear, so full, that while at its first disclosure it needed no aid from its friends, and feared no opposition from its enemies, it has at length constrained a reluctant world to bow in homage to its truth.”

ARTICLE III

THE AUTHORITY OF FAITH.

BY REV. GEORGE F. HERRICK, MISSIONARY AT CONSTANTINOPLE.

IN nature law is supreme. This supremacy is absolute: it knows no will; it leaves room for no choice. Obedience to law in nature is necessary, and the existing harmony is perfect of its kind. The law of gravity, which holds the universe together, is central, unifying, absolute. Its authority is supreme. But the individual force (if we may so call it) inherent in each separate planet, is a force working counter to this. Let the centralizing force be sole as well as absolute, and the result is the unity of motionless and indivisible matter. Let the individual or centrifugal force be supreme and a chaos of repellant, scattered, and fleeing

worlds is the result. Join these forces in actual and orderly working, and the result is the perfect and beautiful harmony of the universe.

In the life of nature, whether in animal or vegetable life, we find a uniform conformity to generic type which enables the naturalist to trace species, with but the clue of a bone or a leaf, through all the infinite range of living existence. The law of adaptation to an end in the species or the peculiarities of the individual modify, but never obliterate or contravene, the more absolute law of conformity to type, whose most general expression is found in the harmony of all created life in relation to the unity of the whole. Natural science is but the unfolding, in a methodical and impressive manner, of the beautiful and perfect harmony, the order, the variety in unity, and the unity in endless variety, which results from the co-working of counteracting forces, obedient to law, observable in all the infinite phenomena of nature.

Enter now the domain of human action. Here law means authority. The centralizing, unifying power of authority, and also the assertion of personality, the freedom of the individual, are both conspicuous. But the actual harmony observed in nature becomes here actual disharmony, often extreme. Political convulsions, desolating wars, the extermination of peoples, religious persecutions, the decay of morals and religious cultus, attendant upon advance in wealth, science, and civilization, show a result diametrically opposite to the harmony and order produced by the countercheck of diverse forces obedient to law in nature. And not only in the great movements of society and governments, but also in all the observable phases of human life and action, we see the influence of authority, true or false, and the assertion of the will of the individual operating, not as counteracting forces, but as hostile and warring forces. Faith and worship in the original promulgation, whether of a human or divine religion, are simple, and their authority is absolute. But in process of time the original simplicity and the absolute authority are dissipated by the claims of

rising and rival teachers, who become the revered heads of principal sects. These again are divided and subdivided and confounded till all authority is lost in the confusion and antagonism and uncertainty resulting from the extreme assertion of the individual or centrifugal force. Witness the grotesque and unsightly excrescences which the misgrowth of the religious element in humanity has developed. In philosophy and literature also we find the same blind reverence for authority coupled with the most exuberant and diverse and contradictory activity of individual minds; suspiciousness of innovation and craving after what is new, jarring and jostling each other. In business the innovations and devices of trade and speculation indicate a ceaseless and restless activity of individuals, but all alike recognize the supremacy of the reigning authority; all alike join in the worship of the mammon god. A miser is all aglow with interest over every new invention of fire-proof safes and burglar-proof locks, but he has his false authority as uniform in its sway over his soul as the action of the law of gravity. Custom and fashion in society rule with remorseless tyranny; and yet fashion itself is as fluctuating as the wind or an April sky, and the absurd caprices and grotesque novelties which appear, whether in conformity to fashion or as a protest against the fashion, are evidence of the insufferable slavery.

The pleasure-seeker, too, in his itching, hankering search after enjoyment, after new and rare morsels of pleasure, still follows the supreme authority of sense. A rich epicure may ransack air and earth and sea for the rarest and costliest viands to make a dinner, in preparation for which he has fasted and physicked and whetted his appetite, but he too recognizes one supreme authority: "His god is his belly." In all these illustrations we see evidence of the disharmony in human action, the eccentricity, the lawlessness, and the resulting degradation.

But we are told that nature is all, that man is included in nature, that there is neither freedom of man above nature,

nor the interposition of a sovereign will in and over nature. Is man, then, and all human action, a grand *lusus naturae*? Is man the weakest and most self-contradictory phenomenon in the universe? Is he the only thing or being existent whose natural action is self-destroying? If there is nothing above nature, above the steady and calculable law of cause and effect, then man is to himself an enigma, a contradiction, an absurdity, a dire calamity. There is no escape from this if the assumptions of materialism are true, and if, at the same time, we are not ready to deny what we find revealed in our consciousness of disorder, of weakness, and of want.

We shall endeavor to establish, by an appeal to consciousness, i.e. by a method which no philosophy is competent to invalidate, some things which both materialism and rationalism that underlie the infidelity of the day, persist in presuming to deny.

I. THE SUPERNATURAL A FACT OF CONSCIOUSNESS.

The first duty of the mental philosopher is to ascertain all the facts of consciousness; and psychology builds upon what is contained in the consciousness as its foundation. But the contents of consciousness are not all on the surface, are not given up, as a matter of course, to a cursory glance. While the attempt to argue or speculate anything into, or deduce anything from, the consciousness which is not already there, is mere chicanery; it is equally certain that men possess and act upon knowledge which is latent, and which requires an act, possibly a prolonged act of introspection and reflection, to bring it to the foreground of consciousness, or, in popular language, to become conscious of it. The only successful, because the only rational, method in mental as in natural philosophy is the inductive, that which sets out by collecting, examining, contemplating facts, by looking into the consciousness. But what is consciousness, and what do we mean by nature, and what by the supernatural? Consciousness is, etymologically, knowing with or by one's self, or the knowing of one's own mental states and acts, or the

perceptions and sensations of one's own mind. In brief, consciousness is the immediate, personal cognizance of one's own knowledge. It is something therefore which no logic is competent to invalidate. An appeal to it is ultimate. What it attests as fact is undeniable. Its testimony is unimpeachable. By "nature" we mean that system of existences and phenomena in which the relation of cause and effect is according to a calculable and necessary law. By the "supernatural" we mean that system in which cause is the power of intelligent being to choose, to originate, to act from its own motion, uncompelled by anything external whatsoever. Effects here are volitions or acts not necessitated and not calculable by given formulae, something not evolved, but produced as the result of original power.

There is a sanctioned and popular use of the term "nature" in the sense of character or moral constitution, as the nature of God to be holy, or the nature of man to do wrong. And further, there are necessary or strictly natural laws or conditions of thought, of feeling, and of action, from which no power of will can emancipate a finite, and perhaps we may reverently say, not even an infinite, being. But neither spiritual intuition nor will, whether in the Infinite or in a finite being, are under the necessary law of cause and effect. They cannot be formalized by logic. And when we say that it is the nature of man to do wrong, we do not mean that his constitution or habits, or circumstances are a cause on his will, or that the choices and acts of his will are the effects of constitution, habit, or circumstances in the same sense as we mean when we say that the earth's motion in its orbit is caused by the united action of the centripetal and centrifugal forces. If we do mean the same in both cases in our philosophy, then our philosophy is contradicted by our consciousness, i.e. such philosophy is proved false by its own proper tests.

And the difference in meaning here is one not of degree but of kind. If to be in nature means to be under a law of necessity, and to be a man means not to be under a law

of necessity, then man is not in or of nature. Where, then, it will be asked, does man belong? Are we unable to classify him at all? or does he belong to a system out of or above nature? We reply, he belongs to a supernatural system, i.e. in all which distinguishes him from the other created beings of our planet, namely, in respect of the power of directly knowing spiritual truth, and in respect of the power of will (which together constitute the image of God in man); he is not under or within nature, but without, above, and intrinsically superior to natural laws or necessity. Closely related to nature on every hand he certainly is. His body is a natural body. Sensation, perception, and very largely, association and memory also, are under natural laws, and we might go even further in this line of concession. But none of these things are distinguishing to man, separate him from other created beings. And if it be urged that, even in respect of his distinguishing attributes, namely his will and his power of immediately apprehending the spiritual, man does actually fall under the chain of natural forces, that he does not assert and execute any original power against the current of natural desire, that he does not show himself possessed of a sovereignty over motives, that in the dimness and uncertainty of his spiritual vision he fails to see better than "men as trees walking"; still all this does not invalidate the position we have taken. For this degradation of superior powers is a self-degradation, is a direct consequence and fruit of human sin. Moreover, the sense of freedom, accompanied by a sense of personal responsibility, remains a fact which is never lost out of, and cannot be ejected from, the consciousness. The power to originate, to "make a beginning," to act from and by himself unimpelled, and the knowledge that he does so act, is still a conscious possession of every man. And to whatever degree also the spiritual intuition in man is blinded and degraded, it is not and cannot be wholly lost. Therefore man has, in his own consciousness, the fact of something above nature, something different in kind, something belonging to another

system. He has the consciousness of the supernatural. The human soul has, as a fact of consciousness, call it "innate idea," "first truth," or what you will, the conviction of the existence of a personal God. Witness the anxious and extreme effort, the very throes of travail, of men — they call themselves philosophers and men of science — to eject the idea of a personal God from their consciousness, and that "because they do not like to retain God in their knowledge;" because the sublime and luminous idea, coupled with a sense of personal responsibility and guilt, is too searching and awful.

II. FAITH A FACT OF CONSCIOUSNESS.

By faith here we mean the spiritual discernment in its highest form, or direct and intuitional apprehension of spiritual truth under the illumination of the divine Spirit. It is the eye of the soul by which it sees those truths which transcend sense and material things. It is itself a spiritual sense or organ of knowledge, as the apostle explains in 1 Cor. ii; and Heb. xi. 1 contains almost an inspired definition of what faith is in its relation to the intellect and to knowledge: "Now faith is the substance of things hoped for, the evidence of things not seen," i.e. it is or brings to the believer the assured evidences of those spiritual verities on which his hopes are grounded, but which the eye of sense and the eye of the logical understanding sees not. We do not here include in faith — although we shall have occasion to speak of that also further on — the element of affectionate trust with the heart, in which the Christian faith largely consists, and which is distinguishable, although inseparable, from faith considered as direct knowledge of spiritual truth. Even a pantheist has spiritual intuition; but this spiritual intuition under the especial illumination of the divine Spirit which faith implies, the pantheist has not.

It will be manifest in the outset that we do not claim faith as a fact of universal consciousness. Many "philosophers," therefore, seize upon the *non-sequitur* that it is not

a fact at all, and so claim that it may be ignored by science. But in order that anything shall be admitted as fact, is it necessary that every man should be cognizant of it? Apply this to the facts of natural science, and see what will be the result. Suppose an astronomer to have discovered a new planet, and his discovery to be properly verified by the authority of competent men. What theory, what promulgated law of astronomy even, is competent to say the existence of that planet is not a fact? The planet has been seen, that is a fact, though it be but a month old, which the science of astronomy must recognize, and by which, if need be, it must be modified. There are men of sane minds, men of intelligence, and multitudes of them, and in different countries, to whose personal consciousness faith, together with that radical change of heart and will called conversion or regeneration, which faith implies, is a fact — a simple, clear, intelligible fact. Now philosophy and science can no more obliterate this fact, and they have no more right to deny or ignore it, than they can prove that two and two make five, or demonstrate that no such man as Julius Caesar ever lived.

We are obliged to confess that Christian faith has suffered more at the hands of its "apologists" than at the hands of its enemies. We refer to the tendency to regard it as a sort of after-thought, to meet a necessity which clear knowledge does not provide for, as an imperfect substitute for valid and satisfactory proof which we are forced to receive, not because we would, but because we must; as a kind of evidence which makes more probable than not the class of truths which come within its range, which range and which class of truths, however, are not properly its own, but given over to faith, because the logical faculty cannot now reach so far with its demonstrations. Before the philosophy of Locke became influential in England, and literature had become saturated and diluted and poisoned with foreign admixtures, heathenish and infidel, Christian faith never meekly appeared before the bar of science and sued for a low seat of privilege, but boldly presented those credentials which

unquestionably entitle her by right to a seat of honor. We claim that faith is no substitute or temporary make-shift for some more worthy, but at present impracticable, sort of evidence of spiritual truth, but it brings as a fact of consciousness its own independent, immediate, and reliable evidence. It is not meant that the evidence of faith is independent and immediate in the sense that it has no antecedents and relations. It has antecedents in the rational and reverent reception of that divine revelation which contains the truths which are the objects of faith. What is meant is, that when the eye of the soul has been opened to a clear and just perception of the truth, for example of a divine-human Redeemer, the doctrine of the person of Christ and his atoning work becomes evidenced to that soul in a light and with a power superior to and quite independent of the processes of the understanding. We are speaking of the direct beholding of truth, not of the experience of the transforming power of the truth in the heart. For, although these two things cannot exist separate in experience, they can be distinguished to our thought. They are not one and the same thing any more than the beholding of a picture is identical with the feeling of admiration or dissatisfaction which accompanies the beholding. Spiritual intuition or faith does not depend for its validity upon any previous mental process. It is direct, and brings its own evidence like any other intuition. Can you prove that a rainbow is beautiful, or demonstrate the sweetness of the music of an Aeolian harp, or convince a man that he ought to believe in the sublime grandeur of the Falls of Niagara? So with the independent and immediate assurance of faith. The "natural man" has no such fact in his consciousness; but he that is spiritual sees, by the clear, quick action of that inner eye which the Spirit of God has opened and directed, those spiritual truths which are the proper objects of faith.

We have said that the evidence of faith is reliable. This is denied. The doctrine is intangible and mysterious, it is said. But that which is mysterious is not necessarily unre-

liable. The objection here is really an objection against all intuitions. The necessity of judging of spiritual truth by a spiritual method and with a spiritually discerning eye is either ignored or denied altogether. But a denial of facts cannot help any man to arrive at truth. There are those — not a few and of doubtful credibility, but great numbers, in many ages, in perfect accord — in whose consciousness it stands as a fact that there is in the renewed soul a spiritual sense for the discernment of spiritual truth, a faith, not credence, but a rational believing which we do not scruple to call knowledge. The things we know by faith are the grandest of realities; and though this knowledge is as yet incomplete, yet the knowledge, the evidence itself, is a real and reliable thing, as much so as any knowledge whatsoever. The apostle Paul appeared as a prisoner to make his defence before king Agrippa. He knew these two facts: he was bound with material bonds; his soul was free through Christ. Was his evidence of the latter truth less real or reliable than that of the former? No, indeed! His knowledge of the truth that Jesus Christ came into the world to save sinners was more real, had more substance, more body to it, than his knowledge of any truth perceived by sense. Faith is not credence, not probability, but knowledge, real and reliable. It is a fact of Christian consciousness. The evidence and assurance of faith in its own proper sphere is independent, immediate, and reliable. It is the substance and evidence of the things we hope for, but see not as yet. The Christian believer can challenge the whole world of scientific unbelievers and sceptical philosophers with the calm and confident words of Paul: "I know whom I have believed."

III. PROVINCE OF LOGIC AND PROVINCE OF INTUITION AND FAITH.

If our previous positions are established, then it follows that some of the most important facts, some of the grandest truths, are known directly by beholding, and not indirectly by inference; immediately, and not mediately; by intuition, and not by logic. First principles of all knowledge are

recognized and laid down as fundamental. Even the rigidly logical sciences of the mathematics, pure and applied, and the natural sciences also have their axioms and primal truths, to deny or even to question which, is the suicide of science, and puts an end to all intelligent investigation in any sphere of knowledge.

Upon these fundamental truths the human mind is competent to work; and had sin brought upon man, together with its moral depravity, no intellectual derangement, the results at which men would arrive in their investigations, i.e. in all the deductions of the logical process in the realm of what we have termed nature, would be veritable science without a flaw. Now pass with the same logical formulae, the same philosophical method, to investigations concerning God and human action, and you are guilty of the fallacy known as *μετάβασις εἰς ἄλλο γένος*. Kant's Critique of the Pure Reason has logically demonstrated what the consciousness of every reflecting man affirms, namely, that God and human freedom are subjects which logic cannot compass; that in the spiritual or supernatural sphere logic is incompetent, and its results contradiction, confusion, and in the end utter scepticism. One of the most valuable results of Kant's labors in philosophy has been to show what philosophy alone can and what it cannot do. Many positions and inferences in schools of theological science against which an unsophisticated mind revolts are the direct result of a method which is essentially false because guilty of the fallacy above mentioned. Faultless logic in the reasoning process cannot save from inconsequence the most inevitable deductions when the method of investigation adopted in the outset is radically faulty. Let a man rest his belief on the data of consciousness, and then follow the light of scripture and what Kant terms the "practical reason," and you may demonstrate what you like by a false and incompetent method, e.g. concerning the "natural ability" or "natural inability" of man's will; or concerning God's "ability" to sin; it will signify nothing in that man's anthropology

and theology, for he rejects alike and *in toto* the correctness of your starting-point, the road you have taken, and the goal you have reached. Suppose you undertake to demonstrate by geometry that your neighbor is a knave, and fancy you have succeeded. What have you accomplished? You have proved yourself *quoad hoc* a fool; and of course your neighbor laughs at you. The adage, "It is but a step from the sublime to the ridiculous," has a fine illustration in the attempt to apply certain formulæ of the Calculus relating to the infinite, to the infinite in thought and moral action. The problem proposed in the question of our Lord: "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" as a figure, is most graphic, impressive, and instructive; but what would be said of the grossness of that man's mind who should construe it as a veritable problem in book-keeping? Analysis is good, but there is an analysis which is dissection rather, as for example, the attempt to investigate the divine essence apart from the divine attributes, or to consider the attributes divorced from each other. You might as well attempt to ascertain what life is with the anatomist's scalpel. Your analysis is but begun when the subtle object of your search is lost and gone forever, sacrificed to your method of inquiry.

It may be that the precise form of the distinction Coleridge has drawn between the reason and understanding will never be generally accepted among philosophers; and the "practical reason" and "constructive logic" of Kant may never become terms in common and intelligible use. But the distinction itself, the idea elucidated will remain, and will be more and more generally accepted and adopted by thinking men. 'Understanding is the faculty by which we reflect and generalize. Its materials are the perceptions. The order of its action is, first, attention, then abstraction, and then generalization. Its result is fixed in a judgment. Its results are reached, therefore, by a process. Its method is empirical. In all its judgments it refers to some other fac-

alty as its ultimate authority. Its province is nature; logic is its law. Reason, or spiritual intuition, is the organ of universal and necessary convictions, a power for the apprehension of truth above sense and out of the domain of nature. It is itself a sense, but an inner and spiritual sense, peculiar to man and distinguishing him in kind from all the animal creation. In its decisions itself is its own evidence. It is a direct aspect of truth, an inward beholding, having a similar relation to the spiritual and permanent as the sense and understanding have to the material and phenomenal.' ¹ Now let us apply what has been already defined and established directly to that most important of all subjects, the question concerning revelation and the authority which belongs to it. It admits of no question that the whole inquiry into the genuineness and authenticity of the scriptures is properly within the province of the understanding. And the whole logical argument by which these have been impregnably established is now almost universally admitted. The error of those who reject the divine and supreme authority of revelation comes in here. The assumption, the arrogant presumption, as we have seen it to be, is here made that whatever is meant by inspiration or divine authority must be put under the fetters of the "natural." Having done good service in certifying the Bible as true, logic, ministering to intellectual pride, now insists on doing the very bad, the utterly false service of making the Bible useless to man by ignoring his deepest wants and vacating it of all which gives it any special value. What we claim is, that into the scale of evidence for the divine inspiration and supreme authority of the Bible must come the conscious want of the human soul, of superior light and guidance, and still more, that spiritual intuition of truth or faith, which, when present and active in the soul, sees, in focal light, the divine truth and power, the absolute authority of the whole attested word. Into the question of granting or refusing

¹ See Coleridge's Works (Shedd's edition), Vol. i. p. 236 and foll. and Vol. ii. p. 143 and foll.

the sanction of a divine authority to this or that portion of a scripture already proved genuine and authentic, logic is not competent to enter. The word itself is now its own evidence, and in this sphere faith asserts her prerogative. The attested word is the word of God. Henceforth here is the test of all doctrine, the guide to all duty. What the word teaches is eternal truth. The great central truths contained in the word of God are not attested or apprehended by the understanding. They are above the mere understanding altogether, i.e. there is no vitality and fruitfulness in any apprehension of them possible to the mere understanding. Its office is a service of the porch. To see and to appropriate the truths themselves is the proper office and work of faith.

The objects of pure and simple faith in a divine revelation are : The divine Trinity in unity ; the reality of the Godhead and humanity in the person of Christ ; the fact of a real harmony between God and the believing soul, effected by the atonement on terms of satisfied justice and pacified conscience ; the divine purpose to save a portion of our race by his own sovereign will ; and the resurrection and glorification of all the saints with their risen and glorified Lord. These, and such like sublime and spiritual truths, are discerned and received by faith. They are not reasoned out, and they cannot be reasoned away. The eye is opened upon the bow that arches the eastern sky, and we instantly and simply say : " Behold, this is beautiful ! " The eye of faith is opened and directed by the power of the divine Spirit upon the fact of a guilty, sinning soul, reconciled to a just and holy God through the expiatory sacrifice of a person who is at once God and man ; and in profoundest conviction, humility, and gratitude we exclaim : " Behold, it is true ! " These things not seen, these truths long the object of a lost world's hope, are that grand portion of the contents of scripture which, lying beyond the range and grasp of the logical understanding, are within the compass and power of faith's

discerning eye. In the words of an eccentric but powerful writer still living,¹ "What is reasoned is a conception; what is believed is a fact, not the thought of God but the very God; not the image of Christ, but the very God-man formed in us, the hope of glory. Are we convinced by reasoning that there is a God? We say how great, how wonderful, how amazing is the thought! We are impressed with awe and fear. Do we believe? We say, 'Bless the Lord O my soul, and all that is within me, bless his holy name.' We argue and admire; we believe and 'rejoice with joy unspeakable and full of glory.' An argument extorts from us acknowledgment. Faith stretches out our arms. We are convinced, and in a soothing reverie shut our book. We believe and spread our wings. The convinced man extinguishes his light and composes himself to sleep and pleasant dreams. The believer trims his lamp and calls in his friends and neighbors to rejoice with him. The philosopher turns his mind in upon his own conclusions, complacently dignifies his powers and spreads himself round for influence, victory, and glory. The Christian annihilates himself and delights to lose himself in God. The philosopher dies, submitting, because he cannot help it, to a universal law. The Christian dies and shouts, 'O death, where is thy sting! O grave, where is thy victory!' The philosopher attempts the swelling Jordan on his raft of logic or his bubbles of conceit, and is swept along. The Christian's head is lifted by the angels, and they bear him on their wings to heaven."

IV. AN AUTHORITATIVE FAITH DEMANDED BY LOGIC AND PHILOSOPHY.

This point may be considered as virtually established in what has already been elucidated, but it admits of somewhat of amplification. We mean now, of course, that the authority of faith is consonant with and demanded by true logic and a true philosophy, because of the recognized inadequacy of logic and philosophy in the sphere of spiritual truth. If

¹ Ex-President Lord, of Dartmouth College.

man is not a self-contradiction, if he has not conscious appetences and powers which have no correlative object ; if he has not wants, and those the deepest and most urgent, which are to cry evermore, and cry in vain, then logic and philosophy demand something they cannot supply, just as the feeble flutterings, the vain attempts to fly, the repeated falls of the birdling are unmistakable evidence of its need, a mute demand for wings ; or as the feeling of loneliness and sense of incompleteness and unrest of a man in solitude, is a demand for companionship. Philosophy alone ever raises more doubts than it solves, excites more wants than it supplies. It inevitably issues, therefore, in utter scepticism, or else goes on and up into Christian faith. If, then, we are willing to "cast down imaginations, and every high thing which exalts itself against the knowledge of God", to recognize a personal God at all who has any rightful and authoritative claims over the creatures he has made, it is evident as an axiom that any direct revelation he may make of his will must take precedence of any power or authority found in man, in his state of blindness, of depravity, and of want ; precedence even of the conscience and spiritual intuition, until this spiritual intuition becomes clarified and transformed by the divine influence of a vital and indwelling faith. *A fortiori*, the authority of revelation and the authority of faith, when faith and the intuitive knowing of spiritual truth become identical, must be superior to that of the understanding and its judgments. And that philosophy only can be called a true philosophy, resulting in true wisdom, which is reverent, humble, and content with the service, not of dictation, but of ministry. A Christian philosophy is the only philosophy which is built upon stable and permanent truth. Witness the fact that Christian philosophy is essentially the same in all the best periods of the life of the church. The philosophy of the Reformers, and of the divines of the "golden age" in the intellectual activity of England, and the philosophy of the living and most active portions of the Christian church at the present day is a philosophy in

thorough agreement, in fact really identical in its main elements, method, and spirit, with that which lay at the basis of the vigorous thinking of the earliest and purest ages of the church. The precise form, the terminology, and the attitude of Christian philosophy now with reference to existing forms of error may differ from its phases in the past, but wherever, whether in ancient or modern times, it has made any successful stand against existing forms of anti-Christian philosophy, the basis of such success has been in a scrutinizing search after, and full recognition of, all the facts of consciousness, including the facts of human weakness and human want, and a recognition and acceptance of the spiritual intuition of faith as the organ for the apprehension of the spiritual truths of a divine revelation. Now we assert that all philosophy which is not a counterfeit and a sham, the offspring of human conceit and arrogance, or of rebellion against the felt but disregarded claims of God, logically demands and leads to an authoritative faith, that genuine philosophy is not bold and independent, but humble and reverent. Look at the history of philosophy. Is it the history of a process at all? Is the anti-Christian philosophy of the present day any real advance upon the systems of Plato and Aristotle? On the contrary, are not those older systems, all things considered, more complete, more self-consistent, and more practically valuable than any or all modern systems which reject faith and revelation? Those older philosophers kept in the proper plane of philosophizing. They did not dogmatize; they were not arrogant and denunciatory. But now philosophy is no more a loving search for wisdom, as the word ought to mean, but a war of systems mutually overthrowing each other. A reflecting man finds superabundant and most affecting evidence, in a review of the philosophical systems which have risen, boasted, and perished within the last two thousand years, of the want of something stable, some permanent truths to which to anchor, some authoritative guidance in the realm of spiritual truth, and free moral action. No philosophy,

no logic, has ever successfully denied, none is competent to deny, that this want is met in revelation and in faith. On the other hand all sound philosophy, all right logic, demand, in the sphere of the spiritual, some more certain light than they supply, an eagle eye suited to those higher flights, to see and apprehend the highest truths, in fact, lead on to and are perfected in religion and the Christian faith, in a divine and authoritative revelation of spiritual truth, and in that faith or highest spiritual intuition which is its organ, humbly acknowledging the authority of a personal God, and trustingly accepting the love of a divine Redeemer.

V. DIGNITY AND PRACTICAL VALUE OF AN AUTHORITATIVE FAITH.

If what has been thus far presented be considered as established, then faith at once rises to a position of importance and real dignity, not subservient to science, not merely parallel with science, but to a position of dignity superior to science, because having to do with subject-matter worthier, weightier, and having closer and more important relation to the deepest human wants. The human soul needs faith as much more urgently than it needs science, by as much as the soul itself is of more value than the body, eternity longer than time, and the spiritual wants and capabilities of the being created in the divine image are more significant than questions about rocks and reptiles, fishes and fossils. Natural science has as much power and right to dictate to faith as the mole has to direct the eagle's flight, or the water lily to bear the fruit of the olive tree. The place and range of faith is other than that of science. Its dignity is transcendent; its importance is supreme. Let faith assume her right in and over men, all men, and that both as the highest spiritual intuition, and as affectionate trust in God and in Christ, and the extreme disorder and disharmony in human life and action, to which allusion was made in the outset, would give place to the same perfect concord as is witnessed in nature, — divine power and will working with and in coun-

ter-check to human freedom and responsibility, and producing that beautiful harmony which was the ideal, if we may so use and accommodate the term without irreverence, in the mind of God in his creation of a moral system.

No perfect theology, no sound philosophy, no ideal "republic," Platonic or other, no faultless social order, no perfection of humanity, in short, individually or as a whole, is possible except that which rests on the practical principle of recognizing the supreme authority of faith, the transcendent value of the spiritual intuition; in other words, the sovereign authority of a personal God over the thinking and the acting of a being he has chosen to create in his own image. The wandering stars, the erratic planets, the jarring and jostling elements of the moral universe, can only thus be brought back into their proper orbits, again to move freely and in full circle around the eternal sun and centre of the spiritual universe.

It is a fact, philosophy may ignore it, natural science may deny it, but it is a fact, that men are alien from the favor of God, and that the great want of all men is of a power which can, and that by right, restore the lost harmony. Now the faith of which we have been speaking, namely faith as the direct knowing of spiritual truth, never subsists apart from the faith of affectionate trust. Distinguished they may be, but not separated; he who has the one has the other. And the value of a faith which as a beholding of spiritual truth is authoritative, a divinely appointed and reliable guide, has a deeper worth in its power to still the soul's unrest and supply for the aching heart, a satisfying and infinitely worthy object of its supreme love.

The greatest value of faith is eminently practical not speculative. It is just what is needed for the actual duties and burdens, especially for the struggles and crucial trials, the crises, of human life.

Specifically, faith strengthens the soul it dwells in for life and duty. Its very essence is an appropriation of the divine strength promised to believing souls. The duties, the trials,

the conflicts, the perils of human souls in this probationary life are so many, so complicated, so intense, so agonizing often, that failure and defeat are certain without some timely and powerful re-enforcement granted to the struggling and overburdened soul. That faith by which a man sees at once his own state and wants, and sees also the divine aid offered, and then apprehends and appropriates that aid to himself by an affectionate trust of the heart, puts the soul in direct and blessed communication with the divine fulness.

Faith steadies, instability and inconsistency characterize, the life of unrenewed man; and the calmness of the inner experience and the devoted life of the Christian is in proportion to the clearness, the constancy, and the vitality of his faith. The world's strife and disorder, and even the movements of God's providence, often throw the man of weak faith off from his spiritual equilibrium, becloud his mind and hamper or scatter his activity. But the centre on which the eye of faith is fixed is eternal and unchangeable. It is supported by omnipotence. Neither false philosophy, nor arrogant and pretentious science, nor the glittering baits of worldly fame and fashion can frighten the true believer from his confidence, unsettle his spiritual foundations, or deprive him of his secure repose. His faith is knowledge, direct and certain, of that which transcends all philosophy and all natural science. His foundation is eternal rock. He can be unmoved though nature were to dissolve into chaos. Faith fosters both humility and courage.

Apparently so unlike, true humility and true courage are very nearly allied, and both have their root in faith. A man is humble because in conscious weakness and guilt he must depend, and does depend, on almighty strength and grace. He is courageous amid the duties, the trials, and the conflicts of life, because the power enlisted in his behalf is sure of victory in the end, because he is conscious, in all humility, that he is an object of the personal care of God. "I am poor and needy, yet the Lord thinketh upon me." In the service he performs for his divine master he labors in har-

mony with all who serve him; for "he that planteth and he that watereth are one." He labors in humility, for "neither is he that planteth anything, neither he that watereth, but God that giveth the increase." He works with confidence and courage also, for "we are laborers together with God." Deeply conscious of utter personal weakness and unworthiness, he is yet assured that the Lord "hath need" even of him. But the assurance, the confidence and boldness of his faith rests and rests solely on the fact that, laboring together with him are God and Christ and the Holy Spirit; that he is working under the guidance of an all-discerning and unerring providence, and through an omnipotent word; that the hand of God leads him, the real presence of Jesus is with him from the very moment of his consecration, amid all the hopes and fears, the joys and sorrows, the labor and suffering of life, till he drops his armor and leaves the field of battle to put on the white robe, and, wearing the laurel crown of victory, enters the mansion of his rest. The believer knows that every season of darkness, every ray of light, every apparent reverse, every signal success, not only in his own life and work, but in the whole advancing kingdom and work of Christ—the Civitas Dei on the earth—is comprehended within the originally prepared plan for the service of the church militant. Humble and courageous, then, will the believer be, through all the course of his earthly life. By faith he is vitally united to God through Christ, and though "it doth not yet appear what we shall be, we know that when he shall appear we shall be like him, for we shall see him as he is."

Faith is the source of tranquility and consolation. A true and vital faith which can see and feel the truth of a real presence of Christ with us, which is conscious of the safeguard of a sleepless, paternal providence, is the one only source of sufficient and abiding peace and consolation amid the doubt, the fear, and the struggles of our earthly life. The "Fear not for I am with thee" of our Father, the "Lo I am with you always" of our blessed Redeemer, are a

perennial spring in the desert, which no cares and sorrows can exhaust, no mists of false logic hide, no baleful sandstorms of doubtful science fill. He who passes through life as a traveller or a pilgrim, guided by a presence as real as pillar of cloud or pillar of fire, pitching his tent each night a day's march nearer "the city that hath foundations," where is his registry of citizenship; nearer his Father's house, his home, — how can he fail to find abiding solace, fail to go "singing all the way to heaven," even though he may sometimes walk in weariness and painfulness, foot-sore and heart-sore, and discerning the gates of the celestial city but "through a glass darkly?"

Finally, it is only a life vitalized and characterized by faith, that successfully realizes the great problem of the Christian experience; namely hearty, regular, and unswerving fidelity to all duty, as in the sight of God. Interest does not work out acceptable obedience; interest and duty often clash. the bare imperative of duty, obligation, law, appealing to the conscience, fails to secure the spirit of obedience, which is the spirit of love. "Without faith it is impossible to please God." But the life of faith is a victory in the end. It is the one success and victory worthy to be so called, which is achieved in this world, a victory through the power and grace of Christ over self and over sin and temptation; a success in the discharge of a divinely-appointed mission for Christ among sinful men. All other life, every life but this life of faith, is a grand failure and defeat. Viewed in the light of eternity, in the light of spiritual truth, in the light of the capabilities and infinite value of a human soul, every other life than that which is vitalized by faith, a faith which is at once knowledge and love is disaster and utter ruin. Faith considered with reference to the intellect is knowledge of the highest spiritual verities; to the heart it brings repose and a satisfying object of love. Considered in its practical value in the life, it strengthens and steadies the soul it dwells in, fosters humility and courage, is an exhaustless fountain.

of consolation, and successfully realizes the great problem of human life in this world.

Christian brethren, how is it that we know so little of the power and blessedness of faith in our own souls? How is it that we show so little of its power and blessedness in our lives? The great want of the times is the want of a clear, vital, confident faith. May God hasten the time when it shall be the truthful utterance of our individual experience as Christian men, confirmed by our lives as others know them: "The life which I now live in the flesh I live by the faith of the Son of God."

ARTICLE IV.

THEODORE PARKER AND ADONIRAM JUDSON.

BY REV. N. M. WILLIAMS, METHUEN, MASS.

THE current of events is giving weighty significance to the question: What kind of a ministry do the wants of men require? In attempting to make some little contribution to the answer, it may be advantageous to adopt the concrete method instead of the abstract. We propose, therefore, to compare Theodore Parker and Adoniram Judson as *representatives of opposite types of ministers*. Whichever of these types the world needs, churches, colleges, and theological seminaries should endeavor to aid in supplying.

In the selection of Judson as the representative of the one type, it is assumed that there is no substantial difference between a missionary and a minister at home. Both are preachers to men, and both are more or less engaged in the work of the pastor. The selection of the recent preacher of the Music Hall as the representative of the other type, is determined by the consideration that the style of ministers to which Mr. Parker belongs is that to which the "advanced" thought of England and the United States is