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Science and the Bible.

Skeptics have ever laid hold on any thing that gave any promise of a possible refutation of the Bible. Every objection that the ingenuity of man can invent, has been brought forward. One by one these objections have been overturned and their advocates put to shame. Yet new men rise in the places of the fallen with some new plea against the Bible as a revelation from God to man, only to be vanquished again. Every advance that has been made in science has been hailed with delight as another hope to the lost for overturning that book that condemns them on account of their sins. These they have had to forsake one by one as the believers in God's word have tried the newly discovered hypotheses in the crucible of reason and have either overthrown them or found them in harmony with revelation and have accepted them.

Science has done much for revelation in this age. Many portions of God's word were dark and mysterious till some page of the book of Nature was opened to throw light upon the sacred page. Christians have often trembled because the possible result so far as human ken might see would be the weakening or overthrowing of that precious faith. But they have no cause for fear. If the God of Nature is the God of Revelation, he must harmonize with himself in both means of manifesting himself to the children of men, and there can be no possible discrepancy between true science and true religion. If Nature and Revelation do not harmonize, the result must certainly be in the end to show the erroneousness of the pretended revelation, and the sooner this is done, if done at all, the better for the world.

This conflict between the advocates of pretended science and the defenders of revelation, is not new. Paul warned his brethren against the encroachments of science "falsely so called." The same admonition is timely now. There is no danger from a conflict between a true understanding of science and a correct interpretation of revelation. The conflict is always because of erroneous theory assuming to be science, or from a failure to understand the language of revelation. Many theories that have had the endorsement of men of science for a time, have been shown by further investigation to be erroneous. Some of these theories that have failed to stand the test of investigation, have been the ones that have assumed the most threatening attitude toward Christianity. But

Christianity has not suffered by the conflict.

On the other hand, many interpretations of Scripture that have long been received as satisfactory, by further investigation under the light of true science, have been found to fail to explain the existing state of affairs, but instead of the Scripture being discarded as false, a better understanding of it has been reached, and the faith of the world in the Bible to-day is greater than ever before.

New developments of science are constantly being made, and skeptics will, doubtless, lay hold of each new theory to try to weaken faith in God's word. The believers have no cause for alarm. If the principles proposed are false they will fail of any effect; but if true, they will help us to a better understanding of the truth.

Much unnecessary uneasiness has been felt. It was once thought that to accept the Copernician theory of astronomy and admit the annual and diurnal motions of the earth, was to give up the Bible. Now Christians as heartily endorse the theory as any one. The nebular hypothesis was long considered a poor effort to account for creation in a different way from the history given by Moses. Whether true or false, it is now unquestionably true that this hypothesis does show that creation would have been in the same order as given by Moses in Genesis, and it further explains some of the language there that has not been explained so satisfactorily in any other manner. Geology, as far as demonstrated, corroborates the same facts, so that we of the present time are greatly blessed by the light that is thrown on revelation by the developments of science. What the future may bring forth we can not now foresee, but can rest assured that it cause us no apprehension. Some of our false notions may be overthrown, but our well founded belief will only be strengthened as the light increases.

Our Cause.

This is spoken in the name of Christ. In this communion we are collaborators with God. With the Christian, Christ's cause is "our cause;" Christ's interests are our interests. Thus it is only becoming to speak of our cause. One of the distinctive features of this cause is union, in the name of Christ,—none other—upon the word of God, and "that the world may believe." If Christians could be aroused more fully to the importance of this plea, and the great justice of such a cause, we are sure a greater effort would be put forth to convince the believers of its absolute necessity, before the world is converted to Christ. This is capable of demonstration, as experience proves, that if men can see Christ, and him only, as the source of all authority, speaking to his disciples,

they are ready to find and finding to accept the way of life in his name. But, after the powerful presentation of these truths, men will forget, and forgetting, be seduced to take up with a carnal and vain teaching which partially ignores the Christ and exalts human authority. How alarmingly prevalent is this tendency even among those who are or ought to be thoroughly disciplined in these simple, plain teachings of our Master. Yet, there is justice in the plea. Though men, pretended religionists, sneer at and ridicule the plea for a union of God's people, yet the cause is just, warranted by the prayer of Christ and sealed with the word of God.

And there is a correct ideal of union. Some have an idea that there can only be a union upon the insane condition of a truce to all discussion of differences—upon the understanding that all sectaries be privileged to carry their peculiarities buttoned up under their coats while in convention, but that on other occasions they be allowed the widest latitude for airing their human dogmas. This is a union with a vengeance. This is the devil's union. This is a hypocritical impersonation of enmity stealing the livery of heaven to serve the devil in. Better honest differences and open war than secret variance and such farcical peace. The world is not bettered by such concessions. The world is not Christianized under such an influence. What then is just? That is just which is of God through Christ. And nothing is just but what is so sanctioned. When Christ prayed for union and the spirit by the apostles enjoined keeping the unity of the spirit in the bond of peace, these were not vain words, not empty thoughts. They meant something. They meant the eradication of all that would hinder this constant, complete union. Then what a momentous question is this! And when we speak of the justice of this cause, our cause and the cause of our Redeemer, we wonder at the apathy often manifested upon the subject. While many in their blindness consider it impossible, others enthusiastic from a careful study of the subject are pleading with all their strength for the consummation of this glorious work, and not without effect. Constantly do the papers bring to us the triumphs of this plea. Sectaries are striving in the bitterness of their wrath to stay the swelling tide, but it is rising higher year by year, and ere long we expect to see all those who really love Christ more than human isms standing shoulder to shoulder in solid phalanx opposing the enemy of souls. We, as a people, are beginning to realize the extent of the work begun, and to feel the mighty power of this Christian sentiment which is filling the minds of thousands who have heretofore

been deaf to its demands. When we can see whole societies, once bound under human names, and bowing to idols fresh from the hands of the creedmakers, now walking boldly out and taking a stand with this increasing host who plead for union upon the Bible and that able. We begin to know how God prospers these mighty movements in the hands of his children.

Brother, it is the grandest plea of earth. Be assured of its justice, be convinced of its necessity, and know that God smiles upon your efforts to carry it forward in the earth and your inspiration will not flag—you will spend the sweetest portion of your days for its accomplishment.

But, kind reader, if you are not so standing that you may now bid all follow your example in this great movement, may your conscience give you no peace until you have so disrobed yourself of human and satanic fashions and formulas, that you may with those who stood by the transfigured Savior, see no man "save Jesus only."

A Missionary Church.

In aiding foreign missions the church will gain a clearer view of the nature of our religion. In past ages parts of the church, while neglecting missions, have counted Christianity either a form of doctrine or a feeling, or an inner life. But though reaching out for the salvation of the world, you see the grand truth that to be a Christian is to live for others. Christianity in its essence is a missionary religion; its mission is to save a lost world, and God's plan is that every Christian should have a hand in this work. This is the high calling of the church, and it is a great gain to know it.

By aiding foreign missions the church gains in self-sacrifice. Self-sacrifice is the essence of Christ's life and of the Christian life. Thus far we have given for missions, says Spurgeon, "only our cheese parings and our candle ends;" few at home have tasted the bliss of denying themselves for this cause; some have given up their trips, or jewelry, or indulgences; a few have offered their millions or their hard-earned shillings; a very few have given their sons and daughters, and thus their hearts have been enlarged; self rules them less, and they have that ecstasy which comes from devotion to the eternal good of others.

By aiding foreign missions the church gains interest and enjoyment in the home work. In our land, home missionary work was meager until after the American Board had commenced operations in several heathen lands. In many ways our work abroad has been a spur to our work at home. In war times many a furloughed or convalescent missionary was "at the front" serving the Christian commission and preaching in barracks